

PORTRAIT OF A SCHOLAR

UNDERSTANDING AHMET ÖZMERDİVANLI

Prepared by:

Ahmet Emir Özdemir

Yalkın Tuncay

AHMET EMİR ÖZDEMİR

Ahmet Emir Özdemir was born in Bursa in 1996. Özdemir, who graduated from Uludağ University History Department, started his literary life in 2011 by writing poetry and short essays. He has been conducting research on esoteric, mystical and occultist subjects since 2013. He started publishing his first articles in the fields of history, culture and politics on his own blog page in 2015. He had his first printed magazine experience in Yenisey magazine, where he was the editor-in-chief, in 2019. He wrote for Kara Yıkı, Betik Sanat, Kaldırım, Yenisey Kültür and Cevval magazines. He introduced his first book Mah-ı Devran to the readers on October 12, 2022. He is the grandson of the late Ahmet Özmerdivanlı and remembers his life and works with respect and affection.

YALKIN TUNCAY

Researcher, writer. Born in Ankara in 1966. He held senior positions in the finance sector and worked as a manager in companies located abroad. He founded charity and personal development associations. His writings and articles were published in various publications. He has calligraphy and painting exhibitions. He has various research and books on quantum, mysticism, mystical astrology, power of thought and metaphysics. He is married and has three children. He participated

in this work so that the late Hacı Ahmet Özmerdivanlı, who came from the Muhyiddin Arabi school, can be recognized by new generations.

“The death of a scholar is a gap opened in Islam.” (Hadith)

CONTENTS

ANKA

ABOUT HIM

HIS WORKS AND STUDIES

HISTORICAL AND TECHNICAL SCIENCES RESEARCH LABORATORY

THE PRISONER MATTER

HIS CONNECTION WITH MUHYIDDIN ARABI HZ.

HIS MYSTERIOUS RESEARCH ABOUT THE BERMUDA DEVIL'S TRIANGLE

SOURCES



The Anka began to explain his own existence in mysterious terms.

I am the Anka of the West.

I am the One who gives the secrets to beings.

He is the One who gives them their wisdom;

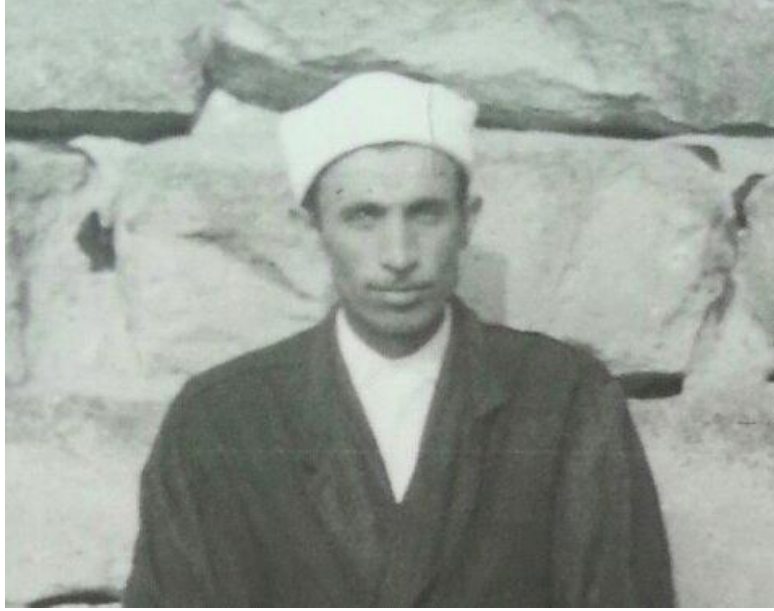
Boundaries are formed by me.

Existence stands on me.

Nothing can appear unless I am in it.

I roam, I wander.

Thus I have told you my own state. (Appendix)



A photo from the years when Ahmed Özmerdivanlı was an imam in Kayseri İncesu Üçkuyu village (1964) at the age of 27

ABOUT HIM

"There are men among the believers who have shown loyalty to Allah and to what they have promised. So some of them have fulfilled their promises, and some are waiting. They have never broken their promises." (Ahzap/23)

... One day, Hacı Ahmet decides to withdraw to his 40-day seclusion on Mount Ali. He carefully determines the number of black olives he has allocated for each day, each carrying a different wisdom. It is time to set off. What was he thinking inside, who knows what he will encounter this time? Saying "Bismillah", he sets off towards the cave, as always, with slow steps. As he continues on the same path he has determined for years, his thoughts accompany him like a companion. Finally, he reaches that point that only he and Allah know. The most suitable time, the most appropriate place for contemplation.

He settles down and begins his dhikr with deep reverence. His soul, enveloped in the peace of dhikr, ceases to notice the world within him. Suddenly, silhouettes appear before his eyes and become clear. In front of him is the Person whose name he will later learn. This situation, which he cannot understand, has already caused the fluttering in his heart to increase even more. As Hacı Ahmet goes back and forth between dream and reality, the slight smile on the Person's face relaxes him a little. It is as if a silent message has been conveyed to him saying, "Calm down, do not be afraid."

Before he has a chance to understand what is happening, the Person speaks:

"We will perform an operation on you, do not be afraid or frightened."

Before the echo of these words has faded, Hacı Ahmet feels the Person's hand on his belly button. He is surprised but does not even have the chance to question. There is no pain or blood. This confirms once again that he should not be afraid. Then, a long and large snake is pulled out of his belly. The Person shows the snake in his hand and calmly says:

"This snake that you have nurtured and raised inside you for years is now in the palm of my hand."

And he throws the snake into a fire he has lit right there. The snake instantly turns into ashes. Hacı Ahmet takes a deep breath; now he is free of that heavy burden. However, when the Being wants to take another snake and place it in the same area, Hacı Ahmet objects:

"No! I don't want a new snake anymore. Especially now that I have gotten rid of it."

The Being smiles and replies:

"No, this snake will be with you forever. But this time you will not feed it."

Then the snake is placed in its place in the same way. Before Hacı Ahmet can fully comprehend what is happening, he suddenly wakes up. He realizes that this is a dream, but he also knows that it is not an ordinary dream. While he is in a state of

contemplation, a smoke rising from the opposite side catches his eye. He approaches and realizes that the smoke is the ashes of the snake that turned into ashes in the dream.

This incident is a message to him: It is not possible for a person to completely eliminate the weaknesses of his soul. Only by giving up feeding them can he be free from the captivity of his soul. And the struggle will continue throughout his life.

Hacı Ahmet takes a deep breath, closes his eyes and whispers to himself: "Oh Lord, how great is your way and wisdom. I am content with everything that comes from you."



There are such friends of Allah that they spend their lives in the path of Allah. Their time and deeds are full of knowledge, their only purpose is to understand and explain Allah. One of them is undoubtedly an important friend of Allah, Hacı Ahmet Özmerdivanlı, whose name is not heard enough. It is our duty to strengthen his distinguished place in history. We hope that this study, which we have created based on the limited resources at hand, will also be a beginning for those interested in the subject. He sets a very good example for us with his interesting 59-year story that started in Kayseri and extended from there to Syria

and Egypt and to certain countries in Europe. Ahmet Özmerdivanlı has a multifaceted personality as a scientist, researcher and religious scholar. Although he lived in Kayseri, it is known that his works have an international impact and that he has made important contributions in various fields. Özmerdivanlı's educational life went beyond traditional religious sciences and focused on different areas of modern science. His studies in fields such as medicine, chemistry and physics have provided not only theoretical but also practical benefits. For example, the medical drugs he developed inspired by the Futuhat-ı Mekkiyye have been tested by doctors of the Swiss delegation, as documented, and positive results have been obtained. Özmerdivanlı's educational life has gone beyond traditional religious sciences and has focused on different areas of modern science. His studies in fields such as medicine, chemistry and physics have provided not only theoretical but also practical benefits.

His interest in Sufism was not limited to important figures such as Muhyiddin Arabi and Mevlana, but he has also made great efforts to understand and apply their thought systems in the modern world. While sharing the teachings of Sufism with the public, Ahmet Özmerdivanlı has strived to show people the right path in the light of modern science.

Ahmet Özmerdivanlı was born in 1937 in the Sürtme (Sütma) village of the İncesu district of Kayseri. His father was the village teacher and sent Ahmet Özmerdivanlı to primary school, and the educational journey that began there reinforced his deep interest in religious sciences and Sufism. After learning the Quran at a young age and becoming a hafiz, he completed primary school externally and then learned Arabic.

Özmerdivanlı, who started to work as an imam at a young age, quickly attracted attention with his interest in religious sciences and went to Syria and Egypt to receive madrasah education in order to further deepen his knowledge in this field. During this period, he specialized in Arabic, Persian, Hebrew, Syriac and some old written languages in addition to Ottoman Turkish. After returning to Kayseri, Ahmet Özmerdivanlı, who took on the duties of an imam and preacher, gained great respect among the people and was known for his fatwas. He reached

a wide audience with the fatwas he issued and his radio programs, and defended the aspect of Islam that encouraged science and technology. For this reason, he left his post after a while and focused on his research and scientific life.

Özmerdivanlı, who completed his spiritual education with the help of Sheikh Abdulkadir Geylani, Muhyiddin Arabi, Mevlana and Shams-i Tabrizi, who are important names on the path of Sufism, also trained his own students. He established the Historical and Technical Sciences Research Laboratory and continued his scientific studies there. Defending the scientific aspect of Islam, he developed medical drugs by making use of the Quran and the Futuhat-ı Mekkiyye, and it was reported that these drugs were effective in tests conducted in Switzerland. In addition to inventions such as the super battery and the absolute conductor in the technical field, he also developed a fuel catalyst against environmental pollution. He wrote treatises in the fields of jurisprudence, hadith, tafsir, mysticism and belief, and conducted studies to understand the school of Muhyiddin Arabi. In addition, he made important discoveries in the fields of physics, chemistry and medicine by making use of the works of great Islamic scholars such as Fahreddin Râzî, İbn Sina, and Câbir b. Hayyân. Özmerdivanlı, who also had a great interest in literature, wrote Sufi poems as well as free verse. His divan also includes poems in which all words start with the same letter. He gave talks on the misunderstood subjects of Islam today, prepared sermon tapes and shared religious information with the public. He continued his devotion to the science of wisdom throughout his life and tried to explain this science to people. Ahmet Özmerdivanlı passed away on June 14, 1996, leaving a legacy full of scientific studies, treatises and discoveries. The works that Ahmet Özmerdivanlı left behind after his death ensured that he left a lasting impact on the world of science. For this reason, he is remembered not only as a religious scholar but also as a scientist.

WORKS AND STUDIES

Ahmet Özmerdivanlı's works cover a wide range from scientific research to translations of ancient texts. Unfortunately, however, many important works he wrote have not survived to the present day. A significant portion of Özmerdivanlı's works range from research on historical and technical sciences to discoveries based on the knowledge of ancient civilizations. Some of these works and the most well-known ones are as follows:

1. Acâibü'l-Mahlûkat (Strange Creatures) 147: Healings of Matter

Ahmet Özmerdivanlı's most important work that has survived to the present day is Acâibü'l-Mahlûkat, translated into Ottoman Turkish by Ahmed Bîcan and translated into modern Turkish by Özmerdivanlı. This work is a summary of Zakariya al-Qazwini's 13th century Arabic work on cosmography, geography and biology, to which Özmerdivanlı added his own comments. An interesting aspect of the work is the refutations he made against Erich von Däniken's famous book "Chariots of the Gods". Özmerdivanlı made criticisms aimed at refuting some of Däniken's claims and combined these comments with the content of the work to present a more in-depth perspective.

2. The Book He Wrote About the Bermuda Triangle

Another of Ahmet Özmerdivanlı's most notable and unextant works is the book he wrote about the Bermuda Triangle. Özmerdivanlı studied this subject and conducted various researches, but his book could not be published. This work reveals his interest in the mysterious aspects of the universe and the discoveries he made by relating ancient knowledge to modern science. However, the fact that this work was not published caused Özmerdivanlı's work to remain secret. In the last section of this study, an important part of the relevant work will be conveyed.

3. Futuhat-ı Mekkiyye and Works in the Field of Medicine

Ahmet Özmerdivanlı developed his studies in the field of medicine by drawing on the works of old Islamic scholars. In particular, the medicines and treatment methods he developed by taking references from Muhyiddin İbnü'l-Arabi's work Futuhat-ı Mekkiyye formed the basis of his contributions to medicine. Although Özmerdivanlı's written works on this subject have not survived to the present day, his discoveries in medicine have been tested in Europe.

4. Radio Programs and Conversation Records

Özmerdivanlı's radio programs and conversation cassettes can also be considered important sources. In these cassettes, Özmerdivanlı's explanations and conversations about the problems stemming from the misunderstanding of Islam have become an important source over time. In particular, his speeches on the science of wisdom, Sufism and modern science have been listened to by many people and have attracted great interest.

5. Studies on the Historical and Technical Sciences Research Laboratory

Ahmet Özmerdivanlı's various studies on medicine, chemistry, physics and environmental sciences are also of great importance. However, detailed information on the written works of these studies is limited. The drug development studies and technical innovations he conducted in his laboratory may not have been recorded in writing or may have been lost over time. However, Özmerdivanlı's scientific legacy in this field shows that he made contributions not only in religion but also in the scientific field.

In conclusion; Ahmet Özmerdivanlı's works provide a research ground where both ancient Islamic scholars and modern science are considered together. However, his contributions have not been fully evaluated due to many of his works being lost or unpublished. The works known today and the traces he left behind show that he went down in history as a versatile researcher and scientist.

6- Poetry Books

He has 2 volumes of works called "Aşkın Fezasında Zümrüdü Anka" and "Harflerin Gezini". There is no print on the market today.

HISTORICAL AND TECHNICAL SCIENCES RESEARCH LABORATORY

Ahmet Özmerdivanlı, as a researcher who draws attention with his interest in historical and technical sciences, established the Historical and Technical Sciences Research Laboratory in Kayseri and conducted scientific studies in many fields there. In particular, he aimed to make significant contributions to both ancient sciences and modern science by following in the footsteps of Muslim scholars from the 8th to 12th centuries, which is considered the Golden Age of Islam.

This laboratory became an important center for research, especially in the field of medicine. Here, Özmerdivanlı developed medicines by making use of the works of ancient Islamic scholars and presented treatment methods for different diseases. The main source of these medicines is Muhyiddin Arabî's work called Fütühat-ı Mekkiyye. Fütühat-ı Mekkiyye guided Özmerdivanlı's studies with both its mystical and scientific aspects.

Drug Development and Treatment Methods

Özmerdivanlı has developed some revolutionary treatment methods in medicine. In particular, he has offered solutions for serious diseases such as cancer and has applied these treatments. As he stated, he has made significant progress in cancer treatment and has achieved results by applying these treatment methods to thousands of patients. However, one of his most striking discoveries was his work on stopping bleeding. He has enabled the rapid stopping of bleeding with drugs and materials he developed with a component called ether substance. He has

shown success in stopping bleeding in a few seconds, especially in serious injuries. This invention has been accepted as an important innovation not only in the field of medicine but also in the military field.

Opening up to Europe and the Trial Process

The drugs developed by Özmerdivanlı, his achievements and the effects of his treatment methods have resonated in Europe. Especially in Switzerland, the effects of his drugs were tested by various medical boards and positive results were obtained. However, these successes were not appreciated enough in Turkey. Some people in Kayseri did not understand Özmerdivanlı's work and made negative claims against him. He was particularly accused of being in contact with demons and making talismans, and as a result, he was tried for producing drugs contrary to the medical law. He went to prison for forty days during this process. However, as an interesting paradox, the judge who tried him requested drugs from Özmerdivanlı for his wife.

The Ether Substance and Medical Discoveries

The ether substance played an important role in Özmerdivanlı's medical research. He provided rapid treatment for serious injuries, especially by using this substance in the treatment of stopping bleeding. This substance and Özmerdivanlı's treatment methods differ from traditional medical understanding, and some sources establish connections that the substance ether is a substance that has been historically debated and considered a mysterious component.

Medical Studies:

Özmerdivanlı stated that he developed definitive solutions in cancer treatment and treated thousands of patients. One of his most notable inventions is that he developed a drug that stops bleeding in serious injuries in a few seconds. These inventions attracted attention in the military field as well as in the medical field.

Technological Inventions:

It was stated that he designed a vehicle filter that saves energy by using the substance ether. This filter promised to reduce fuel consumption and almost

eliminate harmful gases. He also stated that he developed a battery that can charge itself. However, these inventions were not widely accepted for various reasons.

Results and Effects

Ahmet Özmerdivanlı's contributions to the field of medicine are important not only as a scientist but also as an effort to bring the past scientific knowledge of Islamic civilization together with modern times. However, the negative reactions and judgments he faced in Turkey have caused his scientific studies not to be properly appreciated. The successful tests and positive results in Europe are important documents that show Özmerdivanlı's true potential.

Özmerdivanlı's studies in both scientific and medical fields have built an important bridge by combining modern science with past Islamic knowledge. Therefore, his contributions to medicine, chemistry and other technical sciences are not only innovations, but also of great value in terms of cultural and scientific heritage.

ETHER MATTER

Known as "ether/aether" in ancient Greek and referred to as "ether" in Islamic scientific literature, this substance has been a subject that philosophers, astronomers and religious scholars have intensively discussed and thought about throughout history. Ether has been a phenomenon that many famous scientists and thinkers have pondered, from Aristotle to Kindi, Muhyiddin Arabi to Newton, A. Fresnel to A. Einstein. This substance has been considered one of the building blocks of the universe, especially in Ancient Greek and Middle Age cosmology.

Ether and Ancient Cosmological Understanding

According to ancient astronomy and cosmology, the universe was divided into two main sections: "sublunar" and "superlunar". While the sublunar region was

composed of four physical elements (fire, earth, water, air), the superlunar region was composed of ether, a fifth element. According to this understanding, the ether substance was accepted as the basic building block of the universe and was seen as an element that constituted the essence of all beings. This idea has led to various philosophical discussions about the source of matter over time and has been evaluated especially in relation to the existence of God.

The Scientific and Philosophical Context of the Ether Substance

Ether was sometimes defined as the "first matter" or "materia prima" state of matter, and sometimes it was accepted as the "fourth state" of matter. This substance was thought of as a reality that existed at a level where we could not perceive the material world with our five senses, and it was addressed by many teachings and movements, especially from the ancient Stoics to the present day. The discussions about the nature of the ether substance gained both a scientific and metaphysical dimension, and an understanding of existence beyond the physical world was developed. According to this understanding, the ether was defined as a substance that was less dense compared to the solid, liquid and gaseous states, but vibrated and flowed much faster.

In the 1800s, some physicists called this "absolute frame of observation" "aether" for historical reasons, but this could not go beyond a conceptual name. Albert Einstein's theory of special relativity, on the other hand, deeply influenced the understanding of classical physics by revealing that there was no "absolute frame of observation" like aether.

Ahmed Özmerdivanlı's Work on Aether

Oral accounts of Ahmed Özmerdivanlı's success in producing aether material explain his important discoveries in this field. Özmerdivanlı is a figure known for his interest in old manuscripts. Despite his limited financial means, he managed to add a very expensive manuscript book to his library and discovered a page independent of the book among the pages of the book. This page contains interesting motifs and a coded narrative prepared in approximately five different languages. This narrative contains the formula for producing aether material. It is

stated that Ahmed Özmerdivanlı, with his knowledge of language and decryption skills, solved this symbolic code and reached the production formula of the ether substance.

Özmerdivanlı's Inventions and Application Areas of the ether substance

Ahmed Özmerdivanlı's inventions obtained thanks to the ether substance are far beyond today's technology. With this substance, Özmerdivanlı invented self-charging batteries and filters that reduce fuel consumption for vehicles and minimize harmful gases coming out of the exhaust. These inventions not only provided energy savings, but also provided an important solution against environmental pollution. Özmerdivanlı named these inventions with names such as "Anka-ferd" and "Beka-ferd". There are various interpretations that these names are related to the letters "Alfa-Beta" and "Elif-Be", referring to Greek and Islamic literature, and also carry deep meanings such as "rebirth from ashes" and "immortality". The name Mia Ferd was also used, and it is significant that it includes the initials of Muhyiddin Ibn Arabi.

Conscious Structure and Properties of the Ether Substance

According to Ahmed Özmerdivanlı, the ether substance is defined as a conscious substance. The ether has a feature that can perceive the situation it encounters and, especially when there is a deterioration or deficiency, can fulfill the function of the missing element at that point or can transform into that element. For example, it has been stated that when lemon is added to sour yogurt whose sourness has deteriorated, it does not interfere with the sourness of the lemon and shows an effect that can make the yogurt fresh again. This feature reveals the self-balancing and renewing capacity of the ether substance.

Turkey and the Future of the Ether Substance

Ahmed Özmerdivanlı argued that it is important for the formula of the ether substance to be kept in Turkey. According to Özmerdivanlı, Turkey will one day lead the Islamic world again and it is extremely important for Turkey to have this power. In this context, the discovery of the ether substance and its control in Turkey is not only a scientific success but also of strategic importance. He

informed the largest pharmaceutical companies of the time who came from Europe and requested a drug patent that he had only two conditions and that he did not ask for any money. One of these conditions was to inform the world that this invention was derived from the Quran and Islam, and the other was to make it available to all Muslims in the world free of charge. As a result, the ether substance has attracted the attention of different philosophers, scientists and thinkers from ancient times to the present day, and many different understandings have been developed regarding the basic structure of the universe. Ahmed Özmerdivanlı's discoveries regarding this substance can be considered important steps that push the boundaries of both science and technology. Özmerdivanlı's work is not only a scientific success but also a strategic discovery of critical importance in terms of Turkey's future role.

HIS CONNECTION WITH MUHYIDDIN ARABI

Research shows that although he did not claim any sheikhdom, he came from the Uwaysi path and was even the last member of the Cemili order, an important order of this path. Indeed, it is confirmed by Özmerdivanlı's relatives that he was in close contact with Cemil Baba, a lover of Allah who lived in Kayseri during the same period and was well-known by the local people. On the other hand, his poem called INTERVIEW should be evaluated as an indication of his connection with Muhyiddin Arabi Hz. and the blessings he received from him. At the same time, he presents us with an understanding of monotheism based on the doctrine of Unity of Being.

INTERVIEW

In lonely dark nights

I had entered seclusion in a lonely place

I met with the guide Sheikh al-Akbar

In between sleep and wakefulness

I said; Isn't seclusion being alone at this moment?

He said; There is no seclusion in the world of souls we are in

I said; Thank God we have met with you

He said; Your soul has come close to us and even in the high places

I said; I miss Muhammad very much

He said; He lives every moment in the hearts of the poor people of Allah

I said; Where is my place in this world of souls

He said; Every place belongs to everyone, there is no division in the house of meaning.

I said: A piece of advice to this helpless poor body

He said: The Quran and the Sunnah of the Messenger are enough for those who know

I said: I have been in need of my Lord's blessings for a long time

He said: Look, your soul has risen to the thousandth level of the house of meaning

I said: Thank God, peace be upon the Messenger

He said: You will attain the knowledge with divine grace

I said: What is the solution to reach perfection in eternity

He said: Walk on our path, never go to a stranger

I said: What is the condition of being on our path, the rules

He said: Knowledge, the entirety of your knowledge is seven syllables

I said: What is the divine interpretation of the repeated seven

He said: It encompasses the universes, a meaning that is in Ledünce

1983

COMMENTARY:

"In the dark and lonely nights, I entered into seclusion in a lonely place"

These verses refer to the concept of "halvat" (loneliness and seclusion) in Sufism. "Desolate and dark nights" is a symbolic expression and symbolizes confronting the darkness of the soul. A person who enters seclusion detaches himself from the worldly and embarks on a spiritual journey. This solitude is actually a search for closeness to Allah. On the path of Sufism, the dark night generally represents

the purification process of the soul. The solitude of the night is a period when a person is alone with himself and begins to question himself. This represents the first step on the path of seeking Allah: "Layl" (night) is also mentioned in the Quran as a metaphor for contemplation. Halvat means turning towards the truth by getting away from the chaos of the outside world. In Sufism, halvat is not a physical solitude, but the closing of the heart to other than Allah. Therefore, the "secluded place" here does not only refer to a physical place, but to the withdrawal of a person into his inner world.

"I met with my master Sheikh al-Akbar, between sleep and wakefulness"

Here, the guidance of a great master such as Sheikh al-Akbar (Muhyiddin Ibn Arabi) is mentioned. Being between sleep and wakefulness is a kind of spiritual transition state between consciousness and subconsciousness. It refers to a moment of contemplation between dream and reality. The title Sheikh al-Akbar belongs to Muhyiddin Ibn Arabi. As a master who explained the deepest truths of Sufism, Muhyiddin Ibn Arabi continued his spirituality in his works and by inspiring his followers. This meeting indicates a spiritual meeting, not a physical one. The expression between sleep and wakefulness may be a reference to the spiritual states of "sekr" (spiritual intoxication) or "sahv" (awakeness). Being between sleep and wakefulness expresses the person's transition from the worldly state of consciousness to metaphysical dimensions.

"I said; Isn't the state of seclusion being alone at this moment? He said; There is no seclusion in the world of spirits where we are." This dialogue emphasizes that seclusion is a state of abstracting the heart from the world rather than physical solitude. The answer of the master explains the unity of the world of spirits and the fact that spiritual closeness always exists. True seclusion occurs in a spiritual dimension, not in the body. Is the state of seclusion loneliness? Here, Ahmet Özmerdivanlı questions seclusion from a worldly perspective: Is seclusion only physical solitude? However, the answer of the master shows that this is a mistake.

According to Sufism, the world of spirits is a stage or dimension where spirits are before they become bodies. There is no separation or loneliness in this realm; all beings unite in the manifestation of God. This is a reflection of the philosophy of "Unity of Being".

"I said; Thank God we have reached God with you, He said; Your soul has come closer to us and in the high places"

The expression "meeting God" is a manifestation of the feeling of closeness to God. The answer of the master points to the spiritual rise of the soul and that this rise is an integration. Meeting God is known as "union" in Sufism and represents the moment when a dervish comes close to God. However, "meeting" here is not an end, but a beginning; it shows that the spiritual rise continues. The answer of the master indicates that the soul has reached a higher level of consciousness. The expression "in the high places" indicates that the spiritual rise and closeness to God can increase at any moment.

"I said; I miss Muhammad very much, He said; He lives every moment in the hearts of the poor people of Allah"

In this section, the longing felt for the Prophet is expressed. The Murshid states that the Prophet's existence lives continuously in the hearts of the friends of Allah (the poor). This shows that the spiritual existence of the Prophet continues beyond time and space. The longing felt for the Prophet is an expression of deep love on the path of Sufism. This longing is not just a physical longing, but a desire to reach his morality and truth. The "poor" here refers to those who know that they have nothing but Allah in Sufism and who rely only on Allah. The spiritual existence of the Prophet is permanent in the hearts of these people. This shows that his prophethood is beyond time and space.

"I said; Where is my place in this world of spirits? He said; Every place belongs to

everyone, there is no division in the house of meaning"

In this question, the position of man in the world of spirits is questioned. The Murshid explains that there are no distinctions or divisions in the spiritual world, and that everyone is a whole. This is in line with the understanding of "Vahdet-i Vujub" (unity of existence) in Sufism. This question is a deep contemplation on the "purpose of existence" of man. The poet tries to place himself somewhere in the spiritual world. With the expression "There is no division in the house of meaning", the Murshid here points to the principle of "Vahdet-i Vujub": There is no discrimination or division in Sufism; all beings belong to the whole. The concepts of place or share in the spiritual world are an illusion of worldly limitations.

"I said: A piece of advice to this helpless poor body, He said: The Quran and the Sunnah of the Messenger are sufficient for those who know"

The poet asks for advice by expressing his helplessness and poverty. This is the acceptance of man's need for Allah. The Quran and the Sunnah of the Prophet are shown as the answer. This expresses the two basic sources of the true path in Islam: the Quran and the guidance of the Messenger of Allah. The expression "sufficient for those who know" emphasizes that those with understanding and perception can be content with the guidance of these two sources.

"I said: I have been in need of my Lord's blessings for a long time, He said: Look, your soul has risen to the thousandth house of meaning"

Here, the servant expresses his need for Allah's grace and mercy. In response, attention is drawn to his spiritual elevation. "The thousandth house of meaning" is a symbolic expression and represents man's reaching spiritual perfection. In this Sufi understanding, it expresses the degrees of closeness of the soul to Allah. Exaltation only occurs with the grace of Allah.

"I said: Thanks be to my Lord and greetings to His Messenger, He said: With divine

grace you will attain knowledge"

The servant expresses his submission and gratitude by thanking Allah and greetings to our Prophet (pbuh). In response, it is stated that the person will attain knowledge with the grace and benevolence of Allah. The "knowledge" here is not only apparent knowledge, but also the knowledge of knowledge and wisdom. This expresses the deep meanings and truths that are born into the heart with the grace of Allah.

"I said: What is the solution to attain perfection in eternity? He said: Follow our path and do not go to a stranger."

In this verse, the purpose of man's creation, "achieving perfection", that is, getting close to Allah and maturing, is asked. The answer is clear: to follow the path of the Prophet and the saints. The expression "going astray" refers to being carried away by the love of the world, straying into wrong paths and moving away from the truth. Kemal is only possible by walking on this path that leads to Allah.

"I said: What is the condition of being on our path? He said: Marifet, the totality of its sciences is seven syllables."

Here the conditions of being on the path of Sufism are asked. In response, the word "marifet" emphasizes knowing Allah and knowing Him. The expression "seven syllables" is symbolic and probably refers to the word "Bismillah". Just as the Basmala is at the beginning of every task, remembering Allah and surrendering to Him is a condition. Marifet is the highest level of knowing and comprehending Allah.

"I said: What is the divine interpretation of the repeated seven? He said: It encompasses the universes, a meaning that it is Ledünce."

The expression "repeated seven" refers to the expression "Es-Seb'ul Mesani" (the

seven repeated verses) used for the Fatiha Surah in the Quran. Fatiha is the essence of the Quran and a divine guide for man. The knowledge of Ledün, on the other hand, refers to the deep and secretive knowledge that Allah has granted to His servants with a special grace. This knowledge enables understanding the secrets of the universe and the power of Allah.

In short, the poem narrates a Sufi journey through a dialogue between the master and the dervish. While each question points to a worldly perspective, the answers of the master point to deeper and spiritual dimensions. Themes such as seclusion, seclusion, the world of spirits, closeness to Allah and unity form the cornerstones of this journey. The basic message of the poem is the spiritual elevation of the individual and the awareness of unity. The poem also includes the questions that a person encounters on his inner journey and the answers given to these questions from a Sufi perspective. The poem deals with the spiritual journey of a person, his need for Allah and the divine messages that guide him on this path. From a Sufi perspective, the way to get closer to Allah is shown as the Quran, the Sunnah and submission to Allah. These advices not only enable an individual ascension but also enable a person to comprehend a universal meaning. The poet advises to walk on the path of servitude to Allah in the light of knowledge, wisdom and knowledge. The essence of each couplet is the divine messages that support the spiritual elevation of a person and his efforts to get closer to Allah.

BERMUDA DEVIL'S TRIANGLE AND ÖZMERDİVANLI'S MYSTERIOUS RESEARCH

The Bermuda Triangle has been a phenomenon that has affected both scientists and the world of art and literature with its mystery throughout history. This

mystery, which became popular in the 20th century as a region where ships and planes disappeared, actually attracted attention and was researched in the Islamic world in much earlier periods. The fact that Muslim scientists wrote works about this region approximately 150 years before the discovery of America by Westerners reveals the deep horizons of Islamic scientific understanding. One of the most remarkable works on the Bermuda Triangle is the work titled *Kitabü Elveşşiyelmasun Lülu Ülmenun Fimarifetil Hattılâf Vennun* written by the Egyptian sultan of Turkish origin, Şihâbüddin Ahmed, in 742 AH (1342 AD). This work is also known as “The Secret Sciences of the First and Last Created Beings.” The book touches upon 623 different branches of science and discusses how humanity will solve these sciences. The section devoted to marine sciences contains extensive information about the Bermuda Triangle.

According to Shihabuddin Ahmed, this region is the gate of the seven layers of the earth and the entrance point to an unknown realm. While sharing his observations about this region during his submarine trips in the Atlantic Ocean, the author states that he saw a triangular wall underwater and witnessed ships that could move both on land and in water in this region. Ahmed also stated that those living underwater use another type of light instead of sunlight and expressed that he put these observations into writing in a limited way due to the concern that people would not understand the detailed information.

Ahmed Özmerdivanlı is known for his studies on the Bermuda Triangle based on these old manuscripts. Özmerdivanlı, who emphasizes at every opportunity that Islam is a religion that supports science and technology, has revealed his findings about this mysterious region and the contributions of Islamic scientists. On June 2, 1977, a news article about his work was published in the *Hürriyet* newspaper, and Özmerdivanlı's views on the Bermuda Triangle were included.

According to Özmerdivanlı, there are several main reasons for the disappearances in the Bermuda Triangle:

Electromagnetic Attraction: Ships made of electromagnetic stones under the sea attract ships passing through this region.

Gateways: The gravitational effect of a gate opening to the world at certain times within the triangle explains the disappearances.

Pole of Attraction: The fact that one end of the triangle is a strong center of attraction causes vehicles entering this region to disappear.

His findings about the reasons for the disappearance of the planes are more interesting. Özmerdivanlı stated that the meeting of the Sea of Gold and the Sea of Iron in the Bermuda Sea created an air gap, and that this gap caused the planes to disappear. He also stated that the planes were brought down by an unseen force at the request of the ruler of one of the "13 Cities of Light" under the sea.

Another interesting claim in Shihabuddin Ahmed's book is that the grave of Prophet Solomon is located in the Bermuda Triangle. According to him, people who pass through this region must live according to truth and righteousness; otherwise, they will be lost and destroyed in these waters. He also stated that the sciences of space were left to the people of Prophets Moses and Jesus, while the sciences of the sea were specific to Muslims.

Ahmed Özmerdivanlı's discoveries are based on a mystical and metaphysical perspective rather than a scientific approach. Another striking statement in the book is the claim that the tomb of Hz. Süleyman is located in the Bermuda Triangle. Şihâbüddin Ahmed states that those who want to pass through this region must live a life based on truth and justice, otherwise they will be lost in these waters. He also makes a determination that the sciences of space were left to the people of the prophets Jesus and Moses, while the science of the sea belongs only to Muslims.

The book also includes important prophecies from centuries ago. Events such as the conquest of Istanbul, the collapse of the Ottoman Empire and the establishment of a new state are stated with their dates. The dates and working principles of modern inventions such as trains and automobiles, and many inventions such as artificial insemination methods are also foreseen in this work.

Ahmed Özmerdivanlı's life draws attention with his works that bring together scientific and metaphysical dimensions. His extraordinary researches enable us to

understand the rich scientific heritage of the past and to gain new horizons for the future. His works throughout his 59-year life reflect his determination to solve the mysteries of the universe and the depth of the Islamic scientific tradition.

APPENDIX - THE TRUTH OF INDIVIDUALITY

It is generally included in Sufi literature as the unity and uniqueness of the individual and the absolute Being (Truth). Individuality is the highest rank. This is the upper goal targeted in Seyru Süluk. The Phoenix represents the mysterious and encompassing aspect of existence.

The expression "Anka of the West" refers to the apparent aspect of Allah, that is, emergence into manifestation. It also expresses 1, which points to existence.

"I am the one who gives my secrets to beings": Here, the Phoenix is a symbol of reaching the Truth and revealing the secrets, as well as a reference to the absolute being, which is the source of knowledge, with the expression 1. It is emergence and revelation with all levels of existence..

The expression "Borders are formed with me" expresses the contribution to the formation of boundaries in eternity depending on existence, and existence cannot be defined without boundaries. Here, Anka is described as a power that draws and organizes the boundaries of the realm of existence.

"Nothing can emerge unless I am in it": While Anka points to a truth that exists in the essence of everything; in the mystical sense, this points to the essence of God or the fundamental nature of Truth.

Movement and gyration express the continuity and dynamism of life and existence in mystical terms. Here, Anka represents a truth that is constantly transforming and renewing.

In short; Anka's transition from nothingness to being, from being to nothingness, also evokes the processes of "fana" (annihilation) and "beka" (existence). The "0" and "1" in the quantum gain great meaning here.

Sources:

<https://kozmikotag.blogspot.com/>

Creatures of the Strange, Ahmedi Bican, Prepared by: Ahmet Özmerdivanlı.

The Phoenix in the Space of Love, Ahmet Özmerdivanlı.

The Traveler of Letters, Ahmet Özmerdivanlı.