

BE SECRET - BERZAKH

YALKIN TUNCAY

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PREWORD

The realm of Barzakh is the transitional stage of souls leaving this world. During this period, also called the grave life, the soul goes through various experiences to prepare for the afterlife after leaving the body.

In this work, Yalkin Tuncay examines various perspectives, hadiths and Sufi teachings regarding the realm of Barzakh and explains this important subject to the reader in detail.

While explaining the realm of Barzakh, the people of Sufism say that it is a stage where a person will receive the results of the deeds he has done in his worldly life and his soul will be in peace or torment.

What I felt in this work; While presenting a perspective based on the idea that life does not end with death and that the soul continues its journey towards eternity by passing through stages after death, it reminds those who will journey into the depths of Islamic Sufism of the meaning and importance of the stage after death, namely the "realm of barzakh", and with Muhiddin Arabi's profound perspective on how this transitional stage should be understood, it has managed to open a window to the Realm of Barzakh, to provide readers with a deep understanding of the realm of barzakh and to inform them on this important subject.

This work, with Arabi's mystical approach, offers an in-depth analysis of the role and effect of the Realm of Barzakh in the spiritual evolution of man, while examining the place of the Realm of Barzakh in the Quran and important texts of Islamic Sufism, and explains the meaning and function of this transitional period to the reader in an understandable language.

In the second part, Yalkin Tuncay opens a window to the secret of the "be" in this work.

Again, in this window that opens by looking at the ancient understanding of Sufism and the signs of the Holy Quran, it points to an interesting issue regarding the letter "be" and the dot under the "be" in the Basmala.

It asks the reader the question, "Are the Letter "Be" and the Dot under the "Be" a secret?"

While touching upon this detail related to the letter "be" of the Basmala and the dot under the "be"; it asks the question; What is the Basmala? What is the importance and power of the Basmala?

The Basmala is an important prayer and initiation expression for the believer. The Basmala carries deep spiritual and symbolic meanings, and when the believer starts any kind of work, an action or worship, he mentions the name of Allah by reciting the Basmala and asks for His mercy.

The Basmala means taking refuge in Allah before starting a job, asking for His help and mentioning His name. For this reason, the Basmala is an important worship and the beginning of everything for the believer. Therefore, if there is a question in our hearts about what secrets does the Basmala, which is so important in the life of a believer, hide within itself and how can we understand this, the book offers us the answers.

This work, prepared by drawing on the rich tradition of Sufism, emphasizes the importance of the Realm of Barzakh in the spiritual journey of man, and opens a secret door for you to discover the mysterious world of the Realm of Barzakh, and when you discover the secret of the Basmala, you realize that the letter "be" at the beginning of the Basmala is not just a letter, and when you start to discover the secret of "be", you start to become aware of spiritual secrets.

I hope that this work will be a guide for readers on their spiritual journeys and lead them to a deep understanding.

Ahmet Oz

PRESENTATION

"We have certainly honored mankind... We have exalted them above many of our creations." (Isra/70)
With the DOT under the letter Be, which is the first letter of the Basmala at the beginning of the Fatiha (opening) chapter of the Quran, the path of knowing Allah with honor and glory has been opened for us from unity to multiplicity.

The journey that begins with a dot reaches letters, from letters to words, and from words to the sentence of monotheism "La ilahe illallah Muhammeden rasulullah" and is DOT'd at every MOMENT. In this way, a person who has the unity of soul and body can reach the concept of unity through the windows of Lord and servitude. For this, the necessity of grasping the secret of the barzakh and the gates of transition, Basmala, Be is also pointed out.

Here, all these truths are revealed by the Quran and our Prophet (PBUH), Hz. Many Hazrats such as Ali (RA), Abdulkadir Geylani, Muhyiddin Arabi, Akdulkerim Cili, Kenan Rifai, Niyazi Misri also explain. This work in your hands aims to offer you a new and more satisfactory perspective by approaching both the Barzakh (gates) and the secret of Be and the journey from here to the point from different perspectives.

CHAPTER I

Barzakh means a barrier, curtain and separating boundary between two things. In its general sense, it is defined in religious literature as the life in the grave that begins after death and continues until the resurrection on the Day of Judgement.

The word barzakh is used in three places in the Quran. The first of these is "He released the two seas to meet. There is a barrier between them so that they cannot mix." (Rahman/19-20) It is used in the 53rd verse of the Surah Furqan to mean a barrier between two things. In the 100th verse of the Surah Al-Mu'minun, it is used in the sense of "When death finally comes to them, they will say again and again: 'My Lord, send me back to the world so that I can do good deeds in return for the life I have wasted.' No, what he said is actually nothing but empty talk. Before them is a barrier (barzakh) until the day they are resurrected.", that is, in the sense of the curtain separating the world from the grave. Regarding the life here, Shah Waliullah Dihlevi says: "There are countless levels of people (i.e. souls) in this world. However, these levels are mainly of four classes. The first is the people of wakefulness (yakaza), who will receive good or torment due to their good and bad deeds. The second is the souls that are in a natural sleep state and dream, are refreshed or tormented by dreams. The third is the behîm (animal) and those whose angelic aspects are weak. In addition to these, there are good souls who are people of virtue, who mix with the angels and live an angelic life." As it is known, souls are divine commands. Their true nature cannot be fully known by people, when a person dies, his soul temporarily goes to another world; he either lives comfortably or suffers torment there according to his deeds. That world is called the "Alami Barzakh" and is a different world from this world and the hereafter. Just like the world of sleep between life and death; The realm of barzakh between this world and the hereafter can also be understood in relation to this. Only Allah knows its true nature.

The life of the grave is the period that people continue for a temporary period between the world and the hereafter after their death, and is called the life of the grave or the realm of barzakh. Both the words grave and barzakh are used in the Quran.

Before passing to the realm of barzakh, two angels named Munkar and Nakir will come to the dead person and question him. After the questions about religion, the Prophet and the Book, the gates of the realm of barzakh will be opened. The realm of barzakh, just like the hereafter, will consist of heaven, hell and purgatory. Because the place where man will reach absolute good is the paradise in the hereafter that Allah has promised to his good servants. The hereafter; The life of the grave (Barzakh) includes periods such as the apocalypse, resurrection, resurrection, the day of judgement and the day of judgement, the distribution of the books, the reckoning, the scale, the bridge, intercession, heaven and hell.

In the science of theology, the term Barzakh is generally taken in the religious sense mentioned above and it is accepted that every person will definitely go through a period of Barzakh, regardless of how they die. However, although some hadiths provide explanations on the situations that those who die as believers, unbelievers or sinners will encounter during the period of Barzakh, etc., since such detailed information is not available in the Quran, the nature of the period of Barzakh and issues related to the grave have been the subject of some debates among religious sects.

In Sufi thought, the existence of three worlds is generally accepted: the material world that can be known by reason and senses (the realm of witnessing, the realm of people), the spiritual world that cannot be known by these means (the realm of the unseen, the realm of the command), and the realm of barzakh that acts as a bridge between the two. According to some Sufi interpretations, in two of the verses in the Quran where the word barzakh is used (Furqan/53; Rahman/19-20), the material and spiritual worlds are meant by the "two seas" mentioned, and the "barzakh" stated to be between these two is meant by the "realm of barzakh". Again, some interpretations of the same nature evaluate the barzakh as the "analogous body" where the human soul will remain until the apocalypse after the minor apocalypse, which is death, and which consists of the spiritual equivalents of all kinds of actions committed while in the world. This analogous body is the person's real grave. Every person who dies will either be tormented or experience pleasures in this real grave according to the actions he/she committed in the world.

In the Illuminationist philosophy, the barzakh refers to objects and bodies that are thought to be "pure darkness" (zulmet-i mahz). The material and dark world below the world of light and spirit, also called the world of malakut, is the barzakh. Like all objects and elements, the sun and other stars are essentially dark substances (el-jawāhiru'l-gāsika). The origin of these barzakhs is corporeality, and light is additional to corporeality and is incidental.

Since there is darkness before each barzakh, "barzakh cannot create barzakh" (Suhrawardi, pp. 107-119). Because barzakh does not exist by itself. Barzakhs need abstract light, which is not dark in essence, in order to exist and are under its control. In addition, in Illuminationist philosophy, the east is considered as "the birthplace of lights" (meşriku'l-envâr) and the west is considered as "the world of barzakh" (Corbin, pp. 211-212)

CHAPTER II

What is transferred to the realm of the intermediate realm after death is not the form and body of the person, but probably the reality of his/her person. This reality takes on a form that is suitable to the nature of the intermediate realm. In other words, according to his/her situation in the realm of shahada, which is the place of appearance and manifestation of the name of the apparent, the person will find before him/her all the beautiful and ugly forms of his/her deeds and morals that have been formed in the intermediate realm, which is the place of appearance and manifestation of the name of the hidden.

It is stated as follows in Şebüsterî's work Gülşen-i Raz:

"When you strip off your skin, that is, when you become, your faults and talents

suddenly become visible. You have a body in the realm of the intermediate realm to which you have been transferred. But it is not dense like in this world. Like water, a form is seen from it, that is, just as the form that corresponds to water is reflected in that water, the forms of your deeds and morals are reflected in your body in the same way. In that barzakh, all secrets become apparent.

If you ask for a proof from the Quran, "On that day, the secrets that exist in the soul of man will become apparent. There is no power or helper for man to repel this state. Because the visibility of his secrets is a requirement of the body of the given barzakh" (At-Tariq: 9-10).

And apart from this reflection, your morals become objects and persons in accordance with the states of the real world, the barzakh. If your morals are bad, they become ugly forms, if your morals are good, they become good and beautiful forms and become your friends. Do not think that it is impossible for the deeds and morals, which are just signs, to become apparent by dressing in the form of a form.

In this world, forces and elements formed plants, animals and minerals; in other words, simple elements such as oxygen, nitrogen, carbon, etc., although they were formless in the form of gases, condensed and became apparent in the forms of minerals, plants and animals. Thus, your entire morality sometimes becomes apparent in the world of spirit in the form of lights and sometimes in the form of fires.

The forms of this world of simali are opposite to the forms of the last barzakh. It is possible for what is seen in the first barzakh to be seen before it becomes apparent in the world of sense and witnessing. In fact, many people from the elite and ordinary people observe certain events in their dreams, the effect of which later becomes apparent in the world of witnessing. It is impossible for something in the second barzakh to return to the world of witnessing. In other words, it is not possible for the souls that are transferred from the world to the second barzakh to return to the world again.

The images of the first barzakh are apparent to normal people in their dreams and to the chosen ones sometimes in their dreams and sometimes in their wakefulness. However, it is not possible for anyone other than the poles and those in the rank of individuality and some of the people of discovery to be aware of the states of what has happened. For this reason, they call the first barzakh the "possible unseen" and the "possible example" and the second barzakh the "impossible unseen" and the "second example" and the "impossible example" and the "impossible example".

CHAPTER III

In general terms, we said that barzakh is the barrier between two things. In this sense, it means the one separating the world from the hereafter. "Two seas have flowed into each other, there is a barzakh between them, they do not meet." (Rahman/19-20) In another sense; it is the place between the world and the hereafter from the moment of death until the resurrection. The one who has shed his body in the world has entered the realm of barzakh. "There is a barzakh behind them until the day they are resurrected." (Mu'minun/100)

Muhyiddin Arabi uses barzakh in a sense that evokes space. Barzakh is a realm reached with bodies at the time of death, and with souls and souls while sleeping. In this case, barzakh is a materialized world of dreams. Here, barzakh is the first of the places of the hereafter.

"The majority of people, with the opening of the curtain with death and their migration to the intermediate realm, are there as they were in their bodies in the world. However, they have migrated

from one degree to another or from one rule to another." (Futuhāt, III:288)

When you look, the form is seen. If you do not look, the form disappears. It is present in your mind. In the forms seen in the world of sleep, there are two sides, the seer and the seen form. When you wake up from sleep, it is not present as a feeling, but it is present in your mind. Since the wise are the people of observation, they see the dead while they are awake. They see them in imagination and while they are awake. Because they exist in imagination and as an example. However, this existence is not found with the element of body. Because they are a bodiless attribute. They are like the distinction between night and day. Like seeing a dead person in his grave. While he is silent, he can also speak and answer questions or his being tortured is an example of this. "When the patient sleeps, he is undoubtedly alive. Just as his senses are present, so are his limbs that feel pain when he is awake. However, his limbs do not feel pain while he is asleep. Because the person who feels pain may have turned his face from the visible world to the realm of Barzakh. Thus, the sensible worlds move away from him, and he remains in Barzakh. A person's awakening means his soul returning to the visible world." (Futuhāt, III:75)

A person enters this world only in sleep and in the state of death. Because: "Sleep is the brother of death." (Hadith) In another hadith, "People are asleep, they wake up when they die." They come out of their graves and say: "Who raised us from our graves?" (Yasin/52) Therefore, each life is sleep for the one after it, and wakefulness for the one before it. This is the one who sleeps while awake.

"The state of death is like a ram and slaughtering it" (Hadith) The weighing of the deeds of the servants, the coming of Gabriel in the form of Dihya can be given as similar examples. At that time, he is in his own form in the sky, he has six hundred wings. His appearance to the Prophet Mary in the form of a human being is like this. Likewise, seeing knowledge in the form of milk, seeing religion as a bond, a record; seeing the staff and ropes as running snakes. "And it appeared to Moses as if their ropes and their staffs were running, because of their magic." (Taha: 66)

CHAPTER IV

The world of imagination is a realm of barzakh. Both the world and man have a visible (zahir) and an invisible (inner) aspect. He looks at the apparent aspect from the perspective of appearances, and the inner aspect from the perspective of meaning. The thing that unites these two aspects is called barzakh. In other words, the barzakh (passage/boundary) that unites these two aspects is called the world of Misal, or the world of Imagination. Here, a person's imagination is a part of this world of misal.

With imagination; the existence of something that is not an imagination emerges. Although it does not exist in reality, its existence is revealed. "The deeds of his descendants are presented to Adam (pbuh) in the world sky. Hz. Yusuf in the second, Hz. Yahya in the third, Hz. Idris in the fourth, Hz. Harun in the fifth, Hz. Musa in the sixth, Hz. Ibrahim in the seventh"

In the hadith, Allah Almighty says to Adam (AS): "His hands were closed. 'Choose whichever you wish.' He said, 'I have chosen the oath (blessing) of my Lord and the blessed one of my Lord's two covenants.'"

Then he opened it. And what did he see? Adam and his offspring. He said, 'O my Lord! What are these?' He said, 'They are your offspring.'" Here, Adam (AS) saw his soul outside the handle and chose the right side. When the Almighty opened his hand of power, he saw himself there.

During the miraj, the Prophet (pbuh) saw Prophet Musa praying in his grave on the ground, and then in his body in the sixth heaven. He saw him in these places all at once. However, the Prophet (pbuh) said, "The grave is the first of the stages of the hereafter and the last of the worldly stages." It is stated in the Quran about this realm of barzakh, "He has released the two seas to meet each other. There is a barrier between them, and they do not cross and mix" (Rahman/19).

If one is busy with any work in a dream, the body itself does not move. At this point, our Prophet (PBUH) saw the prophets mentioned in the sky with his head's eye due to his ascension with the soul and body and spoke to them with his head's tongue. Even Hz. Musa requested that the times for prayer be reduced.

In the dream world, the imagination passes to the realm of barzakh. He observes the meaning as a form. Seeing a saint in his dream brings being steadfast in his religion, and he sees his faith, which is a meaning, as performing prayers in the mosque. Milk, which is a meaning, is evaluated as knowledge. The knowledge of truth is seen as honey, and the knowledge of love is seen as wine. The people of discovery observe the jinn, who are the people of pomegranate, and the angels, who are the people of light. There is a difference between the eye of imagination and the eye of feeling. For example; a pilgrim observes the Kaaba with the eye of his senses during prayer at home. However, he does not see it with the eye of his senses. In fact, our Prophet proves that the sultan of imagination exists in us with the following words: "Ihsan is to worship Allah as if you see Him. Even if you do not see Him, He sees you." Imagination is a divine knowledge that the fixed *ayan-i sabite* (knowledge of reality) presents to us with the purification of the soul. This also becomes apparent as forms in the dream world and during the dream. Feeling and imagination merge. As a matter of etiquette, imagination should not be occupied with anything. This is necessary for the scientific truths to become apparent. Before the form of the people about Hz. Isa (pbuh), "We have declared from our soul to Mary" (Anbiya/91). Hz. Jesus is from the absolute world of imagination as the realm of knowledge and is a human being with his form. For this reason, as soon as he was born, he said, "I am Allah's servant." Jesus came into being immediately by finding his own form in the soul. For this reason, the soul is first and the form is after. Therefore, the imagination is before the form of the soul. Because imagination is the truth in Allah's Essential Knowledge.

Allah informs us about the fruits of Paradise as follows: "Plenty of fruits that never run out and are not forbidden" (Vakia/33). You observe them in your hand. But they are on the trees at that time so that you may eat them without picking them. Now you do not doubt that it is the same thing you are eating. It remains on the tree as it is, without being plucked.

"While the eye of imagination perceives the forms that are imagined on the one hand, it also perceives the sensible forms on the other. Thus, the owner of imagination, who is a human being, sometimes perceives the thing imagined with the eye of imagination. For example, we can give the hadith in which

the Prophet said, 'Paradise was shown to me in the middle of this wall.' Thus, he perceived it with his senses. Here we said 'with his senses' because when the Prophet saw Paradise, he stepped forward to take a fruit from it. When he saw the fire, he stepped back. At that time, the Prophet was praying." (Futuhāt, 63)

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"The world is pregnant with man; life is his month of birth. Thus, it throws him from his belly to Barzakh. Barzakh is one of the stages of the hereafter. Man is raised there just as a child is educated."

(Muhyiddin Arabi)

CHAPTER V

Muhyiddin Arabi sometimes uses the word barzakh to refer to a reality or stage that has certain characteristics. In this sense, barzakh is actually a stage that unites and separates two opposing worlds, two stages, two states or two characteristics. Therefore, barzakh connects and separates two contradictory extremes. In other words, accordingly, barzakh is both opposite to the two opposing extremes and also gathers the reality of both extremes in itself. It sits opposite the two extremes with its two faces, without being divided, while remaining one. Therefore: "The perfection found in barzakhs is superior to the perfection found elsewhere; because barzakh gives you knowledge of both yourself and others; while what is not barzakh gives you knowledge only of yourself. Because barzakh is the mirror of the two extremes. He who sees the Barzakh has seen the two ends in it." (Futuhāt, III:139)

"The Barzakh Manifestation takes place between two levels such as concealment and manifestation; because the Barzakh preserves the existence of the two ends. Neither of these two sides can see the judgment of the other; yet the Barzakh has judgment on both sides. The world is between eternity and eternity, there is a barzakh between them that separates the eternal from the eternal. If this barzakh did not exist, the judgment of the eternal and the eternal would not have emerged, in which case the matter would have remained as one thing without separation." (Futuhāt, III:108)

Then the Barzakh is a manifestation between the apparent and the hidden, between the past and the future, which includes both ends. However, this manifestation does not see its judgment on both ends at the same time, but has judgment on both sides. If this intermediate world did not exist, neither the judgments of the past nor the future could have been formed.

"The characteristic of the Barzakh is that there is no barzakh in it. Thus, everything that unites with it becomes the same. Barzakh reveals the distinction between things; what separates is the only truth." (Futuhāt, III:518)

It is almost impossible to count the numbers of barzakhs in Muhyiddin Arabi. Because, what separates and unites any two things is barzakh. For example, the world of examples is a barzakh between the world of abstract spirits and the world of bodies. The world of plants is a barzakh between animals and

minerals, and the soul is a barzakh between the rules of evil and good. At this point, imagination is also a barzakh. Because it neither exists nor does not exist. It is neither known nor unknown. It is neither denied nor proven.

Because it is a striking section, we give the example of SUBUT (constancy), a type of barzakh, of the Sheikh. Subut is a barzakh between existence and non-existence.

"There is a barzakh between every two things that come face to face that prevents them from uniting. In other words, one of them does not take the characteristic specific to the other that separates the two. Barzakh is like the state that separates existence and non-existence. The state in question neither exists nor does not exist; because if you attribute it to existence, the reason for this is the smell you find in it because it is fixed; if you attribute it to non-existence, you are still right because it does not exist. This barzakh, which consists of the possible between existence and non-existence, is the reason for adding the relation of fixity to itself along with the relation of non-existence. Because it looks to the two extremes." (Futuhat, III:47)

When Muhyiddin Arabi Hazretleri uses the term barzakh without any complement, he points to the reality of man who unites two forms with his essence. These two forms are forms belonging to God and people. The reality of man is a barzakh between the universe and God. This barzakh is the level of the perfect man. Since he is apparent and hidden, he is the boundary that separates and unites between God and the universe.

"Man is like a barzakh between the universe and the Truth, the means that unites Truth and creation. He is the dividing line between the divine and existential levels; the dividing line between shadow and sun. This is the reality of man." (Insha, 22) "Allah has created man as a barzakh that unites the two sides." (Ukle, 42) "The Level (Hazret) of Truth is of three levels; the inward, the outward and the middle. The middle is the level through which the outward is separated and separated from the inward and is a barzakh. Accordingly, one face of the middle level looks to the inward (inner) and the other face to the outward (outer). More accurately, he is these faces themselves, because the barzakh is indivisible. The middle level is the perfect man; Allah has placed him as a barzakh between the Truth and the world. The perfect man manifests himself in the divine names and becomes the Truth; It emerges with the reality of possibility and thus becomes a creation." (Fütühat, II:391)

CHAPTER VI

For the existence of the Barzakh, two things must come into being. For example, the Barzakh between the past and the future is the "state time". The Barzakh between the level of souls and solid bodies is the "level of example". And the Barzakh between heaven and hell is the "Purgatory Purgatory". The Barzakh between animals and humans is the "monkey". The Barzakh between plants and animals is the "date palm". The Barzakh between plants and minerals is the "coral". It is possible to multiply this example for infinite states and levels. Starting from this point; our dreams and imaginations also give us a very important understanding and perception towards understanding the nature of existence, which is

‘everything other than God’. Just as our dreams are a Barzakh between our soul and our body, existence is a Barzakh between existence and nothingness. The world we observe in dreams is also composed of the existence and nothingness that the Creator observes in his dreams (in terms of expression).

According to Sheikh-ul-Akbar Muhyiddin Arabi, the truth of the situation of 'Both He/And Not He' can be understood most clearly in the universe through imagination. In order to understand the subject consistently, it is necessary to understand the concept of imagination that he emphasizes well. The Sheikh does not use this concept in the sense that we understand it today. The concept he wants to explain is not a fiction belonging to the mind. He believes that we cannot comprehend the meaning of religion and human existence unless we place the concept of imagination as our focal point.

We know that the world, although it is other than Allah, also tells us something about Allah. Because the verses of Allah are exhibited in the world. In other words, the world is, in a sense, Allah's self-disclosure or manifestation. Therefore, when the Sheikh calls the universe an illusion, he thinks of the ambiguous states of everything other than Allah and the fact that the universe exhibits Allah just as the reflection in a mirror shows the reality of a person looking in a mirror.

In its second meaning, illusion is the realm of the intermediate realm between the soul and the body. These two realms are compared according to opposing qualities such as light and darkness, visible and invisible, internal and external, subtle and dense. Therefore, the macrocosmic realm of imagination requires the definition of "both/and". Neither light nor darkness; like both light and darkness.

This realm, which we are accustomed to looking at as real and describing as real, is actually nothing but an illusion for him. We perceive many things through our senses, separate and limit them. We do not even doubt their reality. However, according to the Sheikh, this concept of reality is not real in the full sense. In other words, such a thing does not have Being (Existence) in terms of its reality. For a person who is asleep and sees an object in his dream, the reality of existence in this sensory world is the same for us.

Abu Said al-Harraz was asked, 'How did you know Allah?' He replied, "With the truth of bringing the opposites together." In other words, all the origins that are described as existing and the entire universe are 'Both He/And Not He'. The Truth that manifests itself as forms is both He/And Not He. Allah is the unlimited, limited, unseen visible.

Muhyiddin Arabi expresses it as follows: "Imagination is neither there nor there; it is neither known nor unknown, it is neither affirmed nor negated. For example, a person sees his own image in a mirror. He definitely knows that he can see one aspect of his own image but cannot grasp another aspect. He cannot deny that he sees his own image, he knows that his image is not in the mirror, nor is it between him and the mirror. Therefore, if he says, 'I saw my form, I did not see my form,' he is neither lying nor telling the truth.'

The universe is a boundless and absolute illusion. Because everything other than Allah shows the characteristics and rules of the illusion. The continuous creation and the universe changing every moment are nothing but the image of the truth of 'Both He/And Not He'. The truth of the illusion is that

every state constantly changes and appears in every form. Everything other than the essence of God changes and appears with a new formation every moment. Everything other than the essence of God is an intervening illusion and a disappearing shadow. The universe appears only as an illusion. The Sheikh expresses this situation as follows. "One of the things that confirms what we have said is the following verse. "When you threw, you did not throw." (Surah Anfal: 17) In this way, Allah negated what He affirmed. In other words, "You imagined that you threw, but He threw without a doubt." Therefore, he said, "When He threw." Then he said, "The act of throwing is correct, but 'Allah threw.' That is, O Muhammad, you have appeared as a form from Allah! Thus, your throw reached its target in a way that no mortal could ever hit its target."

CHAPTER VII

God wished to see the works of His beautiful names, so He created the universe as a mirror. However, no part of this created universe could express the image of God completely on its own and was not able to do so, so God created Adam, in other words, the perfect man, with His two hands. Since he was also created with two hands, He earned the right to have a form. Since He was created according to the form, He could become the CALIPH. Thus, with all the dimensions contained in the word form, He was preceded by the feature of being created with two hands, and He had the necessary characteristics of a caliph, such as appearing in two forms. This brought the position of caliphate; what is meant by these two forms is the form of God and the people.

"The believer was able to fit God by being on the form of the universe and God. No part in the universe has been created in the image of God." (Fütuhât, IV:8) "Since Adam was created by means of two hands, his form has earned its due and all the realities of the universe have been gathered in him. The universe demands divine names, and undoubtedly all the divine names have been gathered in Adam." (Fütuhât, I:263) "The caliphate belonged only to Adam among the beings in the universe. Because, Allah created him in His own image. In the matter of the caliph being the caliph, the caliph must appear in the image of the person on whose behalf he is the caliph, otherwise those for whom he is the caliph cannot be his caliph." (Fütuhât, I:263) "Man, in terms of being human, accepts form. When a form is given to man, he does not hesitate to accept it. The Caliph means the owner of form." (Futuhât, IV:85) Muhyiddin Arabi Hazretleri continues as follows: "You should know that Allah created Adam in His own image (Allah created Adam in His image). From here we understand that the pronoun that refers to Allah in the expression 'his image' is the image of Adam's belief in Him. Man creates that image from his thought or imagination or imagination and worships it by saying 'This is my Lord'. Allah has created the power of image in man. Therefore, He created him as a being that contains the realities of the entire universe. In whatever form man believes in his Lord, he does not go beyond the form that encompasses all the realities of the universe while worshipping Him. Therefore, Allah (while imagining His image) must reflect upon Him his own humanity or (an understanding originating from) his humanity completely and perfectly. If He had exempted from Him a feature that He should have exempted, the result would have been a limitation.

Whoever defines and limits his creator, undoubtedly defines and limits Him as himself. For this reason, Allah said, with the language of the Prophet, 'Worship Allah as if you were seeing Him.' Here, seeing is mentioned with the preposition that carries the meaning of comparison and representation. In another hadith, it is said, 'Allah is in the heart of the one who prays.' In another verse, it is said, 'Wherever you turn, there is the face of Allah.' The face of a thing is its essence and reality. In the form in which Allah created His servant, the place to which he turns is that form, and so is his face." (Futuhât, The Level of Description)

"Everything other than the Truth has manifested itself according to the form of the One who created it. Therefore, the Truth has manifested itself. The universe is the manifestation of the Truth in its entirety. Allah has derived a summary and sum from this world, which contains all the realities of the universe in the most perfect way, and has named it Adam, and has declared that He created it in His own image." (Fütuhât, III:11)

CHAPTER VIII

The perfect man is the servant whom God has made sovereign over all the worlds, to whom He has entrusted the ropes and keys of the worlds, whom He has created with His two hands in the form of both the world and God, whom He has honored with the quality of caliph, to whom He has given the soul of reason by breathing from His breath, whose perfection is desired, and whom He has created from the light of Muhammad.

"The world is in the form of God. The perfect man is in the form of both the world and God." (Fütuhât, IV:21) "... The perfect man is the one who adds the realities of God to the realities of the world. Thanks to these realities, it has become possible for him to be the caliph of God." (Fütuhât, III:437) "(In the sense of the form of God) The form belongs to the perfect soul; The perfect souls are the souls of the prophets and those who have reached perfection among people." (Fütuhât, II:195)

"The Prophet says: 'Allah created man in His own image.' This is because he was created with two hands. Allah created man in His own image because of the caliphate. This means rank." (Hatmü'l Evliya, 208) "He is a man in terms of form, thanks to which he disposes of all ranks. Thanks to the form, man has reached the caliphate, the power to dispose of the universe and the name of humanity." (Fütuhât, II:643) "The Prophet says: 'Allah created Adam in His own image.' This is a characteristic of man. When Allah created man with two hands, we understood that He gave him the characteristic of perfection. Thus, He created man as perfect and totalizing, and for this reason man accepted all the divine names." (Fütuhât, II:67)

The perfect man is the image of God. All the divine names have been given to him. God did not create man in vain. He created him only to be in His own image. Since the perfect man was taught all the names, the image of God has reached perfection in man. Because God has given man all the truths. In this respect, man has collected and combined the images of God and the universe in himself. Thus, man has become a barrier, a mirror between God and the universe.

God sees his own image in the mirror of man. Seeing the image of God in the mirror of man means that all the divine names have been given to him. Since the perfect man is a barrier between God and the universe, he has collected all the truths in himself and has also become the manifestation of the names of the mosque. "The perfect man gathers the realities of the universe in himself and he is the image of God." (Futuhat, III:391)

"The vicegerency of Allah can be valid for the perfect man. Therefore, Allah created his visible form from the realities and forms of the universe and his invisible form according to His own image. He says about him: 'I will be his hearing ear and seeing eye.' He did not say, 'I will be his ear and eye.'" Thus, He distinguished the two forms." (Fusûs, 55)

"Man has the power of all beings in the universe. He unites all levels. For this reason, only he has been assigned the divine form, he has gathered the divine realities (they are names) and the realities of the universe in himself, thus becoming the most perfect of beings." (Fütuhât, II:396) "The Perfect Man is the bearer of all the names in the divine level." (Hilya, 9) "The only being created similar to the divine form is the perfect man. For this reason, he is called the perfect and he is the soul of the world. The world, with its sublimes and lowliness, has been created to be available to him. The animal man has been made available to the perfect man and is a part of the world." (Fütuhât, III:266) "The perfect man is the unifying reality. Allah has given him such power that with it he sees two levels with a single look. Thus, he takes from God and gives to the people." (Fütuhât, II:446)

The perfect man is the pillar of the universe. In no era is the universe empty of the perfect man. The perfect man of every era is the real heir of our Prophet, the perfect caliph. The rope of everything that exists in this universe is in the hands of the perfect man. While the hand (power) of God's will in the universe is the perfect man, the perfect man is the cause of the execution of God's will.

CHAPTER IX

"The one created in the image of another is his image itself," says Muhyiddin Arabi. While explaining this subject, he takes up the subject from a complete perspective. In other words, the one created according to the image is both the owner of the image himself and in a different way, he is not him. He explains this with the verse, "When you threw, it was not you who threw, but Allah threw." On the other hand, since the believer does not have a self that is responsible for himself, he says, "Do not try to protect your own self. If you try to protect it, you should at least protect it with peace and the knowledge that it is not your self but the self of God."

A person has two faces (faces). One is the face that looks to his own self, and the other is the face that looks to his Lord. Whichever one a person turns to, he turns away from the other. In this section, Muhyiddin Arabi gives us a very important secret and continues as follows: "When you turn to observe your own face, you remain unaware of the face of your Lord, the Lord of Majesty and Honor. Your face is perishable and when you turn to Him, your face becomes mortal before you and you become a stranger in your place. There is no one left there for you to be familiar with or see. When you abandon your own

face and turn to the face of your Lord, He turns to you and you are left with no one to be familiar with except Him." The Sheikh states that when we see our own face (and our reality) in His presence, our joy will increase by bringing these two faces (reality) together. Muhyiddin Arabi, while evaluating the concept of barzakh in the Quran, has exhibited the following view: " Barzakh is the separator (difference) between the known and the unknown, the existing and the non-existing, the negative and the positive, etc. The separator between what the mind can grasp (accept) and what it cannot grasp is called barzakh.

CHAPTER X

Just as the letter Alif points to the Divine Essence, the letter Be points to the attribute. Be is a lip letter and is named this way because it comes out between the two lips.

The letter Be is the symbol of the first emergence that is an intermediary between the one and the many. In other words, the truths through which existence emerges are the concise expressions of truth. The evidence for this is the hadith that means, "The first thing Allah created was my light, and from my light He created everything." Here, the letter Be points to the light that is intended to be described in the hadith. Muhyiddin Arabi says the following in his treatise, "Ibn-ul Arabi Kitabü-l Ba": "The Sufis point to the first being that came into being with the letter Be. It is in the second degree of existence. The heavens, the earth and everything between them are supported by it. (Abdulkirim el-Cili-Maratibu'l Vücud)

The dot of the letter Be indicates the existence of the universe, that is, the entire universe of beings. The fact that this dot is under Be indicates that the beings are subject to the first determination (existence). The dot is also the symbol of the Perfect Man. The commander of the believers, Ali (r.a.), says: "I am the dot under the letter Be." Thus, he emphasizes the first determination (first intellect) with the letter Be, because Be is the second letter. The dot of Be indicates the existence of the universe that occurs under the first determination. (El-Ecvibe)

Existence emerged with the letter Be; the worshipper was separated from the worshipped with the dot. Indeed, when we divide the Surah Fatiha into two parts, we first notice Allah's direct address to His servant, and then His address to Himself through the mouth of His servant. In other words, He is the one who manifests from the servant. In order to turn to Allah and to achieve certainty, the servant also benefits from His names, and this opening is in proportion to the person's own names and aptitude.

In all interpretations, the meaning of the letter Be at the beginning of the Basmala, which expresses the connection between Allah and man, has been explained. On one side of this connection are the ranks of divinity and lordship, and on the other side are the ranks of humanity and servitude. Between these two ranks is also the barzakh, and if this transition area were not present, man could not combine two opposite characteristics (glory and beauty) in one body. For this reason, the ranks of lordship and servitude are combined through the barzakh. This is also the basis of monotheism.

Imam Shibli was told, "You are Shibli," and he said, "I am the point under Be." Sheikh Abu Madyan also expressed it as follows. "Be was written on everything I saw." Be accompanies the beings from God in the level of divinity. A different way of expressing this situation is; "Everything stood and appeared with me." In order to comprehend this issue, the dhikr "Ya Hayy ya Kayyum" can be dhikr together 174 times every day.

There is a difference between the letter Be and elif. Elif refers to the essence, while Be refers to the attribute. This is not the elif related to creation, but Be with the dot under it. The dot is all beings. (Esrar, 123)

The Perfect Man is the truth of truths. Because he is the dot under Be and the place of grace. (Kenz, 154) The letter Be is also the distinguished of the distinguished among the letters. (Fütuhât) Therefore, just as there is the distinguished of the distinguished among people in the sense of perfect, Be takes the place of the perfect man among people among letters.

The dot under the letter Be is the love that the disciple makes apparent by the dhikr that is suggested to him. The dot is inward in the essence of Allah, but it is in non-existence in His essence with its state that has not become apparent. Our soul is the state of the dot inward; our soul is the state of the dot in the apparent. The dot is subtle as an attribute; it is the state of non-existence.

The dot-i suwayda in the heart consists of the black dot where the relative unseen is known and where the divine lights are manifested. The expression black symbolizes the absolute essence of Allah and his blind state, as well as the return to the never. This dot has a side that looks at both the world of witnessing and the world of malakut.

The self is the work of the soul-natika and is the dress that Allah has dressed on mankind as the caliph. Therefore, man, because of the soul-natika given to him, is also in the claim of divinity. The soul is purified in order to inform that there are no gods, and that the only absolute one who can be considered as a god is only Allah. In other words, the purpose is for man to know that the only sovereignty and power in this world and the universe is Allah, and to fulfill the duty of caliphate assigned to him in this way based on the secret of Be. In other words, to experience the sentence "La ilahe illallah, Muhammadun Rasulallah". And the point is the truth of Adam's heart. Therefore, every person who realizes the point will be able to find the secret of the Basmala, the Fatiha, the Quran and all the heavenly books in himself.

CHAPTER XI

The expression "Secret" in the letter Be is not because it is secret, but because it requires a certain level of comprehension to understand and experience it. In the sacred hadith, the Almighty Creator says, "I am the secret of man; man is my secret." Although we are incapable of defining the Creator, this sentence echoes in our ears. Everything (the reality of things) is in Him, for Him, from Him. Therefore, we are with Him, in Him, and turning to Him at every moment. Without separation, without ending,

without remaining outside, in every manifestation and every becoming, timelessly and spacelessly. This is the secret of Be, this connection is exactly like the POINT under the Arabic letter Be. That point, which neither ends nor separates. But from that point, universes are born, infinite lives come into being. From that point, Truth manifests itself in infinite forms. Truth, manifesting as forms, is neither He/She nor It at this point. It exists and is eternal with Him, like the form in the mirror. However, like the secret in the mirror, that is, with the curtain, the SERVANT knows his servitude and knows his Lord, and in this way he can realize Allah, the Lord of the Worlds. If there were no curtains, Allah could not be known. In short; Allah is unlimited, limited, the unseen is seen.

Knowledge was a dot, the ignorant multiplied it. Hazrat Ali RA said it beautifully. "Put the pen you write with on the paper, a dot is formed. The dot is the beginning of all letters. You enter the house from the door. The door is also a dot." The Basmala is also a dot. Secrets lie in the Basmala. While there was nothing but a dot, the dot was apparent, all letters were hidden and hidden in the dot. When the letter was written, the dot was hidden, the letters and words began to appear one after another, the universe began to be painted with the names and beautiful names of Allah.

Allah has the attributes of Majesty and Beauty. The dot is knowing oneself. The one who knows the dot knows the Quran. The Quran and the perfect person are like twin brothers. There are many people, they are scholars. Those who know the Quran are hafiz, but if they do not know the dot, they are very heedless.

There is a dot under the letter "Be" at the beginning of the Basmala. Secrets lie under the "Be". Those who know and live the stations of monotheism rise to the level of perfection. Those who know their souls know their Lord. A perfect person has completed their deficiencies and risen to the level of humanity.

Allah is a hidden treasure. The hidden treasure is found with a dot. The energy in wood cannot be seen. The energy in coal cannot be seen. Allah is also hidden in the universe, hidden in objects. When a seed grows and develops in the soil, it becomes a tree. That first seed is always present in every part of the tree, in its branch, bark, leaves, and seed. Allah is completely present in every particle of the universe. We must understand the secret of "I intended to be known, I created the people" well. The body of God becomes apparent by taking shape in the form of truths, that is, it is visible. Everything becomes apparent with the body of God. It is necessary to understand this well. There is no union or entry here, because entry and union occur between two existents.

The point and secret is to know Allah. Allah loaded the trust onto mountains, but mountains could not carry the trust. What is the trust? How did the ignorant and cruel man carry the trust? The man who carried the trust became knowledgeable and just in the form of Rahman. What is meant by the trust is the secret of caliphate. The secret of caliphate is the appearance of Allah's attributes in man. Allah taught Adam all the names of things. (Baqarah/31)

The heavens are the sublime realms. The world is the lowly realms. Imagination is all creatures. No one could carry the trust except man because of his talents. Nothing could carry the trust, only man carried it. When Allah gave man the secret of caliphate, man carried the trust. Man carried the name "Al-Jami",

which gathers all the names of Allah. Man reached high ranks with this name.

These secrets are explained in the 72nd verse of Surah Ahzab. The night covers and hides all things, everything. The secret of caliphate is also hidden in man. Man has gathered all the names in himself. Nights are a reference to the world of darkness, and days are a reference to the world of difference. The one who gathers the world of darkness and difference in one body is called the Perfect Man. Those who get stuck in the world of darkness say, "O, that is it" and become heretics. Allah's attribute of Majesty manifests in them. Those who dive into the world of difference and set their hearts on the world do not have love, they are like a fruitless tree.

One should neither get stuck in the world of darkness nor go to Difference and become worldly. One should use all of them in their proper place. We should understand the verse, "Stay away from the one who turns away from Our remembrance, seeking only the life of this world" well. We should correctly comprehend the message that there is no prayer for the one whose qiblah is not the Truth, and so on.

"Surely Allah does what He wills." (Hajj 18) Surely Allah does what He wills. Whatever a thing has a tendency for, Allah wills and does it. Allah manifests in the universe with Majesty and Beauty. 'Whatever good befalls you is from Allah, and whatever bad befalls you is from yourself.' (Nisa/79)

If we see ourselves as inward and Allah as apparent in good and beautiful deeds, this is called Kurb-i Faraiz in Sufism. If we see Allah as inward and ourselves as apparent in bad deeds and deeds, this is called Kurb-i Nawafil. We should attribute good deeds to Allah and bad deeds to our ego.

Al-Nisa 78, 'Say, O Muhammad (pbuh), everything is from Allah.' Everything is created by Allah. There is no evil in the sight of Allah. When a servant descends to the level of a human being, he performs deeds and they are called good and bad. We call the deeds that suit the ego of a person good and the deeds that are against it bad. What we call good and bad in the sight of Allah is relative, because Allah is the Creator of all deeds.

Even if everything that is seen does not match, even if it seems to be opposite, it is the same in reality. The essence of everything is one. The entire universe is the body of Allah. Allah created the universe from existence. Multiplicity deceives us. Names deceive us. The essence of everything is one. Multiplicity is actually an illusion.

Allah exists. There is nothing with Him. Everything other than the essence of Allah is annihilation. The essence of Allah is permanent. It is necessary to understand these points very well. It is not right to call the one that has a name and is recorded the body of God. When there is no multiplication, that is, when a person, animal or plant without names is not seen, it is God. When a person, animal or plant is seen, it is the people.

Some people confuse this issue. Look, read it well. If we take a glass of water from the sea. If a glass of water says, "I am the sea," would it be true? It is neither a lie nor true. A glass of water has the characteristics of the sea, but it is not called the sea. It is called a glass of sea water that owes its existence to the sea. There is one sun. During the day, there is the sun in Izmir and Bursa. If the particles

of the sun say, "I am the sun," would it be true? The particles of the sun owe their existence to the sun. Night came, the particles of the sun disappeared. First, Allah remains. When nothingness is complete, Allah manifests Himself to Him. May Allah grant us the opportunity to understand His secret, God willing. Amen.

CHAPTER XII

Our mother Hz. Aisha summarizes our Prophet (PBUH) in 4 words: "He was a walking Quran."

Our master Hz. Ali says; "The secret of the Quran is in the Fatiha, the secret of the Fatiha is in the Basmala, the secret of the Basmala is in the Be. Its secret is in the dot below it. That dot is me.

This poor man says; "Look at your knees while sitting in tashahhud in prayer. Your knees draw the Be of the Basmala. You are exactly where the dot is. So, you are the point."

Our Prophet said; "Whoever knows himself, knows his Lord." The secret is hidden in the triangle of Allah, Quran and man. In order to understand this, man needs to discover himself.

The secret is Allah. Because He is a hidden treasure. He is Al-Batin. He hides Himself from himself. Even if He wants to appear. If He wants to appear, He becomes Az Zahir.

The secret has been in front of our eyes since the day we came into being. And it will always continue to be so. Whenever you seek that secret, He will test you. He will look at your sincerity, whether you are qualified or not, you will pass the test. If you pass the test and get the qualification, He will remove the veil from your eyes and paint you with the name of Zahir. Is there anyone who paints better than Him? When you are painted with the name of Zahir, you will continue to look at the secret that is in front of your eyes without a veil.

You cannot speak, Because they will not listen. You can't tell them, they won't understand. You keep quiet. You just keep quiet. There's a story you know, I don't know if you know it, I'll tell you. A man used to go down to the seaside at a certain hour every night, stay for 1-2 hours and go to the village coffeehouse and sit. Then he would say, "I saw mermaids on the beach, they were combing their golden hair with golden combs." People would laugh at this story, but the man would tell the same story every night. One day, when he went down to the seaside, he actually saw mermaids. They were really combing their golden hair with golden combs. He returned excitedly, found a chair in the coffeehouse and sat down. But he couldn't speak. He was as if he was speechless. The people in the coffeehouse asked. Well, what did you see today? The man said in a weak voice, "Hiiiç." Nothing. Here's the secret. Those who see can't tell, those who tell don't believe them, they throw stones at them. Yunus Emre revealed the secret. "He reads the Quran himself, inside his own Quran."

CHAPTER XIII

The concept of Barzakh is generally used in religious literature as a passage used in the sense of “life in the grave”. In the Muhyiddin Arabi system, it is attributed to things that separate two things/states/levels from each other and carry some characteristics of both. Therefore, there are unlimited barzakh and gates of passage in terms of unlimited states and things. One of the gates of passage that is important is the letter vav. In this context, it is seen that vav is located between the word “kûn”, which brings the possibles to the field of existence, and “kaf-ı kenziyye”, which is “kaf-ı kenziyye”, and nûnun, which qualifies those other than Allah. There is also a vav between the last letter of the word nûnun, which shows that the worlds of witnessing and the unseen are separated.

If the world is both a veil to Allah and a pointer to Him, then it is natural that the number of days it was created, which is the abjad equivalent of vav, is the number of days it was created, which is the number of days, which is the number of days it was created, and the number of days it was created, which is the number of days it was created, being the abjad equivalent of the word. The vav expresses the perfect man in many ways. This perfect man is a barzakh between Allah and other people. Similarly, the haqiqat-i Muhammediyye also has a barzakh characteristic and from this perspective, the vav also qualifies the Muhammadan truth.

Indeed, Muhyiddin Arabi states that God and the people are included in this letter due to the generality of the degree of the letter vav. Vav occurs with the letter ha, and therefore it exists in its form. Whether the letter ha is attached to any letter or not, its shape is round, which is actually the beginning of the vav. Even this symbol is an indication that man is created in the image of Allah. The alif in the middle of the vav separates the two categories of being. The first vav is the vav of identity and ha is hidden inside the vav; just like the equivalents of five and six in the abjad are inside the six.

Muhyiddin Arabi says that the letter vav is born from the letters ba and cim. “Ba has the first level of intellect because it is the second existent. In other words, it is in the third level of existence. Cim is the first of the stations of individuality. If you multiply ba with cim, vav emerges.” On the other hand, the product of the equivalent of ba in the abjad, two, and the equivalent of cim, three, is six. In this case, vav has the function of six as well as the powers of two and three. Even if a name consists of a thousand letters, a single pronoun can take its place. According to him, the reason for this is the power, possibility and vastness of the sphere of the pronoun. (Futûhât:II/233-234 (Futûhât:II/212). For this reason, huve formed with vav and he has a special importance.

In addition to the different uses of vav, its most distinctive feature expressing its barzakh is that it is a conjunction. Due to this function, it has both a separating and unifying feature for phrases and expressions.

Vav expresses pluralism in Arabic. Vav is also a collector, that is, a combination, and its ruling is valid for individuals individually. This fully describes the position and importance of man in all worlds. According to Muhyiddin Arabi, it has been stated that the origin of all letters is alif. The last of the three existing levels of alif belongs to vav and has an accumulating aspect.

The first level of alif is the level before its extension, and since the ayns have not yet been determined here, it is lâ taayyûn in Arabi's system. It can be said that it corresponds to the level of . The second level

is of three types: In the first one, the alif makes a urûc movement from the lowest to the highest and the sound “a” is formed, this is also the level of fetha. In the second one, it makes a nüzul movement from the highest to the lowest, ya is formed and this is the level of kesra. The movement that forms the vav is the combination of nüzul and urûc. This is the level of elif, the vowel of this level is damme and the letter is vav.

The resemblance of vav to a perfect man is because the perfect man is a barzakh between the visible side of the existence, the universe, and the divine names that form the hidden side. Indeed, the letter vav is also a barzakh because it is in the middle of the command ‘kun’ in the creation of the creatures. Since the visible arc of nûn refers to material beings and the invisible part refers to spiritual beings, this letter is related to the creatures. Vav, which is in the middle of nûn and nûn, is the perfect man who separates these two levels from each other and carries the characteristics of both levels, in other words, is a barzakh. Hâ expresses the identity of Allah, it needs the letter vav to be pronounced (i.e. to come into being and manifest, but the existence of the letter vav is also dependent on the letter hâ. Therefore, the vav that exists in the word Allah or in the letter hâ used instead of this word indicates the unique position of man in existence. Man is the most important barzakh in this respect. He carries the characteristics of both seas. Cendi expresses this situation as follows:

"You become the same as God with your humanity and barzakh. All divine things exist with you. There is also being a creation for you. You exist in all the realities and the mirrors. While you surround God with your manifestation that brings together divinity and names, you also cover the people with God's mercy and grace that extends to the entire universe. Because you are His caliph and intermediary."

Vâv is a word that does not join to the end but is connected to the beginning. letters. The common feature of these letters is that they indicate the realities of the realms of the realm of property and testimony. While all letters were created from the letter alif, the letter vav, in addition to gathering all the features of all created letters, has also become the carrier of the secret of the letter alif. This is why the letter vav represents the perfect man. The perfect man also gathers and reveals the secret of everything created in the universe. The most perfect of all created beings in the universe and the most perfect of all people is our master Rasulullah (PBUH). He said, “Allah first created my light” and from that light (Nur-u Muhammadi) all beings became apparent. The first to be created from the essence of the self is the Nefs-i Muhammedi; (nefs-i natika) or the Reality of Muhammad. It encompasses and encompasses the worlds of Lahut, Jabarut, Malakut and Shahada. Every prophet has a share of that light in proportion to his degree. The spirit of Hz. Musa extends from the grave where he was buried to the sixth heaven. The other prophets also extend in proportion to their virtues. The verse, “We have made some of them superior to others” (Al-Baqarah/253) points to this. The spirit of Imam Ali extends from the grave to the throne, and the spirit of Hz. Rasul (nafs-i natika) extends to the Throne. The believers extend to the illiyyin according to their degrees. The sinners are in Sijjin according to their disbelief and sins. “Indeed, the record of sins is in Sijjin” (Mutaffifin/7), “Verily, the book of the righteous is in the illiyyin” (Mutaffifin/18).

CHAPTER XIV

The secret of Be is in the heart of the Quran, the Surah Fatiha. The secret of Fatiha is in the Basmala; the secret of Basmala is in the Be at the beginning. Hz. Ali (kv) said: "The secret of the divine books is in the Quran, the secret and summary of the Quran is in the Fatiha, the secret and summary of Fatiha is in the Basmala, the secret and summary of Basmala is in the letter "Be", and its secret and summary is in the point below it. That point is also mine"

In Hamdi Yazır's commentary on this issue, the meaning of the letter "B" is explained as follows:

"The leading great commentators say that: The meaning of the conjunction of Be here (at the beginning of the Basmala) is either MULABEST (relation) and MUSAHABET (mutual conversation) or istiana (asking for help). In other words, the relation that will occur in our consciousness is a feeling of being related to and subordinate to the name 'Allah, the Rahman, the Rahim'; or the feeling of seeking help and assistance from the Divine Mercy according to the names (naming) and meanings (the thing that is evidenced) of the name 'ALLAH' and the attributes 'RAHMANI, THE Rahim'; in the former, the verse of the Basmala, the state; in the other, the meaning becomes non-explicit...

...According to this interpretation, the meaning of Basmala is; IN THE NAME OF ALLAH, THE GRACIOUS, THE GRACIOUS, AND THE MOST RAHIYM, which is directed towards the meaning of 'Be'da mulabasa (connection)... However, the essence of this is a confession of niyabet (taking someone else's place in a matter, acting on his behalf). When starting a job, saying 'in the name of so and so' means 'I am doing this in reference to him, as his vicegerent, on his behalf, as his tool... This job is not mine or anyone else's, but His in reality'... This is also a state of 'FENAFILLAH' directed towards the consideration of UNITY OF EXISTENCE, which is; but it is only valid for special positions such as prophethood, province, sovereignty, and disposition..." (Volume: 1; Page: 43)

The letter Be is the connection between Allah and the servant. This connection is formed with compassion and generosity, that is, it is a relationship formed with the attribute of Mercy. Those who cannot understand the meaning indicated by the letter "B" try to criticize and accuse "ALLAH" by thinking of it as a God outside and beyond himself.

Here, the first level of Mercy is the manifestation of that name in the person at the moment. The second is the inwardness, which is the reality of the name, and the third level is the body of the person, which is the intermediate realm that unites the two. Similarly, man, who is created from the unity of the soul and the self, is the caliph of Allah at the point of perfection that He desires to be known, and is the greatest intermediate realm due to the secret of BE.

Those who have attained the secret of Be, within the infinite and unlimited concept of Allah, realize that both themselves and the entire universe are nothing, and continue their lives with the fact that the only being that exists without time is Allah and witness this. In this way, union with Allah is achieved and closeness can be achieved, God willing..

The Messenger of Allah (peace be upon him) says: "Bismillahir Rahmanir Rahim is the key to every book"

Just as a lock cannot be opened without a key, it is difficult to understand Islam and the Quran without understanding the meaning of the Basmala. In the name of Allah, the Most Gracious and the Most Merciful... In other words, my existence, which exists with the body of the being to which the name Allah refers, brings this work into being as His Mercy. The real and absolute creator of my action is only Allah. And with its meaning, this action is revealed from me. Behind my action are His Essence; His Knowledge; His Will; His Power and His Wisdom. (Efal Tawhid) Only He is present in the manifestations that emerge from us and all beings, whether we can see them or not. All the names (names) created as the cause of these manifestations belong only to Him. (Esma Tawhidi) All attributes, names and actions belong to Allah, and all attributes, names and actions that come from me belong to Him, and I am starting this work in His name and with the authority given to me and with this understanding.

Let us remember the following warning given to our Prophet Muhammad Mustafa:

"You did not kill them, it was Allah who killed them! (Read) when he threw, it was not you who threw, it was Allah who threw! In order to give those who believe a good experience from Himself (of His mercy). Indeed, Allah is the All-Hearing, the All-Knowing." (Al-Anfal/17)

"In fact, Allah created you and what you do." (Saffat/96)

"You cannot will unless Allah wills! Surely Allah is the 'Aleem Hakim.' (Insan/30)

Only the wise can reach this realization. It is for this reason that it is said, "The secret of the point is decreed to the wise." It is known to the people that the secret of the point and the divine manifestations are limitless. Everything that has been created and will be created is wrapped up in the point. What is meant by the point is the inward Oneness of the Essence, and the outward Truth of Muhammad. The Muhammadan Truth is the mirror of the Divine Essence, as well as the real means of reaching the Truth. Allah, in the nature of a single being (point) (hidden treasure), is subsistent and inward with His Essence, existent with His existence, encompassed and manifested with His attributes, known and manifested with His names, doer with His power, apparent with His action, witnessed with His work, secret with His inward. The manifestation of the worlds and the reason for their existence is this point, which encompasses the first, the last, the self and the inward with its identity. "The first and the last, and the outward and the inward, and the knowledge of everything" (Hadid/3)

From the point of Be in the Basmala, the alif was formed with the manifestation of the breath of Rahman. All letters were formed by the bending and twisting of the alif with the breath of Rahman. From this point and the apparent course of the alif, the letters of words, verses and surahs were formed, and with their divine arrangement, the Quran became apparent. The wise men of insight observe the Quran in the point, and the point in the Quran.

The luminous point is formed by the heart, which is the origin of the human body and the place of manifestation of divine manifestations. This point in the heart is called the "point of Suwayda". With the apparent course of this point, the reality of the human body, the soul, became apparent and dominated every point in the body. The Rahmani point is the Self-point at the level of Ahadiyet. The Inward Amaiyat is the apparent determination first. The essential light of existence in every being (the

manifestation of the general light of existence) is this, this point is the secret and source of the other three points and points to the hidden treasure.

The worlds were formed with the journey and manifestations formed from this point and each being found its place in the world with its own identity in its own degree. It is this essential point that unites the first, the last, the apparent and the hidden. The wise people with insight have observed the multiplicity in unity and the unity in multiplicity at this point. Moreover, they have realized from the essential point that these are not a curtain to each other. Mevlana Cami (ks) says the following on this subject. “The universe is the mirror of the beauty of our Creator. Look and observe His beauty in every particle.”

We called the point in the center of the heart “point-i suveyda”. The ground of this point is black. And with each beat, a light is formed and spreads throughout the universe. Therefore, it is the door of communication with God and the gateway. The attribute of divinity is manifested here. It is observed as a white light rising on a black background or a black light rising on a white background. This is the reality called the self-natıka. The letter emerges from the secret of the establishment of this point. It is the complete manifestation of the point of the essence and wraps up the worlds. All creation and endings occur here. It is the manifestation of the verse “The Most Merciful One establishes the Throne” (Taha/5) in man.

CHAPTER XV

In tariqahs, dhikrullah is withdrawn from the heart. Because dhikr is a spiritual journey of the seeker (salik) to Allah. It is stated in the sacred hadith, “I could not fit into the earth and the sky, but I fit into the heart of My believing servant.”

The starting point is the heart’s subtlety. Life begins with the heart’s subtlety working, and life stops when it stops. In fact, a person whose heart stops, both spiritually and materially, is considered dead. The heart’s subtlety is a central point that expresses the beginning and the end. On the 28th day of pregnancy, the heart is the first to form. The other organs form later. Finally, in the 26th or 27th week, the eye and its black pupil appear. The word pupil in Arabic is “el-insan”. In other words, a person begins life with his heart and ends with the black pupil of his eye (el-insan).

This is the point where our soul is blown when we are 4 months old in the womb, that is, it is connected to the body, when we die and sleep every night (Zumar/42) our soul enters and exits, and where we make dhikr. Let’s listen to how this black point, in other words, the black hole, is explained conceptually from a Sufi perspective from Ibn Barrajan, one of Muhyiddin-i Arabi’s followers:

“Some say that the heart has two holes. (fi’l-kalbi tecvifâni) One of these two holes/points in the heart is the external hole and is called “fuad”. This is the place of reason and Islam. (That is, it opens to the outside, to the world) The second hole is internal and is called “kalb”. In this, there is insight, hearing, understanding and observation. Because the second hole is the place of faith and opens to Allah. “vudd”

is in the fuad of the heart. When 'vudd' enters the heart, it is called 'hubb'."

This is the place where the Quran descends, where the soul enters and exits the body, the black hole/point in the second part of the heart that constitutes the inward. In other words, this black hole, the heart, which is mentioned in the Quran as the place where revelation descends as "ve nezzelehü ala kalbike" (Şuara/193), is this second, inward heart black hole. In other words, this is a door that opens beyond time and space, to faith and Allah. Indeed, Hallaj-ı Mansur calls this aspect of the heart as "door" in Kitabu't-Tavasin.

If our heart is a five-layered structure, the nokta-i suwayda is the entrance door of this structure.

In the words of Necmeddin Daye, this black point is the place where the heart contemplates the unseen.

The beginning of all the subtleties/lataif in the sadr is this black point. In its apparent aspect, the part that opens to the brain and is called "fuad" by Ibn Barrajan opens to the brain and from there to the world that is limited by time and space. The black point of the heart is its timeless and spaceless aspect that opens to Allah. This is the point where Allah, who says that He cannot fit into the earth or the sky, fits. At the same time, the universe also fits into that point of suwayda/that point in a rolled-up form. That point is the heart, where the Holy Quran was revealed and which is the direct foundation of man. In addition, Mir Muhammad Nu'man, while explaining the ahfa, says that its place is in the nape of the neck, in the suwayda/black point of the brain.

CHAPTER XVI

The content of the Holy Quran includes information about Allah, the universe and the servant. The Prophet is the one who establishes the relationships between servants and their deeds. In this context, the meaning of "Be" in the Basmala is the Prophet, which is BERZAH. In all relationships, the letter BE, which is BERZAH, which provides the connection between them, both separates and unites. As mentioned in the Rahman sura, this barzakh, which separates and unites the two seas, is the letter BE. "He released the two seas to meet each other. (But) there is a barrier between them, they do not mix. (Rahman/19-20)

As can be seen, the Be at the beginning of Bismillah is Barzakh. Barzakh is the blessed body of our Prophet. The reason for the formation of Barzakh, as we have mentioned before, is that the Fatiha sura consists of two parts. In the first part, Allahu Zuljalal addresses himself to himself. In the remaining part, he addresses himself from the servant. In other words, when Allah speaks to Himself, Bismillah is realized. As a result, Allah says, "I manifested and made clear all the names in the blessed body of the Prophet." At that time, Bismillah becomes the remembrance and address of both Allah and the Prophet.

The reason why Muhyiddin Arabi is Khatamul-ul Enbiya (the seal of the saints) is because he is the first person to openly state this truth, that the names of Allah manifest in a perfect person. The Prophet clearly stated this truth to Muhyiddin Arabi.

As Abbas bin Ata stated: "The letter Be is the Birr (the name Allah, meaning very compassionate and generous) sent to the souls of the prophets with His inspirations of prophethood and prophethood. The person who reaches this point has reached the secrets of truth and knowledge and has also become an arifibillah. In other words, that person has joined the class of arifs who know Allah and the worlds best.

The knowledge of the point, which we call the knowledge of ledun, is the knowledge bestowed from Allah. The person who reaches the point receives his knowledge directly from Allah. Kenan Rifai (ks) "All created beings are nothing but POINTS in the sight of Allah". The point points to the level of "Oneness of the Essence". There is no name, manifestation or manifestation in the level of Oneness of the Essence yet. The first opening of the point is the emergence of the apparent, the level of Taayyün-ü Evvel. This is the existence of the Self of Muhammad and the reality of Muhammad.

This is like a treasure, called the Breath of Rahman, the "manifestation of the general light of existence". The first thing that comes out of the point is the Self of Muhammad and the Reality-Spirit of Muhammad. For this reason, our Prophet (PBUH) said, "First Allah created my soul, my spirit and my light." Allah says in a verse: "The Most Gracious taught the Qur'an (a)" (Rahman/1-2). Then, "He created man and taught him the expression" (Rahman/3-4). The Qur'an was revealed to man so that he could express the expression that Allah taught him. The Qur'an was given the knowledge of furqan, or distinction. Because He is the Being who gathers all names and attributes. He descended to the level of difference with names and attributes. For this reason, the Qur'an was revealed to the heart of Hz. Muhammad and continues to be revealed to the hearts of the people in his community until the Day of Judgment. Like His commands that come down in streams. In this respect, the Qur'an is a continuous revelation. Here, the Qur'an has become a barrier between man and God. The Holy Quran emerged as a "single truth" in the heart of our Prophet (nafs-i natikada), and the divine imagination embodied it. In other words; the Quran became readable by man by being represented in all the worlds by revealing his identity.

CHAPTER XVII

Muhyiddin Arabi states in his Futuhat: "When the Prophet was asked about the nature of forms, he replied: 'It is a horn created from the light that Israfil ate piece by piece.' Thus, he stated that its shape was that of a horn and characterized it with the characteristics of width and narrowness. Because the horn is wide and narrow... You should know that: This horn is as wide as possible. Nothing that exists is wider than it. Because it has authority over everything that is not a 'thing' as well as over everything that is not a 'thing'. It can only conceive of non-existence, the impossible, the necessary and the possible. It makes existence non-existence and non-existence existence...

The narrowness in imagination stems from this. Imagination can only perceive things such as sensory and spiritual things and relations or relativity, the greatness of Allah, His essence, etc. through form. If imagination tried to perceive something without form, its reality would not allow it. Because it is the very essence of illusion, it is nothing but illusion...

The reason why the horn (that Israfil will blow) is made of light is because it is the reason for the discovery and emergence of light. Because if there were no light, the eye could not perceive anything. But Allah made this illusion light. The form of everything is perceived with it. Therefore, the light of imagination also spreads to nothingness and describes it as existence. Therefore, imagination is more worthy of being called 'light' among all created things. Therefore, since its light is unlike other lights, manifestations are perceived with it. What is in question is the light of the eye of imagination, not the light of the eye of sense."

The Almighty God is outside of imagination and encompasses the world of imagination in terms of His Essence. Whether a person is a said or a wretched person, his soul is in the horn of Israfil's (as) imagination. Prophets, saints, and martyrs are absolute in the world of imagination. They are the Truth in terms of their fixed appearance in the Essence of Knowledge. Others are in degrees according to their deeds. As a matter of fact, it is confirmed in the verse about Pharaoh; "They will be made to enter the fire morning and evening, and on the day of the Day of Judgment it will be said, "Put the family of Pharaoh into the most severe punishment" (Mumin/46). In other words, they are in the imaginary torment of Israfil's trumpet day and night. On the Day of Judgment, they will enter Hell, which is a sensible torment.

"The Shari (Prophet) - who is the truthful one - named this level of Barzakh, to which we will migrate after death and in which we will witness our souls, as 'forms' and 'trumpet'. Thus, the forms are blown and Israfil (trumpet) blows. What is meant is the Barzakh itself." (Futuhah, 63)

Barzakh is a tunnel. This tunnel is a trumpet pipe and is in the shape of a horn. The soul is guided by blowing this trumpet. This happens according to the number of breaths. With each inhalation and exhalation, the world of examples is entered and exited through this tunnel. This world of examples is shaped by thought, it is reached through dreams or by dhikr and asceticism. Imagination and dreams are tunneling situations. This can also be explained as light. Thanks to this light structure, a kind of teleportation, the subject of being present and not present in the moment can also be evaluated within this scope. In the realm of barzakh that is passed through dreams, the inside loads the outside and the outside loads the inside. As if passing beyond a mirror. There, a peaceful area is passed...

CHAPTER XVIII

The source of the Rahman breath is love. The desire of the Truth to be known; it is loving and bringing the world into being. "Love has the characteristic of acting for the beloved. The breath is the longing movement towards the person to whom it is attached. In this recess, a pleasure occurs on his behalf. Allah says, 'I was an unknown treasure, I wanted to be known.'" With this love, the recess took place, and thus the breath emerged, which became Ama. "

With Ama, the void is completely filled, and the world referred to by this void is created upon the Truth. Therefore, the science of imagination includes all the levels, including Ama. The inter-levels are the intermediate. The science of the intermediate is to know the relationships between the levels. The

Rahman breath is the being, and it is the Truth itself, created with itself. Just as the species of the world were created from Ama, its individuals were also created from Ama. None of the species of these species were created from nothing. It emerged with the formation of the scientific truths (ayan-ı sabite) in the Essence of the Knowledge of the Truth. The scientific truths in terms of meaning were formed in the universe and came into existence with their meanings. Therefore, the Truth is the one who emerges.

"In this Ama, the souls of the powerful angels emerged. They are not angels, but in reality pure souls. Then, the species of the universe emerged one after another and in one manner until they reached perfection in terms of their species. When they reached perfection, the individuals of these species were left behind. They continue to form by transforming from one being to another, not from nothingness to existence. Just as the species of the universe were created from Ama, its individuals were also created from Ama. None of the species of these species were created from nothing. On the contrary, it emerged in fixed beings."

The science of imagination is the knowledge of emergence. Therefore, the scientific truths are in Ama, and what manifests in them is the Truth with the Breath of Rahman. The rule of the scientific truths is seen in what manifests in them. Dream interpretation has a close relationship with this subject. It gains validity with the manifestation of the Truth to man in sleep. It is the Truth that manifests to man in sleep. It is also seen in dreams in the integrity of meaning and form. The science of imagination is not, as some people think, their own assumptions, human imaginations, but the knowledge of marifatullah, which includes the sciences of the manifestation of the Truth in Ama and in all stages as meaning and form.

Allah Almighty has said; "Be careful: Creation and command belong to Him." Creation is of two parts: The first is decree, the other is invention creation. The command is decree. "There is a barrier between them, they do not mix." (Rahman/55) The creation of decree is a divine command. This command is the only one that exists, without any precedence or recession. Indeed, God Almighty has declared: "Our command is realized in the blink of an eye." The level of description is the last of the levels of creation. The first of these levels is knowledge. The people are a barzakh between the levels of knowledge and description.

CHAPTER XIX

Muhyiddin Arabi, based on the idea that Allah is the most apparent being for the people of truth, although He is "inward", stated that the universe is His form and identity, and Allah is the soul of existence. According to him, it is not enough to say "Everything owes its existence to Him", because everything is an appearance in which He reveals Himself. Therefore, the identity of God is nothing but the universe, which consists of the self-disclosure of Truth within the "new creation" (Konuk, I, 38-39, 261 ff.)

According to Abdulkarim al-Jili, identity refers to the essence in terms of the names and attributes of Allah Almighty (al-Insânü'l-kâmil, p. 97). In other words, when the subject is examined from the

perspective of the difference between the unseen and the non-existence (adam), it is understood that huwa refers to the one who is known to be absolutely present and whose existence is known in the mind beforehand. If the thing that huwa indicates (medlûl) were not somehow present in the mind, there would be no point in using huwa. Starting from this, Jili defines the identity as “the pure being from whom all kinds of perfection, which are present and seen, derive their existence”, and what is meant is Allah (ibid., p. 98).

Ahmed Avni Konuk (ks) says in his commentary on Fususul Hikem that the “Ba” in “Bi ibadi Hi” is for mulabasa (being confused, not being able to distinguish between them due to the similarity between them). So, Allah has taken on the guise of the determination of His servant (ibadi) with His divine identity (Hu) and has become apparent in this way.” When the secret of the point and Ba are taken into consideration, with the secret of BIHI, Allah has revealed His Essence (I was a hidden treasure) in the worlds with His divine identity (Hu) and He has revealed His Self and identity in the worlds with His determination in different degrees of manifestation. With BIHU, He takes His identity back to His Essence. These two expressions are the expansion of the knowledge of unity of existence.

With “Biibadihi”, He has revealed His divine identity from the level of servant, and in that way He comes to manifestation from that level. However, this identity has been expressed in different verses in the Quran over the seven levels of souls at different levels and levels, and its characteristics have been explained. Each soul has become the representative of the identity from that level, whichever moral attributes it carries. Because, Allah does not manifest to anyone with His full identity. He makes His manifestations even to the most perfect person by spreading them over time and space. However, He also states that it does not manifest itself in any being as much as it manifests itself in man.

In the Gavsîye Risale by Gavsî Azam Abdulkadir Geylani, Allah Zuljalal addresses as follows: "O Gavsî Azam, I have not manifested myself in anything, like my manifest formation in man. Then I asked my Lord, I said, can you have a place? He said, O Gavsî Azam; I am the place of the place. I have no place, I am the secret of man. And I asked again. O Lord, can there ever be a person who can carry you? He said; I created man so that he can carry me and I created the artefacts so that they can carry man. .. Man is my secret and I am his secret. .. " Based on these truths, man can know his divine identity to the extent that he knows his self-identity. This is the true meaning of the hadith, “He who knows his self knows his Lord.”

All people, each of them, are beings that gather the levels of Essence, Attributes, Names, and Actions. Each person is a mirror to the Divine Essence in terms of his Essence, to the Divine Attributes in terms of his Attributes, to the Divine Names in terms of his Attributes, and finally to the Divine Desire in terms of his Actions. Therefore, the state of perceiving his own essence and the connection between them (the Barzakh, the gates of passage) belongs only to man among all living beings in existence, that is, on earth. In this respect, man has gained the quality of being the caliph on earth. Therefore, Allah has not manifested in any being more comprehensively, collectively, than man.

On the other hand, all beings can know Allah to the extent that they can perceive Allah in their essence, to the extent that they open up to Allah's Essence. In this sense, our Prophet (PBUH) said, "We could not

perceive the Essence of Him." The secret of "Billah" also bears a trace of this. It carries the meanings of with Allah, through Allah, and within Allah. "Bismirabbikah" is also within this scope. The name Allah has gathered all the names and attributes of the Essence. In other words, it says, I am manifesting with my Essence, by embracing my names and attributes in my Essence, with the guise of determination. With this determination quality, it is like ice floating in the sea. This is the determination and manifestation of water. It is nothing but water. Thus, all the manifestations of Allah are also manifested in such determination and from different levels of His single identity (due to the multitude of His names and attributes) it emerges in all beings. In other words, a single identity has been differentiated with different determinations and manifestations and has taken different names. In their own levels, they represent the ONE in the inner as an identity and themselves in the outer.

With "Billahi", Allah has manifested with His names and combinations of names at every level. In short, all created beings are represented in their outward and inward aspects to the extent that they carry that identity (in their share and aptitude). All beings and worlds are united in a single identity under the name of "Billahi" and "Allah". As in every divine name (Bismi Rabbike), it carries the identity of the Essence in its own degree. When we say "BismiRazzak", it is expected to manifest by taking on the name of Provider, and the Provider is the Essence. The name Provider is a part of its identity. It does not carry all the characteristics of the Essence. However, the names Alim, Habir, Semi and Basar cannot replace the name Provider.

In short; Allah is manifested in all beings with his names and attributes. All beings represent an identity with a capacity and a degree that will reveal its meaning in a way that is compatible with the purpose of creation. No being can exceed the limits of its own rank and fully express and define the divine identity. It only represents the identity to the extent of the rank it is in. Man has gained the quality of caliphate because he can manifest, comprehend and reflect all the divine names and attributes in a time-wide manner. The secret of this caliphate lies in Bihi, Bihu and Billahi.

All the identities that will appear are gathered in the level of the essence. They are separated as fixed signs. But they are completely in the level of the essence. Allah has revealed His divine identity (self) with the manifestation of His Rahman (the self of the Rahman) and brought the worlds to manifestation. And with this Rahman, He has encompassed and settled everything. And He has explained this divine identity in the Quran as follows: "He (with His divine identity) is the first, the last, the apparent, the hidden, and He knows everything." (Hadid/3)

The levels we are talking about are the first and the hidden state of the (Essence) Truth. In each level of determination, one level becomes apparent. When another level becomes apparent, the previous level becomes hidden. In other words, the divine identity has been determined and revealed with the names of apparent, hidden, before and after at every level. In other words, it is the only identity that is revealed. The secret of BIHI is the disclosure of the single identity with the mentioned respects. On the other hand, BIHU expresses its return by ascending to the Point of Oneness of Essence after its course in the worlds. The expression of Unity of Existence describes this truth. The secret of BIHI and BIHU therefore represents the knowledge of monotheism.

Since the soul is the place of manifestation, it reveals these attributes in proportion to the manifestation of these attributes and at the moment of manifestation. As the level of identity, it is the level of "Essential Attribute". In the inner, there is "Essential Attribute" and in the outer, there is "Essential Attribute". The second level of attribute is the level of "Essential Attribute". It is the reality called Ruhul Jerusalem. It is the level where the definite attributes of God (life, knowledge, will, power, hearing, seeing, speech) become apparent. The level of "Identity of Essence" and "Essential Attributes" remained in the inner world, and the "Definite Attribute Level" became apparent. The only divine identity Essence has revealed the attributes in its essence. The verse "He is the Hearer, the Seer" explains this level.

Another level is the "Level of Names". It is the level where the divine names become apparent and the previous levels become inward and prior. Verses such as "He is the All-Knower"; "He is the Agent for all things"; "He is the Judge of all things and Aware of all things" point to this level. It explains the manifestation of the divine identity "in the level of names". The only divine identity (Bihi) has descended to the level of names. While the previous levels were the inward and the beginning of the divine identity, the level of names has become apparent and the end.

In the level of the world of witnessing, the divine identity has materialized with the name of apparent and has reached the material dimension, and the other levels of Essence - Attributes - Names have remained in the inward and the beginning. The divine identity has existed in the world of witnessing as the Outward and the End. In the worlds, the divine identity has also been the agent with its power according to the levels of the divine identity.

This level has become apparent as the reality of HÜVE is represented and explained in the level of the soul of every being. The "VAV" that constitutes HÜVE indicates the level of the soul and the "HE" indicates the level of the divine identity represented in that level. Divine identity has differentiated in seven levels of the soul in man. For example, a person who is in the level of the inspired soul, represents and explains the divine identity from that level with "vav" (in terms of the level of the soul) since he is in this level and the actions that come out of it are the actions of that level. Divine identity has many levels and levels.

What regulates the relations between the levels (souls) is the Shari'ah and the Sunnah of Muhammad. Because the expansion of Divine Identity is with the QURAN from a certain point. In other words, Allah has revealed His divine identity in the worlds with the Quran.

The verse "Wherever you are, He (Huwa) is with you" (Al-Hadid/4) is an expression that He is with us at every level and rank. The verse "He (Huwa) is in manifestation at every moment" (Ar-Rahman/29) explains that every manifestation is an opportunity for you to realize the divine identity. The verse "The good deed goes up to Him, the good word ascends to Him" expresses that every meaning that comes from our soul reaches the ESSENCE with the secret of BIHU. Since the only divine identity in the worlds is represented and explained in the inner and outer aspects, it is stated that "Wherever you turn, there is the Face (Essence) of Allah" (Al-Baqarah/115). "Everything is doomed to destruction. The verse "Except for His Essence (Aspect)" (Qasas/88) also expresses that determination and manifestations are temporary and will return to Him (BIHU secret). The journey that begins in the stages of determination

in the identity of one being with BIHU, gathers again at the point of His Essence with BIHU.

The SECRET OF BIHI and BIHU is the display of divinity from His Essence to His Essence, with His Essence, for His Essence, in the stages of the soul. For this reason, the monotheism of “La ilahe illallah Muhammadan rasulullah” has been made obligatory for man. “La ilahe illallah” is a condition for understanding divinity in the identity of ONE BEING, and “Muhammadan Rasulullah” is a condition for understanding the stages within this identity.

Let’s end this section with the words of Niyazi Misri!

To the science of truth, this world is a copy, but

In that copy, this Adam is only a point,

In that point, many a thousand seas are hidden,

This world is only a drop from that sea,

Whoever found Adam, that Adam is,

Or else, the visible form is only a shadow...

CHAPTER XX

In this last section, we aim to provide a summary of our book, a reminder of some topics, or a broad perspective from which we can draw conclusions and combine all the information.

Barzakh means a barrier, a curtain, and a dividing line between two things.

The word barzakh is used in three places in the Holy Quran. The first of these is "He has released the two seas to meet. There is a barrier (barzakh) between them so that they cannot mix." (Rahman/19-20) It is used in the 53rd verse of the Surah Furqan to mean a barrier between two things. In the 100th verse of the Surah Al-Mu'minun, it is stated that "When death finally comes to them, they will say again and again: 'My Lord, send me back to the world so that I may do good deeds and actions in return for the life I have wasted.' No, what he said is actually nothing but empty talk. But there is a barrier (barzakh) before them until the day they are resurrected.", that is, it is used in the sense of the curtain separating the world of the world and the grave.

What is transferred to the realm of the barzakh after death is not the form and body of the person, but probably the reality of his person. This reality takes on a form suitable to the nature of the realm of the

barzakh. In other words, according to his situation in the realm of martyrdom, which is the place of appearance and manifestation of the name of the hidden, the person will find all the beautiful and ugly forms of his deeds and morals in front of him in the realm of the barzakh, which is the place of appearance and manifestation of the name of the hidden.

"People in general, with the opening of the curtain with death and their migration to the realm of barzakh, are there as they were in their bodies in the world. However, they have migrated from one degree to another or from one rule to another." (Futuhāt, III:288)

The realm of imagination is a realm of barzakh. Both the world and man have a visible (zahir) and an invisible (batin) aspect. He looks at the apparent aspect from the forms and the hidden aspect from the meaning. The thing that unites these two aspects is called barzakh. In other words, the barzakh (passage/boundary) that unites these two aspects is called the realm of Misal, or the realm of Imagination. Here, a person's imagination is a part of this realm of example.

In the dream world, the imagination passes to the realm of barzakh. He observes the meaning as a form.

"The perfection found in the Barzakhs is superior to the perfection found elsewhere; because the Barzakh gives you information about both yourself and others; the one who is not in the Barzakh only gives information about himself. Because the Barzakh is the mirror of the two ends. He who sees the Barzakh has seen the two ends in it." (Futuhāt, III:139)

"The characteristic of the Barzakh is that it does not have a Barzakh. Thus, everything that unites with it becomes the same. The Barzakh reveals the distinction between things; what separates is the only truth." (Futuhāt, III:518)

Two things must come into being for the existence of the Barzakh. For example, the Barzakh between the past and the future is the "state of time". The Barzakh between the level of souls and solid objects is the "level of example". And the Barzakh between heaven and hell is the "Araf". The Barzakh between animals and humans is the "monkey". The Barzakh between plants and animals is the "palm tree". The isthmus between plants and minerals is "coral". It is possible to multiply this example for infinite states and degrees.

"Man is like a barrier between the universe and God, the means that unites God and humanity. He is the dividing line between the divine and existential levels; the dividing line between shadow and sun. This is the reality of man." (Insha, 22) "Allah has created man as a barrier that unites the two sides." (Ukle, 42)

A perfect man is the image of God. All the divine names have been given to him. God did not create man in vain. He created him only to be in His own image. Since the perfect man was taught all the names, the image of God has become perfect in man. Because God has given man all the truths. In this respect, man has gathered and combined the images of God and the world in himself. Thus, man has become a barrier, a mirror between God and the world.

The dot of the letter Be points to the existence of the world, that is, the entire world of existence. The fact that this point is under the Be indicates that the existents are subject to the first determination

(existence). The point is also the symbol of the Perfect Man. The commander of the believers, Ali (r.a.), says: "I am the point under the letter Be." Thus, he emphasizes the first determination (first intellect) with the letter Be, because Be is the second letter. The point of Be shows the existence of the world that occurs under the first determination. (El-Ecvibe)

In all interpretations, the meaning of the letter Be at the beginning of the Basmala, which expresses the connection between Allah and man, has been explained. On one side of this connection are the ranks of divinity and lordship, and on the other side are the ranks of humanity and servitude. There is also a barzakh between these two ranks, without which a person would not be able to combine two opposite characteristics (glory and beauty) in one body. For this reason, the ranks of lordship and servitude are united through the barzakh. This is the basis of monotheism.

The point of suwayda in the heart is a black point where the relative unseen is known and divine lights are manifested. The expression black symbolizes the absolute essence of Allah and the state of blindness, as well as the return to never. This point has a direction that looks to both the world of witnessing and the world of malakut.

And the point is the truth of Adam's heart. Therefore, every person who realizes the point will be able to find the secret of the Basmala, the Fatiha, the Quran and all the heavenly books within himself.

The point is the kün command of Allah and the breath of the Rahman. The soul that is formed with this command has become the light of Muhammad. This breath is upon love. Therefore, there is no deficiency, no gap, no flaw in the universe.

"It is He who created the seven heavens in perfect harmony. You will not see any disharmony in the creation of the Rahman. Look back and see if you see any flaw? Then look back and see again; the eye (looking for flaws) will return to you exhausted without finding what it is looking for." (Al-Mulk/3-4)

In the sacred hadith, the Almighty Creator says, "I am the secret of man; man is my secret." Although we are incapable of defining the Creator, this sentence echoes in our ears. Everything (the reality of things) is in Him, to Him, from Him. Therefore, we are with Him, in Him and turning to Him at every moment. Without separation, without ending, without being outside, in every manifestation and every formation, timeless and spaceless. This is the secret of Be, this connection is exactly like the POINT under the Arabic letter Be. That point which neither ends nor separates. But from that point universes are born, eternal lives come into being.

Vâv expresses pluralism in Arabic. Vav is also valid for individuals one by one in terms of its collecting, that is, gathering. This exactly explains the position and importance of man in all worlds. According to Muhyiddin Arabi, it has been stated that the origin of all letters is alif. The last of the three existing levels of alif belongs to vav and has a collecting aspect.

The similarity of the vav to the perfect man is because the perfect man is a barrier between the visible side of the existence, the universe, and the divine names that form the hidden side. Indeed, the letter vav is also a barrier because it is in the middle of the command 'kun' in the creation of the creatures.

The letter Be is the connection between Allah and the servant. This connection is a relationship formed by compassion and generosity, that is, a relationship formed by the attribute of Mercy. Those who cannot understand the meaning indicated by the letter “B” try to criticize and accuse “ALLAH” by thinking of it as a God outside and beyond Himself.

Those who have attained the secret of Be, on the other hand, realize that both themselves and the entire universe are nothing within the infinite and unlimited concept of Allah, and continue their lives with the fact that the only being that exists without time is Allah, and they witness this. In this way, union with Allah is achieved and closeness can be achieved, God willing.

Let us remember the following warning given to our Prophet Muhammad Mustafa:

"You did not kill them, it was Allah who killed them! (Read) when he threw, it was not you who threw, it was Allah who threw! In order to give those who believe a beautiful experience from Himself (of His mercy). Indeed, Allah is the All-Hearing, the All-Knowing." (Al-Anfal/17)

"And Allah created you and what you do." (Saffat/96)

"You cannot will unless Allah wills! Surely Allah is the ‘Aleem Hakim.’ (Insan/30)

Only the wise can reach this realization. It is for this reason that it is said, “The secret of the point is decreed to the wise.” It is known to the people that the secret of the point and the divine manifestations are limitless. Everything that has been created and will be created is wrapped up in the point. What is meant by the point is the inward Oneness of the Essence, and the outward is the Reality of Muhammad. The Reality of Muhammad is not only a mirror to the Divine Essence, but also the real means of reaching the Truth.

With the journey and manifestations formed from this point, the worlds have been formed and every being has found its place in the world with its own identity at its own level. This essential point is what unites the first, the last, the apparent and the inward. The wise people of insight have observed multiplicity in unity and unity in multiplicity at this point. Moreover, they have realized from the point of the self that these are not curtains to each other.

The starting point is the heart subtlety. Life begins with the heart subtlety working, and again life stops when it stops. In fact, a person whose heart stops spiritually and materially is considered dead. The heart subtlety is a central point that expresses the beginning and the end. On the 28th day of pregnancy, the heart is the first to form. Other organs form later. Finally, in the 26th or 27th week, the eye and its black pupil appear. The word pupil in Arabic is equivalent to “el-insan”. In other words, a person starts life with his heart and ends with the black pupil of his eye (el-insan).

The content of the Quran includes information about Allah, the universe and the servant. The Prophet is the one who establishes the relationships between servants and their deeds. In this context, the meaning of “Be” in the Basmala is the Prophet, which is BERZAKH. In all relationships, the letter BE, which is BERZAKH, is the link that separates and unites. As it is stated in the Surah Rahman, this barzakh, which separates and unites the two seas, is the letter BE. "He let the two seas go, so that they may

meet. (But) there is a barrier between them, so that they do not mix with each other." (Rahman/19-20)

The knowledge of the point, the knowledge bestowed from Allah (in Him), which we call the knowledge of ledun. The person who reaches the point receives his knowledge directly from Allah. Kenan Rifai (ks) said, "All created beings are just POINTS in the presence of Allah." The point points to the level of "Ahadiyet Zat". There is no name, manifestation or manifestation in the level of Ahadiyet Zat yet. The first opening of the point is the emergence of the apparent, the level of Taayyün-ü Evvel. This is the existence of the Self of Muhammad and the Reality of Muhammad.

Barzakh is the tunnel. This tunnel is a trumpet pipe and is in the shape of a horn. The soul travels by blowing this trumpet. This happens according to the number of breaths. With every breath, the world of example is entered and exited through this tunnel. This world of example is shaped by thought, it is reached through dreams or by dhikr and asceticism. When the secret of the point and Ba are taken into consideration, with the secret of BIHI, Allah has revealed His Essence (I was a hidden treasure) in the worlds with His divine identity (Hu) and He has revealed His Self and identity in the worlds with His determination in different degrees of manifestation. With BIHU, He takes His identity back to His Essence. These two expressions are the expansion of the knowledge of unity of existence. With "Biibadihi", He has revealed His divine identity from the level of servant, and in that way He comes to manifestation from that level. However, this identity has been expressed in different verses in the Quran over the seven levels of souls at different levels and levels, and its characteristics have been explained. Each soul has become the representative of the identity from that level, whichever moral attributes it carries. Because, Allah does not manifest to anyone with His full identity. He makes His manifestations even to the most perfect person by spreading them over time and space. However, He also states that He does not manifest Himself in any being as much as He manifests Himself in man. In the Gavisi Azam Abdulkadir Geylani's Treatise on Gavsıye, Allah Almighty addresses us as follows: "O Gavsı Azam, I have not manifested myself in anything, like the apparent formation in man.

On the other hand, all beings can know Allah to the extent that they can perceive Him in their self-identity, to the extent that they reveal His Essence. In this sense, our Prophet (PBUH) said, "We could not perceive His Essence." The secret of "Billahi" also bears a trace of this.

"Billahi" has defined Allah at every level with His names and combinations of names. In short, all creatures have represented Him with their outward and inward aspects to the extent that they carry that identity (in their share and abilities). All beings and worlds have united in a single identity under the name "Allah" with "Billahi".

In summary; Allah is manifested in all beings with His names and attributes. All created beings represent identity in a way that is compatible with the purpose of creation and at a rate that will reveal their meaning. No being can exceed the limits of its own level and fully express or define the divine identity. It represents identity only to the extent of its level. However, man has gained the quality of being a caliph because he can reveal, comprehend and reflect all the divine names and attributes in a time-wide manner. The secret of this caliphate lies in Bihi, BiHu and Billahi.

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