

A Call to My Atheist Brothers and Sisters

I say brothers and sisters because I share the same universe, the same planet, the same biology and genes, the same human values. I have only one difference. I perceive existence as infinite and in unity with its abstract and concrete. I believe in some abstract values. I believe: If my brothers and sisters perceived existence as fully and balanced as I do, they too would share my universal abstract values, and we would not only be brothers and sisters, but God-Humans. More than just brothers and sisters, we will be united as eight billion without any difference of race, religion or profession. We will build not just one world, but infinite worlds on the principles of humanism. Let me state immediately that rampant atheism and the dark materialism on which it is based is an attack on this perception and these values, a slander against humanity.

Look how beautifully Ahmed-i Ciziri, who had the same perception of existence and knew the same abstract values as me 600 years ago, when evolution and science had not yet emerged, expressed this God-Human truth in Kurdish. I swear: I have written five books on this subject, but I have not been able to express this universal truth with such clarity. Let the ears of those who insult the Kurdish language ring.

Yek akl u ruhé a'zam e

Misbah u nura alem e

Eve u shaped like Adam

Bé müddet u bé madeda

This quatrain at the end of the Divan says: You, O people, especially the people of the 20th century, do not understand human and religious values as history and superstition. Eve and Adam are not two naked people at the beginning of history. They are the names and forms of fifty billion men and women. Ninety percent of them lived naked. This archetype and abstract model of humanity is the lamp and light of the universe, and without that fifty billion, especially their abstract perception, values and knowledge, the universe, as big as it is, will disappear in darkness.

And know: Existence does not consist of matter (space) and time. Real existence is beyond time and space. The real existence is abstract and infinite. Indeed, there is no limit to this supra-temporal existence, neither physically nor abstractly. Existence is one and infinite. Existence has three elements: energy, software and evolution. Software gives form to energy, evolution stabilizes and develops it.

Yesterday, while reviewing a book by a Sociology genius (Socrates of our time, Ismail Besikci), I wrote the following lines in order to perceive existence and events in a balanced and complete way. I am reproducing them here:

First of all, this book deserves this title. Because a four thousand year old case and a fifty, maybe a hundred year long imprisonment and being under surveillance is unique in the world. Those who are responsible for the course of this case deny fifty thousand documents and facts, as if they were denying the sun in broad daylight; they are hostile to reason, conscience and science.

Conscience, as a word and term, means a realistic and balanced perception of existence, life and events. Its opposite concept is cruelty. It, too, literally and etymologically means imbalance. Yes, right and law means balancing creditors and debtors. Spring is the balance of summer and winter. The atom is the balance of plus and minus. The state is the balance of the rich and the poor. Life and health is the balance of hundreds of billions of organs and cells. Unfortunately, humanity, especially Turks, Persians and Arabs, continue to deny this universal natural reality when it comes to Kurds. They ignore a nation of fifty million people, the Kurdish nation, which is a document of God and immortality. Ismail Besikci could not tolerate this lack of conscience and this unbalanced blindness, and even though he was not Kurdish, he devoted himself to this cause that transcends the ages. Yes, he knows, he can live without religion, but he cannot live without an oppressor (unbalanced). That is why, despite all the pressures and counter-offers, he did not sell his cause. Even though he was poor and in need.

If you want to understand the immaterial and impermanent: If you want to understand the dimension of existence without space and time, you can look at the work on Archetypes by Carl Jung, the only scientist in the 20th century who perceived existence in a balanced way. Don't say that only he perceived existence in a balanced way; there are millions of academics in Turkey, maybe even in the world. They are blind to the fifty thousand pieces of information and documents that Besikci has presented. They fall victim to political and concrete emotional calculations.

Don't think that I am propagandizing religion here. I am only calling for a balanced perception of existence and life with its dialectical structure and tripartite system. And for this I ask for some effort and diligence for serious reading. Diligence (cihat) comes from the root jihad. Unfortunately, like ten thousand other religious concepts, it is used only in the sense of saying Allahu Akbar and slaughtering people.

Prophet Muhammad, the greatest revolutionary in history, called the hypocrites of Medina to jihad for freedom of belief (*Fitna: Fight them until they are not forcibly dissuaded from religion*) (Quran 8/39), to which they replied: "*Some of those Medinans are asking your permission not to go to jihad, saying: 'Do not force us or we will turn away from the religion (Fitnah). Know well: They have already apostatized: They have fallen into Fitnah. Know for certain: Hell has already encompassed the unbelievers.'*" (89/49)

A hypocrite is a person who is hypocritical, characterless and lies in everything. Although the commentaries say that this Hell will be in the Hereafter, the first meaning of the verse (since it is a noun and not a verb) is that those who do not believe and lie about their faith in this world are in fact in a torment like Hell. Since this is psychological and abstract, the verse uses two prepositions of reinforcement for persuasion. Inna and Le.

Do not perceive this issue of hell and paradise as a concrete fire and a garden, like the issue of Adam and Eve. I have shown with fifty evidences: Whatever pain, distress, uncertainty there is, it has all been described as such because it appears as fire in the metaphysical dimension. As a matter of fact, the Torah (Chapter 1/2) describes the reality of Paradise as follows. Allah created the world, especially Mesopotamia, with trees that are beautiful to look at (physically). And He created it with trees pleasant to eat (chemically). And in the middle of the two He created the forbidden tree (biology, especially sexuality). And mankind: Adamicity with its man and woman.

The Torah says Mesopotamia. Because it was in this region that humanity first learned abstract values, that is, when its color changed from black to earthy. Yes, my brothers and sisters, all the details of religion are universal and always visible: they are the laws. Unfortunately, the Church and the Ministry of Religious Affairs in Turkey have turned them into ten thousand superstitions, which is why today science, religion and philosophy do not turn into morality.

O atheist and O revolutionary suffering brothers and sisters, let us make the world a paradise: Let us abolish differences of race, religion and class. Let us be adorned with all our abstract and concrete values (of which you are the true owners) and let us be free from uncertainty and darkness. Let us read these two pieces I wrote a month ago for Prof. Dr. Celal Sengor, who represents you in the media, as a social and ontological value. Let us not be oppressed, let the oppressors be oppressed, let the worthless be oppressed. Remember that today's jihad is now with knowledge and the pen.

Prof. Dr. Celal Sengor's Five Findings (One true, three false, one contradiction)

***It is true:** We have come from the infinite and will arrive at the infinite. **False:** A) We are children of coincidence. B) The temperature of the universe will be 10 over 28 zero. Therefore, we will perish. C) Creation is out of the question. **Contradiction:** We will both go to infinity and perish (Kafa TV.)*

I wish Mr. Celal had made these judgments after becoming a good philosopher. Because only philosophers know existence and Ontology, the knowledge of existence. But unfortunately, Mr. Celal is a simple engineer. *Hendese* (Arabic root for engineering) means hand measurement. Yes, engineers know only measurable things, that is, quantities. They do not know the essence of existence and the infinity and qualities of existence. Mr. Celal himself probably learned the idea of infinity not from philosophy but as a necessary requirement of physics.

Yes, in order to recognize existence, it is necessary to know these five contemporary scientific data:

A) Dialectical structure is essential in the universe and even in every being. Without dialectics, existence cannot exist. This means that the universe heats up on the one hand and cools down on the other. On the one hand, energy is zeroed out by entropy, on the other hand, it gathers energy through biology. There are as many minuses as pluses in the universe. Mr. Celal has never thought about this dual dialectical structure, which is the sine qua non of existence.

B) Although there are two extremes in the universe, hot and cold, there is always a spring in the middle, which is called neutral. There are very cold and very hot hells as well as paradises like our earth. So existence is not only dialectical, it is subject to the triadic system. Even in social life this law applies. Rich-poor and middle class. Parents and children.

C) Existence is not a random accumulation, a clogging and opening. Software (0-1 systems and plans) is indispensable in everything from eternity to the simplest being, atoms. So galaxies, especially the solar system, especially our earth, especially the Biosphere, especially the human realm are not the product of coincidences. Everything is managed and finalized by infinite information-processing.

Unfortunately, Mr. Celal does not know this software reality, and most of the scientists of our time miss this point. They understand existence as a pile of coincidences. They see it as absurd and meaningless. As Prof. Celal admits, they suffer a lot.

D) As Prof. Celal repeatedly said, evolution is the most fundamental quality of existence. Evolution means that existence goes back and forth. So there is nothing going to nothingness. Everything goes from simple to infinite into the realm of beauty. And it leaves the whole process of evolution on the hard disk of Being. This is the creation that Mr. Celal says is out of the question.

E) To know existence well, it is necessary to know its abstract and concrete versions and the relationship between these two dimensions. Yes, existence is one with its dialectical structure, its holographic feature and these abstract-concrete colors. There is no such thing as non-existence. Existence is one and infinite. Religion calls it Allah. Other objects and things are just sub-files. They have relative freedom. The Qur'an has the word on this subject; let us listen to it: It is as follows:

***God's Infinite Existence
and Human Freedom***

"Greatness is my skirt, arrogance is my robe." (Hadith al-Qudsi)

This word of God has to do with the present science of Ontology and the etymological aspect of both words:

The translation is as follows: *Concreteness is my skirt. Infinity is my robe.*

An Introduction to the Main Topic: Tafsir of Ayat al-Qursi:

This verse refers to Allah's knowledge, which is His original being, and fate is also of the nature of knowledge (software).

In order to understand this ontological verse of the Qur'an, it is necessary to know these five facts in advance:

- 1) Existence is infinite in its abstract and concrete. Therefore, there is no such thing as non-existence.
- 2) The real entity is information, which scientists refer to as abstract data and software.
- 3) The etymology of the word Ilah, which is the indefinite form of the word Allah, means only that which is worshipped because it is Abstract and Infinite. La Ilaha Illallah (There is no god but the God) means that only the Infinite is worshipped. It declares the monotheism of divinity. The word Allah is the form that takes the preposition of definiteness (Lam-i tarif). So Allah refers to the abstract dimension, Rahman refers to the concrete dimension and Rahim refers to the beings in between. All three are one. And His name Ehad (the possessor of many unities) is

the expression of His omnipresence and appearance in everything. Yes, limited beings show infinity even though they are limited. Because they can only exist through an infinite process of energy, software and development.

4) The names Hayy and Qayyum (the Living and Sustaining) in this verse refer to all biological and physical beings. Yes, the names of Allah are the truths in the universe. These truths are the continuation of Allah's infinite abstract existence. The name-essence is one. According to one view, these beings are infinite in terms of process and system; according to another view, they are physically infinite. According to the view that there are many universes and there have been many Big-Bangs. So the words we use in Arabic and Hebrew are not the names of God, but the names of His real names. (Ibn 'Arabi, Encyclopedia)

5) Allah's Chair in the verse is referred to as Allah's knowledge in the ancient commentaries. The Throne, from which the king rules the state, is interpreted as Allah's might (power). The verse, "*Allah, the Most Merciful (who has a tangible existence), has reclined on the Throne*" means that Allah, through His tangible manifestation, has become sovereign over all existence and the universe.

I was wondering: Allah encompasses and rules everything with His power. Why is it said that His Throne (Arsh) encompasses the heavens and the earth and not His Throne (kursu) encompasses the heavens and the earth? Then, when I found out that the real being is knowledge and software and that it encompasses everything, I knew an important nuance of this verse. Now we move on to the exegesis of this miraculous verse:

2/255- Allah is the Infinite Being, besides whom there is no god (worshipped): (He is the main file.) He is Hayy and Kayyum: (That is, all the physical and biological actions (secondary files) of that main file are also infinite. Yes, the volumes of interaction, information-processing in biological, ecological and especially Quantum physics are infinite. It is only in these secondary files that sometimes they become inactive. That is, sometimes they are kept sleeping and yawning. In the main file, there is never any inactivity). Yes, sleep and yawning never hold that master file.

Everything in the heavens and the earth belongs to Him. (That is, all other files, physical and metaphysical, are connected to that master file.) Without His permission, no one can intercede with Him. (He cannot be a partner to Him. Otherwise, there is interaction, cooperation and solidarity between the files.

This is legitimate intercession. So those who understand intercession as unjust favoritism are wrong).

He knows their pasts and their futures: their fronts and their backs (i.e. Allah knows not only the present information-processing of those secondary files, but also their pasts and their futures, i.e. their fronts and their backs, which are software). They cannot learn (encompass) anything from His knowledge (software) except what He wills.

His pulpit (knowledge and software) encompasses the heavens and the earth (the metaphysical and physical realms). The preservation of the heavens and the earth (those physical and metaphysical realms) does not tire Him (because that master file is also the master memory).

He is Aliyy and Azim. (That is, He is exalted and transcendent because He is abstract and infinite: (Uluwv). He is also infinite in concrete greatness (azamamat).

Last five notes:

1) The essence of software is mathematics. And math has two most useful systems: Binary and decimal. The number of the verse is a subtle reference to these two.

2) **Since** this verse, as you can see, scientifically encompasses the whole existence, everyone uses it for every problem. There are many narrations about it.

3) **Since the** physical entity is Allah's Throne (the realm of His complete sovereignty), the term Throne is repeated in the Qur'an.

4) Hayy and Qayyum here are the two great names of Allah. It includes all physical and living beings that contain infinite software (knowledge). According to Ahl al-Sunnah, the Name-Musamma is one. In fact, Aristotle and Ibn Sina, who took Aristotle and Ibn Sina as his basis, say that Alim-Ilm and Malum (Knower-Knowledge and Known) are one being. He says that there is only a nominal difference. Ibn Sina said Wajib al-Wujud (the first principle whose existence is abstract and necessary) for the dimension of Alim (the Knower).

Said Nursi and the last Sunni theological scholars also accepted this term Wajib al- Wujud. They have always used this term for Allah. But they could not fill it with the concept of knowledge. As a matter of fact, Said Nursi called Him unknown in the Shema Risalah. Later, when this term "unknown" did not satisfy him, he called Him the Spiritual Light (Nur) in his treatise Ayat al-Kubra. However, he did not accept the trinity expressed by Ibn Sina. Because Ibn Sina used the word intellect instead of the word knowledge, which is also used in the same sense. And Said Nursi was against Ibn Arabi, who defended the unity of being. According to him, Ibn 'Arabi called the universe a dream. But Ibn Arabi's La-mawjud Illa Hu (there is no existence but Him) did not mean that.

5) Since this short article is a scientific miracle of the Prophet Muhammad, I have put it at the end of my book on miracles. As a matter of fact, you will understand from this Ayat al-Qur'an and from the dozens of verses that will follow in this article: The Qur'an has knowledge above all human thoughts and all philosophies. You can see this too, if you don't read in medieval and street language.

I said Muhammad was the greatest revolutionary. Don't misunderstand, Marx, Lenin, Mao and many other revolutionaries were also great sincere people. But they could not act naturally.

They failed to maintain the balance. They wasted seventy-three years of humanity's life and seven hundred trillion dollars of added value. Instead of freedom, oppression increased. Instead of satiety, hunger has taken the field. To understand the reality of morality and balance in all its aspects, see this short article:

Morality and Human

The word morality (ahlak and huluk) come from the root verb halaka (created). They are plural. We did not say from the root noun, we said from the verb because the strong view is that nouns derive from verbs. This word, etymologically, means, he gave shape. Those who translate it as created out of nothing are translating it wrong. Because there is infinite energy. Allah shapes it with His infinite knowledge (software) and beings become visible.

Morality is the shaping and activation of the almost infinite energy in human beings with different motivations. The etymological root of the Greek word ethics, which means morality, is the word ethos, which means character. It was also used in Greek history to mean law, tradition and custom. The words character and crater mean a shaped piece of rock. The Persian word is temperament. It means crystallized salt.

Yes, human biological energy is raw and plastic. When it is shaped by any motivation, it is called good or bad morality according to that shape. Surah Isra says that every human being works according to his shape in terms of morality and behavior. (17/86) Another name for morality is the word edeb, the etymology of which means measure. It is also used in Ottoman Turkish and Arabic to mean literature. The equivalent of literature in Western languages is literature. This also means measure. This is where the word liter comes from.

Both in the West and in the East, the factors shaping moral energy have been described differently. According to Kant, who laid the foundations of modern Western ethics, the origin of morality is man himself, and the motivating factor is the sense of duty. And morality, being an abstract being, is a proof of the existence of the abstract God. But ancient Western philosophers, including Aristotle, argued that what motivates morality is utilitarianism, that is, self-interest. Aristotle says that the motivation for morality is the human tendency to choose the good, but a closer look reveals that he means it in the sense of choosing what is beneficial to man. Although there were some in the Islamic world who said this, in general, they saw virtue (virtue) and ihlas (doing only for the sake of Allah) as motivational tools. Ghazali, Socrates and Plato are among them.

Kant condemns the heavenly books' promises of heaven and the angelic realm in exchange for moral behavior. Only with a sense of duty, he says, can one be truly moral. The Qur'an, on the other hand, gives two fundamental, miraculous insights on morality. Namely:

1) The Qur'an, taking into account that 95 percent of human energy works through concrete perception, promises paradise as the motivating factor in ninety out of a hundred places. It says that deeds and morals demand wages as labor demands wages. But when the Sahaba realized the eternity and intangible values in recent years, they said that Allah's pleasure and satisfaction is greater than Paradise and its contents, in Surah al-Tawbah (9/72).

Here, the Qur'an explains the matter in a more scientific and realistic way, and to some extent, agreeing with Kant. In any case, the promised Paradise is again described in otherworldly and mutashabih (closed) terms. As a matter of fact, when read carefully, it is understood that Paradise is described as the concrete archetype of all earthly and ethereal beauties.

Although they have dozens of moral philosophies and hundreds of books, the West has not yet reached this level of the Qur'an. Also, even at the level of the common man, Islam is based on the principle that you can charge, but you should not wait.

2) It is the morality that the Qur'an describes through the Prophet Muhammad, who lived hundreds of high morals throughout his life. At the beginning of Surah Yasin and Surah Qalam: "You are of great morals. When it says great, it does not necessarily mean great in pounds or meters. It means the true morality that lies between the extreme and the lax, between going too far and falling behind. Greatness, especially the word 'greatness', means something that is concrete and realistically created.

So we are sure that great morality means morality that has these qualities. Yes, concrete creation means the middle of plus and minus, the balance. Spring is great and beautiful because it is the middle of summer and winter. The family is important and the pinnacle of life because it is the balance of man and woman.

In his whole life, Prophet Muhammad never went to extremes, he always chose balance and the middle way. In fact, the name of the religion he brought is Islam. Islam is about reconciling and balancing all opposites, especially reconciling spirituality and the state with science and faith, and making life a spring. This morality is so important that the Qur'an states that even Allah is on the middle path (Hud, 56). Yes, it is very easy for Allah to create. Because just by balancing, the universe is created. And our brains, which are small models of them, are put to work. Prayer, which is the Prophet Muhammad's form of worship, also practices this balance. The Qur'an says, "*Prayer prevents from fahshah and munkar (excess and extremism).*" (Ankebut, 45) There are over a hundred verses in the Qur'an that describe this universal form of creation-balance and peace.

Unfortunately, while this morality of balance and peace is the first and fundamental subject of Islam, Muslim moralists did not base it on the Qur'an, but on Aristotle's Ethics, which shows goodness as a means of moral motivation instead of virtue and goodness. Finally, in 1916, during the First World War, Bediuzzaman based it on the Qur'an: He found wisdom and understanding, which is the middle between excessive intelligence and stupidity; courage, which is the middle between aggression and cowardice; chastity, which is the middle between lasciviousness and immodesty. He covered a shame of the Islamic Ummah.

Yes, if this balance becomes an angel, then there is no possibility of more immoral behavior. A really concrete real morality emerges. Now I am giving an exegesis of a verse and a hadith and inviting the West, the Islamic world and even the Far East to this middle way, creative, balanced and peaceful formula. Because because of imbalances, most of the world's energy is wasted. I am not propagandizing a religion or a region here, because religions are based on this balance and humanity is looking for it. Again, I know that it is the propaganda of religions and ideologies and politics based on utilitarianism that push the world into imbalance.

Now let us conclude with an exegesis of a few verses that express this creative, healthy and vital formula called balance, because prolonging it too long will lead to imbalance.

Qur'an, Verse 77:48: "*When it is said to them, 'Go to the bow, which is the middle between qiyam and prostration (between matter and meaning, faith and science, society and the individual),' they do not bow.*"

The second greatest miracle of Prophet Muhammad is this balanced morality. He balanced all opposites- extremism and non-extremism, faith and science, law and miracle- on the middle way, the straight and narrow path. Indeed, creation consists of this balance. Health means this balance. Sharia and law is this justice and balance.

It does not mean denying opposites or going to extremes. Yes, resurrection and new existence are both a series of balances. Unfortunately, this miracle of balance was broken by the Umayyads in 48 Hijri.

Verse 77:49: "*Woe on that Day to those who disturbed the miraculous balance and said: 'There is no justice and beauty in existence and in life'!*"

As a matter of fact, 49 years later, in 89 Hijri, the reign of the Umayyads collapsed and they were miserable in this world and the Hereafter.

Verse 77:50: "In what word (*Hadith*) will they believe after the message of this *Qur'an*?"
(What formulas and ideologies do they have?)

To understand this verse well, three important points should be noted:

A) The Qur'anic system is immortal because it is in the form of 4+1 and the dialectical middle way.

B) Hadith means new thing and new saying. Historically, the Hadithists who emerged in the 50s of Hijri destabilized Islam because they rejected reason, *tawil* (interpretation with presumption) and science. Today we have their successors, the Wahhabis, Al-Qaeda and ISIS; the same imbalance, the same denial of science, reason and justified interpretation. Hadith also means Modernity and Positivism that emerged in the 19th century, especially in contemporary Arabic... Modernity and Positivism are bad because they disturb the balance. Otherwise they are not intrinsically bad. The Muhaddiths are also very pious, they are not bad, but they cause a lot of disabilities because they exclude science, interpretation and reason. Like marrying off their daughters at the age of six and hundreds of others.

C) This verse has 19 letters. It refers to the Qur'an, the greatest miracle of Prophet Muhammad. Verse 48, which commands balance, has 23 letters. It states that his twenty-three years of prophetic life consisted of balance.

A Final Note: This Surat al-Murselat makes us look at the universal dialectic and the unity inherent in its structure and the law of chaos that governs it. Since the universe, especially life and ecology, which contain infinite information-processing, is in the form of software, nothing is lost in it. Every soul is reincarnated. All other information-processing creatures will also be resurrected. The mathematics of chaos, emphasized in five verses at the beginning of the Surah, proves the law of this formula, which is an infinite possibility but always operates. (Al-An'am, 38)

Yes, in the infinite, with software, everything happens. And without missing causality and scientificity, as the word choice of this Surah declares.

"The supreme value expressed by all Prophets is La-ilahe illallah" (Prophet Muhammad).

Ontologically and hermeneutically, this means articulating and living according to the unity of being and the eternity of being with its abstract and concrete.

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