

Five Important Notes about God and Existence

1) The concept of existence in the language of revelation.

The artificial products –even though some of them are very advanced- cannot replace the natural ones because artificial things are the products of an imperfect intelligence and a limited process. The natural products, however, are the fruits of a process that contains the consciousness of the whole universe over billions of years. Just like that, the logo and the logic of the universe that we call revelation are the expressions and language of the whole past and future, physics and metaphysics. On the other hand, our daily language has at the most a hundred years of depth and experience. Before moving on to the main theme, if we give a few examples, we will enlighten this complicated and deep structure a little bit. Here:

Adam (mankind) did not know that nudity was shameful before he learned the abstract concepts. Then, when he learned the abstract concepts through the upper cortex and super-ego, he tried to hide his naked personality within an oak forest – in the subconscious that is similar to a forest (Genesis, 2-5).

Such an explanation may not mean a lot to an ordinary person. However, for a scientist who knows anthropology, psychology and neurology, these two lines give as much information as two different books. Actually, there is a passage that illustrates this issue in the forward chapters of the book of Genesis:

And the LORD –the developer and divine power- appeared to him by the oaks of Mamre (Genesis 18/1).

Yes, Adam (mankind), even though the Lord –the divine power who develops- calls him for developing, Adam cannot destroy his old, primitive and naked personality; he only hides this personality under the super-ego and upper cortex (under the subconscious). Also, because man and woman are equal in the human nature, it is said that God (the Lord) spoke directly to Adam. Adam (mankind) became a divine being when he learned the abstract concepts. In Genesis 3,9-11 and 22, it says the people who are the sons and daughters of God got married to each other at the end of this process. That means the concept of marriage existed after the abstract values –such as honor/chastity, ownerships/possession and belief- became known.

Here is the point: when the sacred texts which are the products of revelation used the phrases of “son” and “sons” which mean product and fruit, they did not use the words of “son/child”

and “giving birth” which are not suitable to the eternal and abstract existence of God. However, when some formalist religious people understood the concept of “son” as a physical childbirth, the Quran wanted to correct this mistake. So, the Quran does not say that the texts of Torah and Gospel are wrong; actually, it says Jews and Christians misunderstand and they know God in a materialistic way as pagans do (Repentance, 30).

In the matter of existence, like the Torah and Gospel, the Quran also shows grand miracles in terms of language and faith. For example, even though it is needed to use the word of “Ma’bud” –God who is worshiped- for the worshiped objects and values according to regular language and grammar rules, the Quran always uses the words of “Allah” and “Ilah.” However, in Arabic grammar, the structure of the word “Ma’bud” refers to passivity, restriction and opacity. But, the reality of God whom we worship must be active, holy and eternal; and, such a God can only be expressed by the words of “Allah” and “Ilah.” Also, as the word “Ma’bud” does not take place in the Quran, the word “Mahluk” -creature- does not take place, too. Only the words of “khalik” (creator) and “khalk” (creating) are mentioned in the Quran.

The divine, infinite and abstract entity constantly gives forms to his might/power: He creates the objects in certain forms. Besides, the word “Khalik”- creator- means shaper. Yes, God’s creativity and forming process continue eternally and indefinitely. However, because the structure of the objects change in the matter of quality and quantity at any moment, the words of “mahluk” –creature- and “mahlukat”- creatures- do not take place in the Quran since they are grammatically passive voices that include opacity and limitation.

Besides these two anthological words, also the words of “mavjuut”-existence- and “mevjuudat”-existences- do not take place in the Quran because existence/the entity is in constant activity; it is eternal, in another word, it is the only one. Thus, such an eternal entity reflects on the mind as “one” and unity. Other objects and forms are only derivatives of that “one”/unity. The Quran only uses the verbs of “vejede” and “yejidu” which come from the root of “vujuut”-existence or being- because by doing so, the Quran says the entity or existence is “unique” and “eternal.” Humans can encounter and feel existence only in a proportion of their capacities.

Chinese (Taoists), maybe because they were uncomfortable for concreteness of the concept of 1 “one” that refers to a number or value, have expressed the eternal and abstract existence through 0 “zero” instead of 1 “one.” Moreover, in Islamic literature, zero represents the divinity and one represents the mercifulness of God.

Moreover, in Arabic, the words that have similar phonetics intersect in a common point. For example, like the words “nejis”-impure- and “rijis”-filth- the words of “juud” and “mavjuut” have similar phonetics. In Turkish, we also use the word “vujuut” in the meaning of “body” because it is a generosity of the concrete and eternal divine existing. Also, the Quran expresses the code of existence in the four words of Bismillahirrahmanirrahim- In the name of God, the Merciful, and the Compassionate.

“*Allah*” means infinite and abstract existing who deserves to be worshiped.

“*Rahman*” --the merciful-- means that the eternal-abstract existing determines and supports the tangible beings and their personalities/essences regularly and legally with the infinite and tangible samples.

“*Rahim*” -- the compassionate—means the one who grants unusual extra favors, generousities, mercy and grace. Moreover, the scientific aspect of these three parts is hidden in the word of “*isim*” -name.

“*Isim*” and “*esma*” –the plural of *isim*- mean limited, concrete, and obvious micro existences. Related to this, in universe the attributes (names) of God reflects as limited and concrete existences. That means the names of God are beings such as star, flower, insect, chemistry, physics, gift, human, etc. So, the names of God do not mean only some certain Arabic, Hebrew, or Syriac sacred words. Such sacred words are depictions of these “*juud*” – generosity— and mercy examples, which we talked about previously, by human beings through words. “*And He taught Adam (human being) the names of God –the nature of existence. And said, O! Adam inform angels of the names (features) of these (Baqara 31).*”

As eternal- abstract existence, God manifests himself in concrete points by his mercifulness, he takes human beings from the level of animals and raises them to be the caliphs of the earth in the development process; and this is the flower of the eternal and perfect order of existence.

The words that are accepted as the names of God carry some mathematical dimensions in a way that expresses an eternal consciousness; and that looks like a miracle of man as he becomes Adam.

Since existence with its all dimensions and colors is a great and infinite blessing, the Quran does not mention it through a word that would limit and cover it. The Quran does not use the word of “*Adam*” as if to say there is no nonexistence. It says, the only reality is God who is encompassing and eternal.

So, why do some people still deny him despite that beauty?

Answer: Actually, nobody denies God because denying God is equal to denying existence and reality. The ones who say there is no God mean to say that there is no “*theo*” that the church and common people conceive; and they stay like agnostics since they cannot express their own ontological understanding of existence. Even the ones who say that existence is an illusion accept a color of reality even if it is in the level of imagination by declaring such a claim. The ones who accept existence while they see it absurd and worthless are called “*nihilist*,” and this word etymologically refers to weakness of perception and feeling.

If a person does not have a healthy stomach and appetite, of course his share from the feast of existence -- that contains eternal blessings (a celestial –heavenly- meal)- would be limited. The feast of existence ceaselessly develops and completes the relative deficiencies. Even the word *punishment* refers to the lack of blessing instead of the destructive feature that comes to a person’s mind when they first hear the word. Benefit from blessings is related to the development of feelings and perceptions which are in the hand of people.

The primary meaning of the concept of blasphemy, actually, is not a denial of values; it means not seeing life and existence as a blessing. The word that refers to “*deny*” is “*juhood*” which is not a possible action in a scientific and realistic sense.

The word “*shukur*” –thankfulness- is the religious name of perceiving the structure and diversity of existence and its multi-dimensionality. The value of the person would be as much as the level of his perception, emotion and practice. Even love, in that sense, refers to strongly feeling the perfection of the blessing of existence and being attracted towards it.

2) Shadow and the Concept of Shadow being

In both the Quran and the Semitic language family, and even in the Aryan language group, the words that include the meaning of shade and shadow are very close to each other. Since the structure of people is same, the words carry the same mentality also in this ontological issue that refers to the expression of emotions toward existence. For example:

In Sami languages, matter means *object that extends*. Also, in western languages, the meaning of the words of *matter- material* and *meter* (a unit of measurement) come from the same etymological root. As it is known, when particles (quantity) combine and take part in the same area in physics, that area is called in Arabic as “mekan” --formation zone-- which means concretizing area that can benefit from the blessing of existence. Therefore, the word of “madde” --matter-- has given a numerical value of 50; and, “mekan” --place-- the value of 111 in the Abjad system¹ by destiny as an indication to the fivefold structure of the matter and existence and the quantity of space. The concept of “zill” (shadow) that is highly associated with tangible beings, matter and space also has noteworthy meanings, such as:

The root of the word “zill” is used as an auxiliary verb; it indicates that the act and its continuity keep on until the present moment. Also, it means concrete things that metaphorically shade such as cloud, mountain, or smoke. Because the words of shadow and shades mean *shady and comfortable space* in the Quran, these words are used in the context of heaven, blessing, and contentment.

According to these meanings, shadow means blissful place that is neither too hot nor too cold, and is expressed by the word *comfort* in today’s language. Therefore, there is no need for such a ludicrous expression: “Because Arabs live in hot climatic zone and they are in need of shade, the Quran mentions this word many times!” It is a great and obvious miracle that the Quran uses this word (zill) as a physical term. This evident miracle can be seen even through the apparent meaning of some verses. Such as:

Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble” (Surat an-Nahl 48).

Actually, it is better if we analyze the four words of this verse.

a) The expression of “God’s creation” means creatures that legally exist by having volume; bend the eternal light, or in another word, make shadow. In this context, the assertion of “Prophet Muhammad had no shadow” can also be understood; there were divine consciousness and purpose behind his every action. Raghīb al-Isfahani says that this assertion is true; he explains it not in *Al-Mufradat* but in another book written by Raghīb al-Isfahani.

So, a “thing” cannot be called a creature until it has volume, shape, continuity, and the aspect of getting benefit. In that sense, Muhyiddin Ibn ‘Arabi said “soul” is not a creature. Existence consists of an eternal and shapeless energy sea; everlasting software and consciousness; an endless period of development and exploitability. The first two stages are not called creature since they don’t have a shape and are eternal. God, however, gives form to his perpetual might and consciousness as small files in order to develop and produce meaning within the dialectic

¹ Before the introduction of numeral systems, letters of some alphabets including - Arabic, Aramaic, Hebrew and Phoenician – were assigned some numerical values and were used for mathematical purposes. Throughout history scholars, especially scholars of sacred scriptures, have been using this knowledge to reveal some deeper meanings.

process of God's lordship. Thus, creation and utilization occur. That means, there is no ex nihilo (creation out of nothing).

b) The word "fey" in the verse means shadow that comes and goes while the word "zilal" primarily refers to constant shadows. In the verse, the word "yemin" (right side) is in singular form; however, the word that means shapes, appearance, north and west is used in plural form --"shemail"-- instead of singular form "shimal".

c) Objects have two basic aspects: visible state and invisible state that is related to metaphysical past and future. In Quran, the words, such as, qunut (being obedient/the act of standing), qiyam (standing), and daakheroon (subservient) are used for the first state while the word "prostrating" is used for the second state. For example, prophet Muhammad (PBOH) asks Ebu Zar at sunset, "Do you know where the sun goes (at the time of sunset)?" when Abu Zar leaves the answer to him, after which he says "it goes to prostrate/worship God". Here, the act of prostrating can be considered as demonstrative of the second state.

"Prostrating is man's closest state to his Lord"; it is the best place for a person to understand and live eternity, spirituality, continuity, and the software of the universe. Those two hadithes (Prophet Muhammad's words) are narrated in the basic sources and they are not objected.

d) As it is known, in physics, the particles are born from a single point, then take many shapes by themselves or by combining. Every form has a shadow aspect. So, it is absolutely a miracle that the verse Nahl-48 expresses the word "right"-east- as singular and the other formation in the plural form --"shamail"/ appearance.

Second document that is related to our subject, Surah Al-Furkan 45-46th verses

"Have you not seen how your Lord lengthens out the matter (so) the shadow by clashing the opposites with each other?"

[Even though I don't know for certain, most likely it may be argued that atoms are created through condensation, combination and development of the four different energy fields. Space and matter are taking place and thus the shadows are getting longer.]

"Had your Lord willed, He would have made it (shadow) constant; however, he gave motion to everything. And We have made the sun a "delil" --guide-- for both shadow and the matter that shadows to appear."

[Unless a great and powerful light comes from outside, neither the things can be seen nor can they benefit. However, some people drown in the narrow structure of the matter, thus they cannot see the sun. Similarly, some sophists, because they are locked to the sun with an excessive love, became blind to the life. Therefore, matter and objects should not detain people from seeing the eternal power and consciousness.]

46th verse: *"Then We slowly draw it (shadow) toward us (metaphysic)."* [I think, the human being, which has 46 chromosomes, has the greatest ego and therefore makes shadow at the most. Thus, the soul that is a dense silhouette of himself joins in the metaphysical world through death.

3) Five points of the Surah Al-Ikhlal

The meaning of the surah: “Say (with the universal language of revelation), he (in absolute terms) is God (he is abstract and eternal). However, he becomes concrete and apparent through the oneness of God as tiny (diminutive) manifestations.”

- a. As the word of “ahad” -one- has the value of 13 in Abjad system, it points the determined-concrete world; the relative evil which occurs due to boundedness; the revelations that came through Divine Oneness, in the Meccan Period. Similarly, as the phrase of “God is one” has the value of 130, it implies the same meaning (with the punctuation).

Allah is “samad” means everything needs its opposite in this limited and finite world. But, since God is infinite and both concrete and abstract realities become divine tools in his hands, he does not need anything.

- b. *“He begetteth not.”* Birth means the formation of a tangible being through matter. So, even though God sends revelation; makes Jesus Christ a living revelation; manages the universe in an angelic way, these cannot be referred to as the great fruitfulness of God. Maybe we can call them reflections or manifestations; God -the infinite consciousness- is every day in a new task and attribution. Also in Arabic, the phrase of “He begetteth not” has the value of 114 (19x6) in which is related to the interlocking system based on the number 19 in the Quran that has 114 surah.
- c. *“He was not begotten.”* The surah has 66 letters with Basmalah. So, it is equal to the Abjad value of the word “Allah.” $66+66= 132$ and it is also the value of the word “Muhammad.” That means, while God represents the eternity in his actions (accomplishments), he represents himself, as a sign of his divine oneness, through prophets, sacred books, and saints. However, since he is supreme and infinite:
- d. *“There is none like unto him.”*

In Abjad system, the word “qul huva” is equal to 141, and the word “huva” is 11. That implies, God is supreme and infinite as being past and future. Everything between past and future is to be infrastructure and instrument for the benefit of people.

- e. The whole surah is equal to 1001 according to Abjad system. That points, there are numerous and varied names, presentations, and attributes of God.
- f. [So only through these ontological points can people save themselves from Shirk (associating partners with Allah) and inertia. Therefore, this surah is named as “ikhlas” (savior). The expressions that are used for Allah such as Maleek (king), Sultan, “Shamsi Azali” (sun that has no beginning) are totally metaphoric. Such concise words are used for expressing God’s eternal sovereignty. The thoughts that consider God in a limited and materialistic way have no spiritual significance since they are against the monotheistic approach of the Quran that represents eternity. Fourth verse of the Surah al-zumar clearly indicates this reality.]

“If God had wanted to adopt a child, he would choose a being from his creatures. However, his eternal existence is very exalted and unfettered from such a thing. He is the supreme and eternal God whose existence encompasses the entire universe; He is “wahid” (the only one) who unites all his loyal characters and objects within that unity.”

As it is seen in that verse, the name of Qahhar (the Subduer) does not mean destroyer or maledictory. Actually, it means that God keeps all the files of the universe in a unity and harmony through his infinite power, even by force.

4) Visible Universe and Evidence

Until now, even though our words and understanding were true and reasonable, they are relatively invisible and metaphysical. Therefore, the mind looks for concrete and material evidence. As we saw in the miraculous rhetoric of the Quran in the previous notes, so can we see that amazing style in the issue of evidence from the visible universe. For example:

“Say: who/what is more exalted as concrete evidence and testimony. Say, Allah is witness between me and you within our concrete lives. Also, the Quran was proclaimed from the unseen word to the visible universe (so, to me) in order for me to warn you and everybody who received its message. Do you witness that there are other Gods (who limit Allah) besides Allah? Say "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one Ilah (God). And truly I am free of what you associate [with Him]" (Surah Al-An'am 7/19).

In these verses, there are seven words that point to the quality of the information and the reliability of its source: the word of “qul” (say) points to the knowledge of revelation and how it is based upon the eternal evidences. Also, since this word appears four times in one verse, it signifies that this divine information turns into a concrete document –the Quran.

“Shay” (thing) means *object that has form and information*. Every object and existence, even if it is materially limited and small, points to the unity, eternity, and sovereignty of order in accordance with the divine software and consciousness. Furthermore, when God’s testimony is considered, there cannot be a greater testimony and evidence than God’s since He represents all values and eternity (As it is seen in that verse, it does not make sense to debate whether God can be called as a “thing” or not).

“Allah is a witness between me and you.” Allah has been a witness also in a concrete sense on this subject. He made Prophet Muhammad successful and superior over his enemies. This 19th verse and its 19 letters -besides all the verses that are related to the interlocking system based on the number 19 in the Quran- are Prophet Muhammad’s solid evidences. The Quran is a great witness, document, and evidence on this subject through its thousands of concrete data and information. *“Say, I will not associate partners with God.”* This news all came true: Even though Prophet Muhammad and his fellows were pressed on this subject in Makka for eight years, they did not act contrary to the promise of the verse. Also concordantly, there are eight letters in the sentence.

“Say: He is the only God.” This sentence is concrete evidence much like a proposition in logic. If there is a God, then eternity and unity (oneness) are his primary attributes. Exactly in a way in the equation of 2×2 equals 4.

“I am free of what you associate [with Him].” This is an informing and it came true as an evidence. In other words, after 19 years, Prophet Muhammad cleared Ka’ba of idols. Concordantly, this Arabic sentence has 19 letters.

A reminder: In the universe, the characters or objects that have a relative ego and consciousness do not oppose to the oneness, unity, eternity, and thus divinity because they are the servants (abd) of the eternal system of God. Actually, the existence of divinity (oneness) of God requires

all of these. Indeed, all these characters and objects, through their limited and dependent egos, become visible evidences for the existence of the eternal ocean (divinity).

The ones who deny the eternal divinity (oneness) or selfishly break with God can benefit from existence and the perfection of the universe only as much as their own selves/egos. For them, the whole universe would become like a hell. However, a person who has been integrated with faith and worship can benefit to the degree of the eternal system. In a way, s/he would become a relative system. Existence, with all its dimensions, would become a blessing paradise for her/him. (The words of ‘abd’-servant- and ‘I’badah’ –worship-, which are used frequently in the Quran, only mean loyalty; they don’t mean slavery. However, the ones who consider loyalty as slavery or turn the social integration into despotism remove the words from their context. Yet, this sweet loyalty is sometimes called the bond of friendship, affection, and love.

5) Return from a Historical Mistake

Two trends in the understanding of faith and existence have been continued from very old times: *Wise and immanent knowledge*; and *formalist-apparent belief*; or in other words, *heterodox knowledge* and *Orthodox belief*. That is to say, the trends of Sufism and ‘kalâm’(theological rhetoric) preserved their existence until present time by struggling with each other. Sufis never liked some concepts of theology such as ‘Vajibul-vujuud’ (Necessary existence of Allah), ‘hudûs’ (later to occur), ‘imkân’ (contingency); on the other hand, the scholars of kalâm², in order to prevent Sufis from deflecting the public, imposed on people a superstitious, scholastic, and apparent literature even sometimes by using the power of government. In this era the spiritual values are violated and atheism dominates, Bediuzzaman Said Nursi followed a way of kalâm that was mainly based upon the Quran. Towards the end of his life, in one of his books, *the Rays*, he mentions that he lived according to the sufistic understanding of existence which he experienced within ‘haqq al-yaqin’ (reality at the level of certainty). Also three hundred years ago, Shadhili, a famous African Sufi founder of the eponymous Shadhili order, explains existence in a very simple and beautiful way: Creation/existence is universal and eternal. It only appears on black and white designs.

Some scholars of “kalâm” have condemned the Sufis in order to prevent the growth of idolatry. However, the limited creatures of the universe are the embodied states of the names of Allah and called possession (farm)³. Furthermore, the “Theo” understanding of those of the Kalam School creates more fertile ground for the emergence of idolistic (paganistic) thinking than the Sufi interpretation that might cause some danger, too. Unfortunately, the current understanding of “Theo” –divine- leads the scientists to atheism.

Overall, if scholars use the eternity and description of names as a base, the danger of limited (paganistic) thinking would be overcome and a new path for knowledge and wisdom would be opened. As a result, words such as “hudus” –implies *later to exist*- and “imkan” –implies *possibility*—would be taken out of the religious literature. Since the words “imkan” and “hudus” and the concept of “vajibuul Vujuud” that these words are based upon do not exist in the original texts of religion, it makes sense to avoid use of these words to explain the divine.

² Islamic philosophy that works on theology through didactic principals..

³ The word for exist (var) in Turkish etymologically comes from farm which is a concrete object that is benefited from.

Existence is unique and eternal. Nothing happens/exists subsequently. And existence has infinite possibilities of tajalliyat (manifestations); thus, it manifests eternally. Therefore, the word “I’jad” in the meaning ‘creation out of nothing’ can only be used metaphorically for software of forms and objects. Thus, the words of ‘hudûs’ (later to occur), ‘imkân’ (contingency) do not signify a meaning more than just mental exercise.

In my opinion, the three monotheistic religions should incorporate and write a new literature of existence and faith in God. They should leave the beliefs of the Middle Age that- were developed to silence the unbelievers- do not correspond with the texts of revelation, divide existence, and evoke the idea of Shirk (associating partners with Allah). They should show the miraculous nature of the celestial (divine) texts in the light of the scientific information of our day.

Some Sufis had perceived their sheiks and masters –although they were limited creatures- as supermen by assuming infinite divinity in them; in contrast, some other Sufi scholars such as Ibn al-Arabi and Rumi have expressed very nicely and clearly the integrity of existence and eternity. As a result of this difference, some Orthodox disciples of Naqshbandi - one of the major Sufi spiritual orders- due to their theist ideology, have said “Rumi can only be our disciple.” They had disdained Rumi and considered ibn al-Arabi as an infidel.

The whole problem lies within failure to know the essence of revelation, software, *logos* and ‘kalâm’(theological rhetoric). Actually, Salaf-e-Saleheen (Pious Predecessors) call “Aqīdah” -a branch of Islamic studies describing the beliefs of the Islamic faith- as the science of ‘kalâm’ in order to draw attention to this significant point. It is because ‘Kalâm’ means software, the law and *logos*.

In short, the concept of “vahidiyet,” which means eternity, encompassment, and unity, and the concept of “ehadiyet” (the oneness of God), which represents the self and small- linked files, need to be well balanced. These small cells of existence occur with the name of Al-Adl (the just), the greatest name (attribution) of Allah. Since balance is needed in everything, faith and epistemology require justice and balance, too.

If we completely understand the ecology, physics, cybernetics, information, and universal statements of the universe, we can save ourselves from the darkness of ignorance and Shirk (associating partners with Allah); we can be fed from the eternal light and become an “abd” a servant of God who would please him.

Let us conclude our words with the following couplet of a wise man:

Enter the Sufi order, see benefit, wisdom and enlightenment

The knowledge of God cannot be obtained through the philosophy of Aristotle

Aristotle would be considered as the first teacher in science and faith. He is the main reason of the current deadlock and of superstitions even though humanity has benefited a lot from his teachings. Actually, the miraculous nature of religion disappeared after Christianity and Islam left the miraculous revelation texts and wrote the books of “Aqīdah” and “Kalâm” based upon the philosophy of Aristotle.

Aristotle accepts God as the first cause; but on the other hand, he considers the universe and existence as independent from God’s infinite consciousness and grace, self-sufficient and competent. Therefore, he is considered by Islamic scholars as polytheist. In our days, Aristotle might

be called as deist which means there is a God but God does not intervene in human affairs such as sending revelation or reviving the dead. The Quran calls such people polytheist but never considers the Ahl- al Kitab (people of the book) as polytheists or pagans. It only corrects some misinformation. Ahmed Remzi's above mentioned poem refers to this discussion. For close to a thousand years, Aristotle's logic and philosophy are taught in our educational institutions; therefore, the ummah –the muslim community- should give importance to this issue!

Bahaeddin Saglam

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