

# The Enlightenment Process

What was it, what has it become, and where is it headed?

Both the universe and the biosphere, the realm of living beings, and the world of humanity, which is capable of understanding abstract concepts, have a dual foundation that Hegel (1770-1831) called transcendental dialectic. Materials such as positive-negative, hot-cold, abstract-concrete, good-evil, feminine-masculine, poor-rich, beautiful-ugly, mind-heart, faith-science fill this dual foundation. This dual structure is also an indispensable reality of the structure of religions themselves. For example:

The Quran states that Islam is the same as the religion of Prophet Abraham, which dates back 4,000 years (22:78). The name of this religion is Islam. Islam reconciles all contradictory opposites by balancing them, turning summer and winter into spring. The fact that Christianity emphasizes spirituality and Judaism emphasizes the state and sharia is a deviation stemming from historical necessity. Otherwise, they were also Islam. (3:84) Yes, Judaism was the unity of Moses and Aaron (sharia and authority). Christianity was the union of the Torah and the Gospel (reason and heart, science and spirituality). (Matthew 5) In the Gospel, Jesus also speaks of the sciences as the light that is with you alongside the Holy Spirit. (John 12:36)

Returning to the beginning, humanity maintained a balance between myth and logos for eight thousand years. However, in the 700s BCE, due to prosperity and freedom, logos and philosophy came to the fore. Hundreds of philosophical movements sprang up like mushrooms. These philosophies put forward so many different views that the sophist movement, which claimed that there is no truth or meaning in existence and life, and even if there is, we cannot know it, took over. Later, Socrates with his ethical principles, Plato with his principles of ideas and spirituality, and Aristotle with his power of logic and science broke the Sophist movement. However, it seems that these three branches of thought regained strength in 325 AD, and when Christianity came to power, it banned all philosophies. Everything turned into rote learning and imitation.

Unfortunately, with the loss of this sacred dialectic in the human world, the Byzantine Empire gradually weakened. The European states that emerged after the Roman Empire also failed to perform well. Fortunately, Muslims had translated the philosophical and scientific heritage of Greece, based on Logos and Mythos, into Arabic in the 9th century. This heritage was transmitted to the West through Andalusia and Sicily in the 11th and 12th centuries. Then, with the Conquest of Istanbul, the scientific classics of Greece, which had been stored in warehouses, were also taken to the West; Europe experienced the Renaissance in the 14th, 15th, and 16th centuries, which marked the dawn of the light of science.

Thanks to Copernicus (1473-1543), Europe was introduced to a heliocentric cosmology in the 16th century, where the sun, not the Earth, was at the center. Although Copernicus had learned this truth much earlier, he could only reveal it on his deathbed out of fear of the Church. This truth was later fully clarified by Galileo (1564-1642).

Following this, in the 18th century, alongside the skepticism of David Hume (1711-1776), which was based on Newton's (1642-1727) extraordinary discoveries and experimentalism in physics, and with the French Revolution in 1789, Immanuel Kant's (1724-1804) fifty years of intense and intellectually focused scientific and philosophical work made the 18th century the Age of Enlightenment worldwide.

For this reason, despite some shortcomings, Kant is considered the father of today's free Europe. And philosophically, he has not yet been fully surpassed.

In Ottoman Turkish, the Enlightenment is called Münevverlik. This meant being able to explain the existence of physics, chemistry, biology, and astronomy. Unfortunately, however, these sciences were in a very primitive state at that time. Indeed, the atom was not known in the modern sense. The cell was not fully understood in detail. Although some chemical reactions were known, chemistry had not yet been established as a scientific discipline. Therefore, although Kant wrote about chemistry, he did not recognize it as a scientific discipline.

In short, the Enlightenment is not a process that lasted a couple of centuries; humanity has been walking this path without interruption for seven hundred years, but it has not yet reached its destination. There is still much to learn. Indeed, Immanuel Kant, near the end of his life, at the beginning of the 19th century, said that we are still at the beginning of the Enlightenment, and that what we do not know is greater than what we know.

According to Kant, the Enlightenment is based on reason and science, and it means maturing and not looking to one's parents, religious leaders, or anyone else for guidance. It means relying on scientific and rational data rather than myths and superstitions. Yes, this was Kant's definition of the Enlightenment. But his main purpose was to silence the Bible, which consists of 66 chapters, and the churches that represent it. Indeed, this act of silencing and marginalization had begun much earlier; by the end of the Renaissance, it had been 70% successful. Especially after Copernicus discovered the sun-centered world. Yes, Kant was not wrong; because it was the Church that condemned Europe to darkness and starvation. Therefore, the enlightened were largely right on this issue.

Indeed, the enlightened class, especially on four issues, said that the Bible had served its purpose, that it was not a universal book of science, truth, and meaning, but rather a historical document that should be discarded as historical rubbish. In the end, it was pushed aside; along with it, the sanctity that was the basis for meaning and truth was also lost.

A- The God of the Holy Bible is objective and anthropomorphic (human-like). This does not align with many disciplines, primarily Ontology.

B- In the Holy Book, Joshua 10:12-13 says that the prophet Joshua stopped the sun for a day. However, it is not the sun that moves, but the earth. Therefore, it is wrong for the Church to present the universe as earth-centered.

C- Archaeology and History disciplines cannot confirm the existence of the heroes of the Bible. Additionally, there are many contradictions between the subjects.

D- The Torah states that Eve (primitive woman) will experience labor pains, but anthropology shows that childbirth in primitive tribes is not painful at all.

I have a three-volume book that addresses these four issues. For now, let us simply state these three truths:

1- None of the stories in the Holy Book are historical. They are universal archetypal laws that can be seen in examples at all times and in all places. The existence of contradictions depends on whether those passages are historical material. However, none of them, especially the story of Adam, are historical.

2- Eve is not a historical woman. She is the name for all civilized and abstract-thinking women. They are not like savages; they suffer greatly in childbirth. Yes, the pain of civilized people who know abstract values is much greater, not only in childbirth but in every human matter.

3- The centrality of the world is not physical or relative to the stars, but spiritual and oriented toward humanity. We will revisit these topics in detail when we discuss Kant's ideas.

Yes, the Western world has been challenging the Holy Bible for seven hundred years, especially in the last three centuries. By accepting it as a historical and superstitious text, it has thrown religion, existence, and life into the dustbin of historicism. As a result, ninety percent of Western intellectuals, led by Marx (1818–1883) and Engels (1820–1895), are materialists and nihilists who deny the existence of meaning and truth in existence and life.

However, even though Immanuel Kant was agnostic about God, the soul, and the truth of existence, he accepted that humans, science, and reason necessarily accept truth, especially in matters of morality and aesthetics. Therefore, he is the father of Free Western Philosophy and has brought all other philosophers out from under his cloak. By merely criticizing his science and philosophy, we will have fulfilled the purpose of our heading on the Enlightenment. Let us immediately note that there are many details on this subject, and I expect my readers to discuss them patiently.

When part of Greece's rich heritage was brought to Europe by Muslims, English philosophers became experimental in their pursuit of science, that is, they adopted empiricism. However, Newton (1642-1727) and Francis Bacon (1561-1626) were religious. David Hume and most of those who came after him, however, were sophists, that is, skeptics and atheists. German philosophers, on the other hand, were idealists and rationalists thanks to the Church Reform carried out by Martin Luther (1483-1546) at the time. In other words, according to them, science and true knowledge could only be obtained through reason, logic, and judgment, not through experimentation. Kant was initially one of them. However, after being greatly shaken by David Hume's skepticism regarding science and causality, he awoke from what he called "dogmatic sleep" and combined the two schools of thought, empiricism and rationalism. He embraced both empiricism and rationalism, reason and experience.

Now we can begin to understand, judge, and even criticize Kant.

**1-** Kant did not consider the Enlightenment of the 18th century sufficient. With his remarkable intellect, he began writing at the age of 23. However, his early works focused on science, particularly natural sciences. With these works, he sought to lay the foundations for the Enlightenment. He wrote around 20-30 books and essays. Later, at the age of 57, he wrote the Critique of Pure Reason. With this work, he criticized German rationalism, or the German mind.

A few years later, he wrote Critique of Practical Reason. In it, he argued that English empiricism was inadequate. After that, he wrote Critique of Judgment. In it, he argued that the Church's judgments on God, the soul, and teleological purposes could not be as definitive as they should be. Thus, these three fundamental works of criticism represent Kant and his philosophy. In the first, he answers the question of what we can know with our minds. In the second, he answers the question of what we can do, what we can practice and do, by arguing that empiricism may be inadequate. In the third, he answers the question of what we can hope for, primarily God, the soul, and meaning.

**Regarding Kant's primary field of expertise, metaphysics, here is a brief excerpt from a peer-reviewed journal:**

"In this study, the nature of metaphysics as a field of philosophy and Immanuel Kant's metaphysics are examined. It has been understood that metaphysics is an important subject and an area of philosophy that deserves attention. The concept of metaphysics has been defined and its place in philosophy has been discussed. Metaphysics is the branch of philosophy that examines the fundamental nature of reality, the connection between mind and matter, possibility, essence, and reality.

The word "metaphysics" has been addressed by almost all philosophers throughout the history of philosophy from ancient times to the present day. In this context, Immanuel Kant has had a serious influence on the view of metaphysics. According to Kant, metaphysics should be the product of the "pure" work of reason, which has not taken anything from experience. Kant asserts that metaphysics is "pure" philosophical knowledge. According to Kant, the human species has a "natural inclination" toward metaphysics. Metaphysics has been a frequently discussed and criticized topic in philosophy. In this context, Kant's perspective on metaphysics and his criticisms have been discussed." (Socrates Journal of Interdisciplinary Social Studies, 2024)

Professor Jan Kowiak from the United States summarizes these three books, which form the foundation and main framework of Kant's philosophy, in the Internet Encyclopedia of Philosophy as follows:

At the core of Kant's system is the doctrine of "transcendental idealism," which emphasizes the distinction between things we can experience (the natural, observable world) and things we cannot experience (transcendent objects such as God and the soul). Kant argued that we can only have knowledge of things that we can experience. Accordingly, in response to the question "What can I know?", Kant says that we can know the natural, observable world but cannot answer most of the deepest questions of metaphysics. (Critique of Pure Reason)

Kant's ethics is organized around the concept of "categorical imperative," a universal ethical principle that states that a person must always respect humanity in others and act only in accordance with rules that are valid for everyone. Kant argued that moral law is a truth of reason and therefore all rational beings are bound by the same moral law. Therefore, in response to the question "What should I do?", Kant says that we must act rationally in accordance with a universal moral law. (Critique of Practical Reason)

Kant also *argued that* ethical (moral) theory *requires belief in* free will, God, and the immortality of the soul. Even though we cannot know *these things*, thinking about moral law leads us to a justified belief in them, which is equivalent to a reasonable belief. Therefore, in response to the question "What can I hope for?" Kant says that we can hope for the immortality

of our souls and the existence of a God who designed the world according to principles of justice. (Critique of Judgment)

### ***A Few Reflections on This Quote:***

*a- Kant, coming from the German school that emphasized pure and spiritual reason, and because he thought deeply about the essence of existence, never became a materialist. He consistently upheld metaphysical values. His field of professorship was Metaphysics and Logic. Yes, for him, the laws of morality and reason, mathematical formulas, and categories formed as types indicated that the metaphysical was an important aspect of existence ( ). For him, Kant was never a materialist, utilitarian, or nihilist.*

*b- In contrast, since English empiricism was mostly materialistic, utilitarian, nihilistic, and immoral, he wrote the Critique of Practical Reason against them.*

***2- According to Kant, the most important discovery in his sixty-year intellectual and philosophical life was this: Human beings can only know the phenomena, which are the visible aspects of beings and things. This was the claim that he could never know their essence or what they are. According to him, this discovery and distinction were as important as Copernicus' discovery of the sun-centered universe. Accordingly, God, the Spirit, and essences, which are numen, could never be known completely and clearly.***

***However, a century later, physics, especially quantum physics, revealed the structure of the atom, the details of the cell, and the four-dimensional software that is the essence of the universe, thereby refuting his claim. It showed that entities can be known as both phenomena and numen. He had said that knowledge is pure abstract existence. However, he was unable to substantiate this claim.***

***Yes, once the software is known, the soul, God, reason, and all multidimensional laws will also be known. This reality has not yet entered humanity's epistemological repertoire. However, with time, it will enter through the power of integral mathematics; humanity will be fully enlightened. Yes, since David Hume did not know four-dimensional software, he simply rejected the two-dimensional causality that was known at the time and led Kant astray from many metaphysical perceptions. However, if we look at it through integral mathematics and consider four-dimensional causality, it will become very clear that causes are the screws and gears of cybernetic and holographic interaction, existence, and life. Some Muslims' denial of causality based on the nihilistic and skeptical David Hume and attributing this to Islam is a complete intellectual failure. Because Allah does all His works through causes, which are sub-files, primarily spiritual and natural angels and humans. And the sciences, which are the unique miracle of humankind, consist of knowing these causalities.***

***Indeed, Bediüzzaman Said Nursi says that although the human mind is limited individually, the sciences, which are the senses of the human species, reveal the truth and reality. However, during the time of David Hume (1711-1776) and Immanuel Kant (1724-1804), the sciences and natural sciences were still in their infancy. Therefore, they could only engage in philosophy through mental reasoning rather than science. Indeed, Francis Bacon (1561-1626), a prominent English philosopher, did not produce any scientific issues or topics; he merely developed the methodology of science.***

**3-** *Kant, while acknowledging that humans are the most perfect beings, says that humans perceive objects through electricity, a simple sensation similar to how snakes perceive heat and bats perceive sound. He further states that in this perception, the human mind and intellect perceive existence through the lens of time and space, which are not actual realities, like glasses and gloves.*

*However, time has shown that human perception, especially with the advancement of science in all fields, is not so primitive but rather close to perfection at the highest level. The realities of time and space are not mere gloves and glasses but the two fundamental properties of matter that transform into one another. Fifty years after Kant, Einstein demonstrated this both physically and astronomically. Furthermore, Kant, taking reason, duty, and command as his basis, did not see the impulses and expectations of the masses, who do not possess abstract perception, and knew that the human mind occupies a central place in perception, thus pushing the numen of existence completely outside of perception and knowledge, which led him to a flawed perception that excludes universal dialectics.*

**4-** As a result of both Aristotelian philosophy and the Church's theistic understanding of God, God and the universe, spirit and body, essence and identity (numen and phenomenon, in Kant's terms) were considered separate in German idealism. However, Spinoza (1632-1677) had written a century earlier that these were one and the same, intertwined. But this perception of unity and intertwining was considered a great crime in Germany. Indeed, the science and technology of the day were still in their infancy and did not support such a perception. Therefore, those who made such claims were not accepted as scientists and were expelled from universities.

However, as humanity progressed in ontology, as the unity of the abstract and the concrete was understood, as traces of software appeared everywhere and in every field, and as artificial intelligence began to mimic the four-dimensional software of the universe, it became clear that such an understanding of unity was more scientific. And it seems that true enlightenment can only come about in this way. Since such a unity was not evident in Kant, we can no longer refer to his philosophy and scientific level as enlightenment.

Moreover, Hegel's (1770-1831) highly detailed and multidimensional thesis on the nature of the soul, which came after Kant, is an expression of this four-dimensional deep software without fully understanding its true nature. It is the perception of existence, life, and history as living and spiritual.

**5-** Dozens of people have made comment videos about Kant's life, works, and philosophy. Among these, the most successful is my brother Revan Cabaka's video. We won't go into all the details, but it is necessary to explain the four Antinomies he quotes from the Critique of Pure Reason. Because Kant failed to explain them, and my brother Revan fully agrees with him. He portrays him as a completely unbelieving person. As is well known, Kant accepted two ways of acquiring knowledge.

A priori and a posteriori: A priori knowledge refers to knowledge that is known beforehand and completely through the necessary perception of the mind. A posteriori knowledge, on the other hand, refers to knowledge that can only be known through experience rather than through reason; Kant refers to this as synthetic a priori. It is unfortunate that without this synthetic a priori truth, he would have been overwhelmed by doubts like David Hume and become a

nihilist. However, Humanism, which is synonymous with humanity, and moral social laws saved him from this absolute quagmire.

Indeed, there is no possibility of certain knowledge, either a priori or a posteriori, regarding the four antinomies in question; therefore, these four things contain their own contradictory possibilities within themselves. Therefore, his assertion that God, the soul, and life may have no meaning in existence distanced him considerably from reality. For a philosophy based on meaninglessness and nothingness can never be Enlightenment. We now begin to explore these four antinomies. We will show how wrong Kant was according to today's ontology and epistemology.

A- Reason shows that the universe is infinite, but since it also contains its own opposite possibility, it also shows that it is finite. Accordingly, we say that the universe is neither infinite nor finite. We only say that it is as big as we cannot know.

Yes, at that time, Kant could only come to that conclusion. However, recent advances in physics suggest that the universe must be infinite. Because existence is a law, and laws are infinite.

B- Kant, can matter be divided infinitely, or can it be divided into particles of a certain size, such as atoms or monads? Reason suggests both possibilities, he said. However, science tells us that energy in the universe is infinite, matter is the concrete form of this energy, and that matter is transformed back into this infinite energy without any particles. Einstein discovered the formula  $E = mc^2$ , stating that energy is equal to mass multiplied by the speed of light squared. Yes, in Kant's time, neither atoms nor the divisibility of atoms, nor the nature, types, and infinity of energy were known in the modern sense.

C- When we say "I am," we intellectually accept that there is a soul that is the subject and therefore an autonomous will. However, since we cannot intuitively experience them, there is a possibility that they are not a substance (essence) but an accident (attribute). In other words, they may not really exist. This is the third antinomy.

However, brain science and neuropsychiatry today clearly show us that when humans say "I," they are referring to a concrete file that is a substance (essence) first in the brain, then in the body, and finally in the subconscious. Some mystical people can sense the image of this essence. So if the reality of software had been known in Kant's time, and if he had adhered to his own rule of both reason and experience, he would have accepted this conscious spirit called "I" as a scientific reality rather than an antinomy, since it already possessed the spiritual attribute of freedom to a significant extent. I say "to a significant extent" because, according to Kant, the laws of nature greatly limit human will. Furthermore, alongside this reality of software and abstraction, contrary to 20th-century epistemology, he would have presented software not as two-dimensional (virtual) but as a four-dimensional spirit actively operating throughout the entire universe, especially in the living realm. Because Kant is probably the most intelligent man who ever lived. If he had known about software, he could have fully understood both phenomena and noumena and included them in his repertoire of knowledge.

D- Kant again declared: Reason necessarily accepts a transcendent God who is not of the same nature as the universe and is considered the primary cause of the universe. But this is also an antinomy, as it carries within itself the possibility of its own contradiction. Indeed, God may not exist. Because these qualities are beyond the limits of human reason and science.

This was said, and it is still said today about religions. But both the natural sciences and the discipline of ontology prove to us that existence, in its abstract and concrete forms, is infinite, consisting of infinite energy, software, and the process of evolution, which are intertwined and equal to each other; and that God is not a limited category somewhere out there. It is very interesting that, even though the sciences and natural sciences of his time were not developed, and therefore this triad that constitutes the entirety of existence was unknown, Spinoza believed in this unity (tawhid); he said that infinite nature is God Himself. However, since this belief was considered the greatest sin in German idealism at the time, Kant did not even consider it possible.

**An Important Reminder:** It is said that Kant invalidated the three arguments presented by other religious philosophers, primarily Descartes, as proof of God's existence:

- a- The ontological argument
- b- The cosmological argument
- c- The design argument

I have not read Kant firsthand. However, as far as I understand, his commentators misrepresent the first argument. They say that if humans can imagine a perfect god, then such a being exists because we imagine it. This is like saying that if x is f, then f is true. This is a tautology. Therefore, Kant is right to reject this argument. However, as I understand it, this should not be an ontological argument but a psychological argument. For example, just as human appetite and stomach indicate the existence of delicious and useful food outside, human helplessness and orphanhood indicate the existence of an eternal foundation and an owner, both naturally (psychologically) and ontologically.

The second argument is the cosmological argument. It is as follows: The universe had equal conditions for existence and non-existence. Therefore, there must be a necessary cause that brought it into existence. This argument was a method used by all philosophers throughout the Middle Ages. However, as the sciences developed, we saw that the universe is self-sufficient and contains its own causes. Therefore, Kant is correct in his second refutation.

The third argument is a matter of design. This is the idea that God created the universe and the human world by designing them from a distance and outside the universe. This argument has only been used in the last three hundred years, especially in our age when political religiosity, particularly missionary work, has developed greatly. Kant is entirely correct in rejecting this argument. For a being that requires design, which is a human characteristic, cannot be God.

**6- A brief evaluation of energy, software, and evolution, which form the three pillars of existence, starting with infinity: From this brief evaluation, you will understand that those who do not know these four truths cannot be enlightened, and that the 18th century, the age of Kant and his contemporaries, was not a fully enlightened age. This is because:**

1- According to the understanding of Muslim philosophers, particularly Ibn Sina, who derived their ideas from Aristotle, the concept of "necessary existence" (vacib'ül-vücud) for God is not the same as that understood by Said Nursi and other theologians. Muslim philosophers understood that concept as "form" (suret), i.e., software. They saw the creator of the software, the software itself, and the written text as one. They said that the scholar, knowledge, and the known are one. They said that there is no existence other than God's existence. Said Nursi and



other theologians, however, see the universe as an independent existence. They know God as being in the heavens, that is, beyond time. This is incompatible with the sciences, especially the discipline of ontology.

In Islamic philosophy, abstract and concrete concepts are clear. However, theologians such as Said Nursi, especially Ash'ari and Ghazali, say that everything, especially causality, is spiritual, i.e., abstract. According to them, even energy (force) is a reflection of abstract power, and its nature is unclear. However, since the universe, especially the living realm, is cybernetic, i.e., *Ism-i Adl* (concretized infinite balance), causality and other factors are inherent in it and in all its sub-files. Yes, existence and life develop from within, and nothing external is visible.

Therefore, since Said Nursi has such ontological weaknesses and accepts that all causes are severed at their roots and that the universe is influenced from outside, his books no longer appeal to the University, which is the cradle of knowledge and causality. Our people are becoming agnostic and atheist. Or they are giving up on everything and becoming vagabonds.

2- In our enlightened age, it has become completely clear that: Existence has three pillars.

A) Infinite energy, with its myriad forms (but all ultimately one).

B) An infinite software that gives form and spirit to that energy, transforming it into objects (atoms, cells, and things).

C) The truth of evolution, which imparts an eternal tendency toward development to those infinite objects, making them perfect. Religion has called this trinity power, knowledge, and will—seven thousand years ago.

These three are one truth; energy also contains software, and the other two contain energy. If we separate them, knowledge, that is, software, or the essence of form and shape, is the essence of Allah. The Qur'an refers to this act of giving form and shape as creation. Power, or infinite energy, is His power; this power is also His essence. The process of evolution, which means perfection, is His will and desire. This is also His essence. Indeed, there is a sacred hadith that says, "Do not curse time (process), for time (process) is mine." However, ignorant religious people, not knowing these things and unable to apply them to the system of existence, especially reject the natural sciences that demonstrate the miraculous triune system, and thus they are cast into the depths of the hell of ignorance, away from life and the world of knowledge. Today, it is no longer very clear who is a person of truth and who is a charlatan. Yes, despite all scientific and technical advancements, humanity cannot be considered enlightened as of today.

7- During Kant's time, sciences were not very developed, so many topics remained in the dark. To prevent this darkness, Kant first turned to natural sciences, then stated that the true purpose in existence and life is humanity, reason, morality, and laws. He reached the pinnacle of German Idealism and Humanism. Although he wrote some pragmatic essays on human history and anthropology, he could not write anything serious on the subject because physical and biological evolution were not well understood at the time, and carbon testing and the half-life of matter had not yet been discovered. Despite his significant knowledge of geology, he could not write anything substantial on the subject. Yes, as an idealist and humanist, he to some extent excluded dialectics, which is an important value and driving force even in existence and God. However, duality and dialectics are the most fundamental attributes of existence and life.

Religion refers to this dialectic in God as His two hands. Both hands are right, it says. Yes, because God is infinite, there is no evil or left in His system. Marx fully accepts this dialectic, but because he materializes existence and life, the dialectical power and process are still stillborn. As we see in the communist world. Additionally, Kant, unable to see impulse and imbalance alongside reason and morality, and thus unable to accept social evolution through war and trial alongside peace, law, and aesthetics, reached the pinnacle of idealism and humanism. Friedrich Nietzsche (1844-1900), who also broke away from God, meaning, and truth, first corrupted his mind; and then died at relatively young ages.

However, if Immanuel Kant had known the reality of software and, consequently, the essential nature and noumena of beings, he would not have accused religions and myths, which contain profound knowledge, of superstition and reactionary thinking. In addition to these seven points, I am quoting seven more points from Professor Jan Kowiak's Internet Encyclopedia of Philosophy to fully understand Immanuel Kant; I expect the reader to compare the explanations given so far with those that will follow in Point 15.

## 8- Philosophy of Mathematics

The distinction between analytic and synthetic judgments is necessary to understand Kant's theory of mathematics. Recall that an analytic judgment is a judgment whose truth depends solely on the relationship between the concepts used in the judgment. The truth of a synthetic judgment, on the other hand, requires that an object be "given" in sensibility and that the concepts used in the judgment be combined in the object. In this context, most of Kant's predecessors accepted mathematical truths as analytical truths. Kant, however, argued that mathematical knowledge is synthetic. It may seem surprising that one's knowledge of mathematical truths depends on an object being given in sensibility, since we certainly do not arrive at mathematical knowledge through empirical means. However, remember that a judgment can be both synthetic and a *priori*. Like the necessary structures of experience, mathematics is, according to Kant, synthetic *a priori*.

To emphasize this point, Kant takes the proposition " $7 + 5 = 12$ ." Of course, this proposition is *a priori*: I can know its truth without conducting experimental experiments to see what happens when I place seven things next to five other things. More importantly, " $7+5=12$ " must be a *priori* because it is a *necessary* truth, and empirical judgments, according to Kant, are always merely contingent. However, it is also not analytical because "the concept of twelve, the union of seven and five, is not in any way preconceived in my thinking of ' , ' and no matter how long I analyze this possible total concept, I will still not find twelve" (B15).

## 9- Natural Sciences

Kant demonstrated active interest in the natural sciences throughout his career, alongside his work in pure theoretical philosophy. Most of his significant scientific contributions were in the physical sciences (not only physics, but also geology and cosmology). In his work *Critique of Judgment* (1790), he also presented a lengthy discussion on the philosophical foundation of the study of biological entities.

In general, Kant believed that a body of knowledge could only be considered a true science if it allowed for mathematical description and an *a priori* principle that could be presented *a priori* in intuition (4:471). For this reason, Kant was pessimistic about the possibility of experimental

psychology becoming a true science. Kant even believed that "chemistry can be nothing other than a systematic art or experimental doctrine, but can never be a true science" (4:471).

## 10- Moral Theory

Kant's moral theory is shaped around the idea that acting morally is the same as acting rationally. By being a rational agent (i.e., having practical reason, which is self-interested and goal-oriented), a person is obligated to obey the moral law commanded by practical reason. Otherwise, they would be acting irrationally. Because Kant emphasizes the duty that comes with being a rational agent aware of the moral law, his theory is considered a form of deontology (from the Greek "deon," meaning "duty" or "obligation").

Kant's practical philosophy, like his theoretical philosophy, is *a priori*, formal, and universal: moral law is derived from the structure (form) of practical reason in a non-empirical manner, and since all rational agents share the same practical reason, moral law binds and obliges everyone equally. What, then, is this moral law that binds all rational agents universally and *a priori*? The moral law is determined by what Kant calls the Categorical Imperative; this is the general principle that requires a person to show respect for humanity in themselves and others, not to make exceptions for themselves when considering how to act, and, in general, to act only in accordance with rules that everyone can and must follow.

Although Kant claims that the moral law is equally binding on all rational agents, he also claims that the binding nature of the moral law is *self-imposed*: we impose the moral law on ourselves *autonomously*. Since Kant believes that the type of autonomy in question here is only possible under the assumption of a transcendently free basis for moral choice, the constraint that the moral law imposes on an agent is not merely consistent with the freedom of the will, but requires it. Thus, one of the most important aspects of Kant's project is to show that it is justified to assume that our morally significant choices are grounded in transcendent freedom.

This section aims to explain the structure and content of Kant's moral theory (5a-b) and also Kant's claim that belief in freedom, God, and the immortality of the soul are the necessary "postulates" of practical reason (5c).

**Good Will and the Primary Duty:** Kant *sets forth* the grounds for his moral theory in *The Groundwork of the Metaphysics of Morals* (1785), *Critique of Practical Reason* (1788), and *The Metaphysics of Morals* (1797). The arguments in the *Foundations* are his best known and most influential, so the following will focus primarily on them. Kant begins his argument with the premise that *a moral theory* must be based on an explanation of what is *unconditionally* good.

If something is only conditionally good, i.e., its goodness depends on something else, then that other thing is either itself only conditionally good, in which case its goodness depends on something else, or it is unconditionally good. Therefore, all goodness must ultimately depend on something that is unconditionally good. There are many things that we generally consider to be good but are not actually unconditionally good.

Useful resources such as money or power are generally good, but since these things can be used for bad purposes, their goodness depends on the purpose for which they are used. Character strength is generally a good thing, but if someone uses their strong character to successfully carry out evil plans, then that strong character is not good.

According to Kant, even happiness is not unconditionally good. Although all people universally desire to be happy, if someone is happy but does not deserve it (for example, if their happiness comes from taking it away from the elderly), then being happy is not good for that person. Happiness is only good if it is deserved.

Kant argues that there is only one thing that can be considered unconditionally good: *good will*. A person possesses good will to the extent that their intentions are based on a conscious respect for moral law, i.e., the rules of what a rational agent ought to do, i.e., their duty. The value of good will lies in the principles on which intentions are based, *not in* the consequences of the actions they lead to. This is true even if good will never leads to desired results: "Even if this will were completely incapable of achieving its purpose... it would still shine like a jewel, a thing that possesses all its value in itself" (4:393). This is consistent with Kant's emphasis on the *unconditional* goodness of good intentions: if a will were evaluated in terms of its consequences, the goodness of the will would depend on those consequences (i.e., it would be *contingent on* them). (In this respect, Kant's duty-based philosophy is diametrically opposed to consequentialist ethical theories, which base moral evaluations on the consequences of actions rather than the intentions behind them.)

## 11- Human History and the Age of Enlightenment

Kant's socio-political philosophy must be understood in terms of his understanding of human history, his teleology (purposefulness), and the specific time and place in which he lived (Enlightenment Europe).

In his short essay "A Cosmopolitan Purpose in Universal History" (1784), Kant sketches a speculative outline of human history organized around an understanding of teleology inherent in species. The natural purpose of humanity is the development of reason. This development is not something that can be achieved in the lifetime of a single individual, but rather a project that continues throughout the generations of humanity. Nature nourishes this goal through both human physiology and human psychology. Humans do not have fur, claws, or sharp teeth; therefore, if we are to find shelter and nourishment, we must use our reason to create the tools necessary to meet our needs. More importantly, at the cultural level, Kant argues that human society is characterized by a "sociality that is not social": on the one hand, we need to live with other people and feel incomplete when isolated; on the other hand, we often disagree with each other and feel disappointed when others do not agree with us on important issues. The disappointment brought about by disagreement serves as an incentive to develop our capacity for reasoning so that we can argue persuasively and convince others to agree with us.

Thanks to our physiological shortcomings and our asocial nature, nature has forced us to develop our capacity for reasoning from generation to generation and to slowly emerge from the foggy mists of prehistory to the present day. This development is not yet complete.

Kant, in the late 18th century (Prussia), assesses where we stood in his time in his short and popular essay "What Is Enlightenment?" (1784). To be enlightened means to determine one's beliefs and actions in accordance with the free use of one's reason. *The process of enlightenment* is humanity's emergence from its self-imposed immaturity. (8:35), that is, breaking free from uncritical trust in the authority of others (such as parents, rulers, or priests). This is a slow and ongoing process. Kant believed that his own era was an age of enlightenment, but not yet a fully enlightened age.

The goal of humanity is to reach a point where all interpersonal interactions are conducted in accordance with reason and thus with moral law (this is the idea of the kingdom of ends outlined in 5b above). Kant believed that two important conditions must be present for such an enlightened age to emerge. First, people must live in a completely just society under a completely just constitution. Second, the nations of the world must coexist as an international federation in "perpetual peace." Some aspects of the first condition are discussed in 6b, while those of the second are addressed in 6c.

## 12- Political Theory

The most comprehensive expression of Kant's political theory is found in the first half of *the Metaphysics of Morals* (1797), entitled "The Doctrine of Duty." Guided by his belief that freedom based on reason is what confers dignity upon human beings, Kant structures his theory of justice around the concept of freedom: "Any action *is right* if it is compatible with the freedom of everyone else, in accordance with a universal law, or if the principle of everyone's freedom is compatible with the freedom of everyone else, in accordance with a universal law." (6:230). This definition implicitly contains a theory of equality: everyone must be granted the same degree of freedom. While a state may necessarily restrict freedom to some extent through the enactment and enforcement of laws, Kant argues that this is necessary to preserve the equality of human freedom. The reason for this is that when everyone's freedoms are uncontrolled (as in the state of nature, which is also a condition of anarchy), the strong will subjugate the weak and violate their freedoms; in this case, freedoms would not be distributed equally, which is contrary to Kant's fundamental principle of rights. Therefore, a fair and lawful restriction of freedom is consistent with and requires the maximum and equal degrees of freedom for everyone.

Kant argues that republicanism is the ideal form of government. In a republic, voters elect representatives who make decisions on behalf of the people regarding certain laws. (Kant shows that he was unable to escape the prejudices of his time and argues, with little justification, that neither women nor the poor should be full citizens with the right to vote.) Representatives are obligated to choose these laws from the perspective of the "general will" (a term Kant borrowed from Rousseau) rather than from the perspective of any individual or group within society. Even if the entire population does not vote on each individual law, a law is considered just only if the entire population, composed of rational agents, can consent to it and does consent to it. From this perspective, Kant's theory of just laws resembles the universal law formulation of categorical imperative: both demand that it be possible in principle for everyone to approve the rule in question (see 5b above).

Among the freedoms that must be respected in a just society (republican or otherwise) are the freedom to pursue happiness as one chooses (provided, of course, that this pursuit does not infringe on the rights of others), freedom of religion, and freedom of speech. The latter two are particularly important to Kant, who linked them to humanity's ongoing enlightenment in "What is Enlightenment?"

He argues that legalizing religious doctrine is "a crime against human nature" (8:39) because doing so means denying people the free use of reason, which is what makes them human. Similarly, restrictions on what Kant calls "the public use of reason" are contrary to the most fundamental teleology of the human species, namely the development of reason. Kant himself felt the pain of the violation of these rights when the government of Friedrich Wilhelm II (the

successor to Frederick the Great) prohibited Kant from publishing anything further on religious matters.

### 13- Perpetual Peace

Kant elaborates on the cosmopolitan theory first proposed in "Idea for a Universal History from a Cosmopolitan Perspective" in his work *Perpetual Peace* (1795). The basic idea is that world peace can only be achieved when international relations reflect the relationships between individuals in a just society in certain respects. Just as people cannot be bought and sold as objects, states cannot be bought and sold as if they were mere property. Just as individuals are obliged to respect the free will of others, "no state may forcibly interfere with the constitution and government of another state" (8:346). And in general, just as individuals must organize themselves into just societies, states, which are considered individuals, must organize themselves into a global federation, a "union of nations" (8:354). Of course, wars will be inevitable until a state of permanent peace is achieved. However, even in times of war, certain laws must be respected. For example, hostilities must never be so intense as to undermine the possibility of a future peace treaty.

Kant argued that republicanism is particularly conducive to peace and that lasting peace requires all states to be republics. Because the people will only consent to war if they are willing to bear the economic burdens it entails, and such a price is only paid when there is a truly serious threat. If only the ruler's will is sufficient to enter into war, there is much less deterrence against war, since the ruler will not have to bear the entire burden of war (the price will be shared among the subjects).

According to Kant, war is the result of an imbalance or instability in international relations. Although wars are never desirable, they lead to new conditions in international relations, and sometimes these new conditions are more balanced than the previous ones. When they are more balanced, the likelihood of a new war breaking out is lower. In general, despite the complex and violent nature of the process, the slow march toward lasting peace is a process in which all states in the world gradually move toward a state of balance and equality.

### 14- Theory of Art and Beauty

The most comprehensive presentation of Kant's aesthetic views is found in *The Critique of Judgment* (1790), also known as the Third Critique. As the name suggests, Kant's aesthetic theory is revealed through an analysis of the functioning of the faculty of judgment. In other words, Kant explains what it means for something to be beautiful and what is included in the judgment that something is beautiful. This section explains the structure of aesthetic judgments concerning the beautiful and the sublime (7a); summarizes Kant's theory of art and the genius behind art (7b); and finally explains the connection between Kant's aesthetic theory and his moral theory (7c).

**The Beautiful and the Sublime:** Kant argues that there are three different types of aesthetic judgments: judgments of the pleasant, the beautiful, and the sublime. The first is not particularly interesting because it only concerns objects that cause us (personally) pleasure or pain. These types of judgments are not universal. If one person finds a plant pleasant while another does not, this is not a disagreement, just different responses to the stimulus. However,

judgments of the beautiful and the sublime are more interesting and worth spending some time on.

Let us first consider judgments of beauty (what Kant called "judgments of taste"). Kant argues that all judgments of taste contain four components or "moments." The first is that judgments of taste contain a subjective but *impartial* pleasure. We appreciate the object without desiring it. This contrasts pleasure judgments that arise from cognition, which represent objects as they are, rather than how they affect us, with pleasure judgments that arise from desire, which represent objects as things we want.

Second, aesthetic judgments involve *universality*. When we judge an object to be beautiful, there is an implicit belief that everyone should judge the object in the same way. Third, aesthetic judgments involve *purposefulness* or "purposeless purposefulness." Beautiful objects appear to be "for" something, even though they are not intended for any specific purpose. Fourth, aesthetic judgments involve *necessity*. When presented with a beautiful object, I accept that I must judge it as beautiful. Taken together, the theory is this: when I judge something to be beautiful, I enjoy the object without desiring it, believe that everyone should judge the object to be beautiful, represent some kind of purpose in the object, but without applying any concept that would determine its specific purpose, and also represent myself as obligated to judge it as beautiful. For this reason, judgments of beauty are quite peculiar. On the one hand, when we say that an object is beautiful, this is not the same kind of prediction as when I say that something is green, that it is a horse, or that it fits into a bread box. Yet, due to the necessity and intersubjective universality involved in such judgments, this is not a completely subjective, personal judgment.

One further clarification is needed regarding the "form of purpose" in judgments of taste. Kant emphasizes that certain concepts do not appear in judgments of taste, but that the "reflective" power of judgment (i.e., the ability of judgment to find a suitable concept that fits an object) is nevertheless very active during such judgments. When I encounter an object I do not know, my reflective judgment is activated and seeks a concept until I understand what kind of thing the object is. When I encounter a beautiful object, the form of purposefulness in the object also activates my reflective judgment, but no specific concept is ever found for the object. While this might be expected to lead to disappointment, Kant instead claims that it creates a "free play" (5:217) between imagination and understanding. Although Kant does not say much about this "free play," the main idea is that, because experience is not limited to a specific concept that must be applied to the object, imagination and understanding can freely surrender to a lively interaction of thought and emotion in response to the object. The experience of this free play of faculties is the part of aesthetic experience that we consider pleasurable.

**Theory of Art:** Both natural objects and man-made works of art can be considered beautiful. Kant argues that natural beauties are the purest, but works of art are particularly interesting because they originate from human genius. Kant's theory of art and genius is summarized below.

Although art must be man-made and not natural, Kant argues that art is beautiful to the extent that it imitates the beauty of nature. In particular, a beautiful work of art must exhibit the "form of purposefulness" (explained above in 7a) that can be found in the natural world. However, what truly makes great art great is that it is the result of the artist's genius. According to Kant, genius is an innate talent possessed by exceptional, talented individuals that enables them to

transform an abstract "aesthetic idea" into a concrete work of art. Aesthetic ideas are the counterparts of intellectual ideas. Here, intellectual ideas are concepts for which no rational intuition is sufficient, while aesthetic ideas are representations of the imagination for which no concept is sufficient (this is consistent with Kant's claim that beauty cannot be conceptualized definitively). When a genius succeeds in expressing an aesthetic idea in a beautiful work of art, the work will encourage the "free play" of the abilities described above (7).

Kant divides the arts into three groups: the arts of speech (rhetoric and poetry), the arts of representation (sculpture, architecture, and painting), and the arts of the senses (music and the "art of colors") (5:321ff.).

These can, of course, be combined. For example, opera combines music and poetry in song and combines this with theater (which Kant saw as a form of painting). Kant regards poetry as the greatest of the arts because of its ability to stir the imagination and understanding and to expand the mind through thought. When evaluated in terms of "the mind's charm and movement" (5:328), music is the most successful, as it evokes the effect and feeling of human speech without being constrained by the specific concepts of actual words. However, when it comes to which art form has advanced culture the most, Kant believes that painting is superior to music. A consequence of Kant's theory of art is that the contemporary concept of "conceptual art" is a contradiction in terms: if the artist is trying to convey a specific point or message (a specific concept), then the work cannot stimulate the vague free play necessary for the experience of beauty. At best, such works may be interesting or provocative, but they may not be truly beautiful and therefore not truly art.

## ***15. Knowledge: Analysis of 40 Short Sentences from the Story of Adam in the 10,000 Issues of the Holy Book:***

This relatively long analysis shows that the Holy Bible is not historical, that each verse and each sentence is a universal law and archetype, and that if European intellectuals had used an important method that has existed since the Greek period, the hermeneutic language, they would have been able to understand this, but by not using this method, they have committed a great injustice, and it demonstrates and documents that Europe will only be able to reach the level of this sacred book in a thousand years from now. As follows:

### ***The Truth of Adam and Eve***

Twenty-seven years ago, I wrote and published a book proving that the Torah is a miraculous text and not a copy of other sources. I have demonstrated in six volumes, both before and after that date, that the Quran is also a miraculous text and is pure revelation in our hands. However, to see this perspective, it is necessary to know that the narratives in the Holy Scriptures, as shown in the sample article at , are not historical individual information, but rather universal, sociological, and ontological information.

When these texts are examined from this perspective, it will be seen that they are not copies; rather, every word contains many laws and extraordinary information. The slight differences in some of the details are due to the slight differences between the periods and societies to which these timeless stories refer.

If you ask *why I insist on explaining such topics, which can only be understood after mastering*



*language, literature, symbolism, and many scientific disciplines, especially sociology and anthropology, and why I am disrupting the status quo of the current understanding of faith, I would respond as follows:*

Today, the health of religious life, the integration of scientific data within religious communities, the understanding of universal sacred values that make humans human, the prevention of the endless waste of energy in the battle between science and religion, the inevitable progress of humanity, the establishment of world peace, and many other similar situations depend on the correct understanding of these issues.

Yes, both the religious and the irreligious of this century are mired in ignorance and darkness. They cannot face reality and science. Because when humanity became materialistic in this century, it lost the meaning of abstract language and symbolism. It has become like a soulless, speechless funeral. Yet the cost of correctly understanding these texts and giving humanity a new spirit is very low. Here is an example in this article! You will see that it will enlighten many hearts, many families and schools, and even some branches of science. For example:

Adam represents the spiritual, cultural, religious, and divine dimension of humanity; women are also part of humanity in this sense. They are equal in faith and law. However, women, in other words, represent the body, nature, and matter. Therefore, we can say that within the general existence of humanity, matter and nature are like crooked and fatty bones. This means that matter cannot be absent; however, humanity is not merely the stomach and matter. Those who think in such a materialistic way become passive, fragile, and submissive like matter. They are doomed to be broken and defeated like ribs.

Yes, every woman is Adam in her soul, personality, faith, and spirituality; every man is Eve in his matter, body, and fertility, a fragile rib. O all women and men! If you do not want to remain as hard, rigid, and fat matter, become human beings. Live the truths of Allah's names (each of which symbolizes a branch of science), which are nothing but sublime values. Rise to the level of Allah's legitimate and honorable servants on earth with the total knowledge and skills of humanity!

It is clear that the spiritual development of humanity, which is a spiritual and abstract reality, is not sufficient on its own. It needs a helper to accompany it and share its loneliness. That helper is matter. This truth is expressed in the verse, *"So He took from his rib (the dimension He had left incomplete) and formed a woman"* (Genesis 3:21).

Thus, the rib issue is a symbolic expression. It is an ontological lesson comparing matter and meaning. It has no biological meaning whatsoever. Because the Torah, in the first chapter of Genesis, after describing the biological creation of humanity (male and female), mentions the creation of Eve from Adam's rib in the second chapter to explain the spiritual and sociological creation of humanity ( ). And alongside this rich spiritual aspect of man, the material, biological aspect expressed by Eve has been given such a wonderful structure through divine art and wisdom that it has become a kind of embodied humanity, a spirit, and a masculine personality, as the Torah says:

*Eve was created from Adam's (humanity's) flesh (material aspect) and bone (spiritual aspect),*

*so she will be called Nisa (a being with human characteristics).*

***The point that catches our attention here is this:*** Although Eve, who represents the material and physical aspect of man, was not created from the spine, which represents meaning and spirit, she was still created from bone. In symbolic science, bone represents meaning and spirit, while flesh represents material structure. This means that humans are not ordinary animals in terms of spirit and soul, nor can they live like ordinary animals in terms of matter and society.

Thus, the establishment of thousands of states, social institutions, and civilizations, industrialization, and the achievement of an aesthetic standard of living are a truth that Allah expects from humanity.

***The 10 Fundamental Characteristics of the Adam-Eve Reality, Which is the Expression of All Humanity:***

**1)** *For this reason, man will leave his mother and father and cling to his wife, and they will become one flesh.* (Genesis 2:25) That is, the environment that raises man and abstract knowledge, especially faith, are very important. One of these is expressed by the concept of mother. The other is expressed through the concept of the father. However, what is even more important is that humans experience the dialectic of matter and spirit, and of woman and man, and live them together as one body within the principle of unity and oneness.

**2)** *Adam and his wife were both naked; they felt no shame.* (Genesis 2:26) That is, they had not yet encountered evil. Therefore, they were not aware of their own shortcomings. Indeed, we can observe this immaturity in primitive humans and children. Additionally, matter, meaning, religion, and the state are all naked and incomplete without being tested by evil and misfortune.

**3)** *And the serpent (evil-Satan) first attacked Eve (matter). Eat from the tree in the middle of the garden, and your eyes will be opened; then you will be like God, knowing good and evil* (Genesis 3:1-5). Look, there are five basic pieces of information in this summary passage:

**a)** The problem of evil, represented by the serpent. **b)** Sexuality and abstract thought, whose result is the establishment of the family. The tree is the center of the Garden of Eden.

**[An Explanation of the Nature of the Tree:** “God made every tree that is pleasant to the eyes and good for food, and the tree of life in the middle of the garden (biosphere) to give life to those who walk in it (humanity) and the tree of knowledge of good and evil (abstract thought) to give knowledge to those who walk in it (humanity) (Genesis 2:9).

Yes, abstract thought and reason multiply human abilities, especially sexuality, a hundredfold. Sexuality itself elevates human reason and life to the level of art. It transforms the ordinary animal that is man into a being capable of abstract perception, like God and the angels. All of this, however, is inherently sinful. Its redemption is only through Jesus, that is, living at the level of religion and faith (Genesis 3:22).]

**c)** In this way, the eyes of humans are opened; they learn to distinguish between good and evil, or in other words, abstract thinking. **d)** To be like God means to understand abstract values, to know good and evil and be able to choose between them, and as a result, to establish a new

world with free will, starting with the family and the state.

e) Evil (the serpent) first attacks Eve (the material structure); she is wounded and feeds it to Adam (the spiritual structure). Because matter is feminine, passive, and more easily influenced by evil.

In ancient cultures, the serpent is the symbolic name for all evil; in the modern age, it is the microbe. For example, in the 20th Word, in the interpretation of the verse *"Satan did not prostrate himself before Adam,"* it is said: *This means that all evil beings, from microbes to snakes, do not serve the human species and harm it. Thus, the meaning of this verse is a universal and visible law. It is not merely a metaphysical, unseen, or isolated event.*

[Snakes and microbes, though sometimes beneficial, generally cause more harm than good.]

See how the Torah addresses this problem of evil and the defense mechanism established against it in a miraculous style: *"I will put enmity between you and the woman (the body), and between your offspring and her offspring; he will strike your head (e.g., the DNA of microbes) and you will strike his heel (the vital organs)."*

**4) The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. (Genesis 3:7)**

a) Yes, gaining knowledge and awareness, experiencing sexuality during adolescence, although it takes humans out of their childlike paradise and confronts them with countless difficulties, has many of the beauties described above.

b) There are so many beauties that even Adam (the spiritual structure) is fed with them.

c) It is precisely at this stage that many of humanity's deficiencies, beginning with nakedness, come to light.

d) At this stage, the first thing humans do is make clothing for themselves from figs (plants); though insufficient, it at least partially covers their nakedness.

e) In the second stage, their perceptions develop enough to receive divine (voices) knowledge. However, the text says, *"They were afraid of this and hid among the trees."* The interpretation of the text is as follows:

*In the cool of the day (in a peaceful environment), they heard the voice of the Lord (the Creator) in the garden (the realm of life, which is a paradise). However, because they hid themselves in the forest of consciousness, they could not fully comprehend the message; for they were naked. Yes, because the primitives were lacking in many ways, they could not fully comprehend the divine message and knowledge.*

**5) O Adam (spiritual side of humanity), I commanded you not to listen to your wife (matter) and never to eat from it (never to descend to her level), yet you ate from this tree, and because of you, the earth (the earth) was cursed. (Genesis 3:17)**

Here is a miraculous verse describing the development of humanity up to the present day! This process has been confirmed by thousands of wars, famines, and massacres, affirming the curse of being cursed. We see the destruction caused by the poison that industrialization, the final stage of humanity, has unleashed upon the earth and the environment as the most striking example of this curse. The following verse shows us the main characteristic of humanity's development throughout the ages:

*O Adam, because you listened to your wife (material inclinations) and ate from the forbidden tree (that is, because you became dominant on earth with knowledge and freedom), you will suffer hardship throughout your life; the ground will produce thorns and thistles for you, but you will eat bread with the sweat of your brow. (Genesis 3:17)*

This sentence reveals the three fundamental characteristics of human life after the transition to a settled way of life. Namely:

**a)** A state of obsession with material wealth and abundance has brought the earth to this condition. It has also been the cause of many wars and hardships, and continues to be so.

**b)** While the earth was once covered with impassable forests and plants, after Adam became human (and transitioned to settled social life), the earth lost its greenery; it now primarily produces thorns and thistles. And eventually, it will become entirely so. For the world was created as a test. If opportunities are abundant, they contradict the essence of the test, which is hardship and difficulty.

**c)** In the period of settled order, earning money, and trade, no matter how rich a person is, there is no chance of eating bread without sweating. This means that the expression "*you will eat bread with the sweat of your brow*" shows us the spirit of economics. Furthermore, if some people live by oppression and do not sweat despite this law, they are not Adam (human beings). The Quran counts them among the devils (19:68).

**6)** *The Lord God made garments of skin for Adam and his wife and clothed them.*

Thus, despite all the cursed and evil developments, humanity has evolved to the point where it can inherit and rule the earth, both materially and spiritually (through the realities of Adam and Eve). Allah (the infinite abstract and spiritual structure) gave him a cloak (reward) and clothed him Himself. Yes, the abstract values that are reflections of Allah have bestowed industry and technology upon humanity, beginning with textiles.

**7)** *Allah said to the woman: Since you have eaten from the tree of development and life, I will greatly increase your hardship and pregnancy. You will give birth to children in pain. Your desire will be for your husband, and he will rule over you. (Genesis 3:16)*

This verse describes three fundamental characteristics of people who have experienced advanced urban life and civilization. Since none of these characteristics exist in primitive tribes, European sociologists claimed that the Torah was wrong. They went, saw, and declared that none of the things described were present in primitive humans, thus becoming atheists.

***These three characteristics are as follows:***

a) Childbirth is extremely painful for those living in civilized and urban societies. In contrast, rural women experience less pain, and primitive tribal women feel no pain at all during childbirth. This means that as civilization advances, pain and suffering increase.

b) In civilized and religious societies, women's sexual desire is greater than that of primitive people. They give birth more frequently than primitive people. This is also one of the reasons for the small population of those living in the forest.

Primitive people, because they do not perceive the abstract and the concrete, or in other words, because they are not fully conscious, sexuality and its consequences do not mean ***eating from the tree that is forbidden*** in paradise; therefore, since they were not expelled from paradise, they do not experience pain and suffering.

c) Patriarchy is the norm in civilized and religious societies. In contrast, matriarchy is the norm in primitive tribes and clans. That is how life goes.

8) Despite all these developments, i.e., even though humans have learned abstract, spiritual, and eternal values almost as much as God, why do they not live eternally? In response to this question, Genesis 3:22-24 provides the following answer:

*And the Lord (who connects everything to the wisdom of development) said: Now the man (human being in all his aspects) has become like one of us (abstract beings) in knowing good and evil, and now lest he reach out his hand and take of the tree of life (from knowing the essence of life) and eat of it and live forever. So the Lord God expelled him from the Garden of Eden (the place of settlement) to work the ground from which he had been taken. And he drove out the man (from the environment of uniformity and abstraction) (into the destructive environment of dialectics).*

*And to protect the path of the tree of life (eternity), He placed the Cherubim (angels of distress) and the flaming sword that turned in every direction (the pain that exists everywhere) at the entrance to the Garden of Eden (the direction of birth and possibilities) (Genesis 3:22-24).*

Yes, as can be understood from these miraculous texts of the Torah, the eternity of life and similar abstract values are as real as they can be observed. Nevertheless, we see that all living beings, especially humans, are heading toward death and nothingness. This means that the real purpose of this worldly life is not to remain here eternally. Because this is the land of development and trial, which is called rububiyet. This necessitates a certain degree of obscurity and the existence of death and misfortune. And human beings will never understand the nature of life. If they did, they would open the door to eternity in this world. Yes, by eating from the tree of sexuality (which is forbidden to humans for a certain period, such as childhood), they become eternal to a certain degree as generations.

9) *And the man named his wife Eve, because she became the mother of all living beings (Genesis 3:20).*

This sentence is an expression of biological structure. Because Adam's (humanity's) spouse, which refers to abstract and spiritual values, is actually a chemical structure composed of matter. However, there is such a wonderful and beautiful functioning in these structures that this

inanimate matter has become a spirit and acquired a spiritual and conscious structure.

Eve refers to the entity that contains the lineage (DNA) of life. The root of the word is not HYY but HWY. However, since this characteristic carries DNA, which is the mother of all living things, the word Havva also means "living." Here, the word does not refer only to the female part of humans but to the female biological structure of all living species, which is why the text says "***mother of all living things***" instead of "*mother of all humans*."

The translator, unaware of this universal meaning, translated the phrase "*mother of all living beings*" as "mother of all living beings" ( ). This is because if he had used "mother of all living beings," he would not have captured the imaginary meaning in his mind. However, since the Arabic language does not allow for such an abbreviation, the Arabic translation correctly renders it as "*mother of all living beings*." It is very interesting that the part of human DNA that relates to the body consists of 22 chromosomes. That is, 23 of the 46 chromosomes come from the mother and 23 from the father; these correspond to the physiological structure of the body. The other two chromosomes pertain to abstract perception. Thus, the 22 chromosomes associated with Eve correspond to the numerical value of the word "Eve" in the abjad system, which is also 22.

**10) *The marriage of Adam and Eve was performed in the presence of Allah, Gabriel, and the angels, according to a tradition repeated in Arab and Jewish sources.***<sup>1</sup>

Yes, uniting meaning and matter to elevate existence to a more perfect level can only be achieved through infinite abstract consciousness and will (Allah), infinite and error-free reliable communication (Gabriel), and the many different functions and characteristics expressed by the angels.

When this infinite and effective union did not occur, Adam and Eve wandered aimlessly in the desert; then they came together at Arafat (the mountain of knowledge and wisdom). Eve was buried in Jeddah; Adam in Mecca. Jeddah, both as a word and as a city, symbolizes development and progress. Mecca, on the other hand, is the city of spirituality and social consciousness.<sup>2</sup>

***A side note:*** Since Hebrew and Arabic are sister languages, we can say that the word *Eve* refers to the feminine substance that carries delicate and supple characteristics and encompasses the spiritual dimension and lineage of humans.

Adam, on the other hand, means a living being of the color of earth. The abjad value of Eve is 22, while that of Adam is 46.<sup>3</sup> Yes, both women and men are made up of 46 chromosomes.<sup>4</sup>

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<sup>1</sup> M.E.B. Islamic Encyclopedia

<sup>2</sup> Even the weakest narrations have profound meanings.

<sup>3</sup> The 46th verse of the 22nd surah of the Quran, which draws attention to the material-spiritual, physical-psychological aspects of human beings, is a miracle in itself. Yes, human beings are mortal in the material sense; however, they are eternal in the Adamic (human, religious) sense. The verse says, in essence: *Why did they not migrate and travel in the world to gain the understanding, intellect, and heart that would enable them to overcome the risk of decay and annihilation? Because the blindness of the physical eyes is not true blindness. True blindness is the blindness of the centers of understanding in the hearts.*

<sup>4</sup> Adam (human) has 46 chromosomes, meaning that in addition to carrying the two positive and negative aspects of matter, i.e., two sets of 22, he also has two additional chromosomes, which symbolically represent the abstract perception in humans. Yes, among all living species, the only species that knows abstract values, can experience

And  $4+6=10$ , which refers to the spiritual realm. 22 and  $2+2=4$ , which refers to order, matter, and the four corners of matter. The numerical values of the letters in Arabic and Hebrew are both a historical fact and equal in both languages.

### *The Quran's Ruling on This Matter*

The universe, in its material aspect, is feminine and passive. In its spiritual and metaphysical aspect, that is, in its conscious aspect, it is divine and masculine. And every material formation in the universe has a spiritual and metaphysical aspect. For this reason, in verses that mention angels, if the main focus is on the material aspect, the feminine form and feminine plurals are used. If the focus is on the worship, praise, and spiritual aspects of angels, the masculine form and plurals are used. For example, the angels' management of material and natural events is expressed in the feminine form. Their praise and worship of Allah are also expressed using the masculine form. Some exegetes, unable to discern this difference between the feminine and masculine forms of the word " , " have removed the verses related to angels from their original context.

Along with this fundamental unity of the universe, the duality within it also has a certain value within certain limits. For example, in the unseen realm, angels and demons wage war; in the material realm, the movement of stars is symbolically used in this context. For example, in its material aspect, man is clay. However, in its spiritual and moral aspect, it is very noble, possessing thousands of skills and arts, and is a responsible servant. And for example, man sees miracles but understands them in the opposite way, thinking them to be magic. Instead of uniting with Allah, they equate Him with others. For example, people love the concrete world and forget the other worlds. Thousands of examples like this can be given. (See Saffat, 1-24).

*Thus, there is no distinction or difference between men and women in worship, law, personality, and spiritual values. Furthermore, from the perspective of the belief in unity and oneness, all beings, which are known as opposites due to their differences, appear as one. Their unity is a requirement of the unity of truth, as expressed by Niyazi-i Misri, a man of knowledge.*

### ***\* The interpretation of the first verse of the Surah Nisa regarding women, who are the field and cradle of civilization:***

One of the most misunderstood verses of the Quran is this first verse of the Surah Nisa. While the primary meaning of the surah and, consequently, the verse is to express social and class equality, particularly gender equality, it has been interpreted as a mere biological explanation. However, the verse, in its meaning and essence, tells us:

*O all people (the poor, the rich, the women, and the men), you were created by Allah from a single soul (the unity of the species) and He created the spouses of that species from the same kind (i.e., men from women, women from men), and spread many men and women throughout the earth, so fear Allah, your Lord, who created you from a single soul and created from it its mate, and from them spread many men and women throughout the earth. And beware of violating the laws of Allah, whose name you invoke when you make requests of one another;*

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the past and the future, can unite different material realms, and can transcend to an abstract and different dimension is the human species, with both male and female.

*and of breaking the bonds of kinship. For Allah is ever watchful over you, eternal and everlasting. (Surah An-Nisa, 1)*

The design of the verse within the surah, along with certain established biological facts, leads us to interpret this verse in this way. Furthermore, from the perspective of the science of rhetoric, if we can move from the apparent meaning to the intended meaning, we will see that there is no alternative interpretation other than this one. The expressions "*fear Allah*" and "*fear Allah and social ties, especially kinship*" that appear twice in the verse mean "fear Allah's laws and do not violate the principles and requirements of social ties." In classical grammar, it is said that the muzaf (the modified) is mukadder (predetermined) in these sentences.

The primary reason for the misinterpretation of this verse is that religious scholars have understood the verse from the Torah and the hadith narrated on this subject as biological data. However, as you have seen repeatedly in this article, the meaning here is never a biological or individual event. It is a universal, anthropological, and sociological law. Some people perceive this issue as a biological historical event; therefore, the phrase "<sup>5</sup>" appears absurd to them, so they reject the hadith. They also claim that the text of the Torah is a fabrication of the filthy Jews.

***Second Additional Explanation:*** Religious scholars, especially those in the field of science, are denying the truth of the Torah, particularly regarding Adam and creation. As follows:

### *First Stage: Biological Creation: (Genesis 1:1)*

<sup>26</sup>And God said, "Let us make man in our image, after our likeness, and let them rule over the fish of the sea and the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth." (<sup>27</sup>)So God created man in his own image, in the image of God he created him; male and female he created them. (<sup>28</sup>)And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the sky, and over every living thing that moves on the earth." (<sup>29</sup>)And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit; and you shall eat of them. (<sup>30</sup>)And to every beast of the earth, and to every bird of the heavens, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food. And it was so...

If we examine ***the five key concepts*** in this five-verse passage, the first step in understanding the issue becomes clear:

**1) *Let us make man...*** This concept means let us create a species that is suited to social life. The word "man" refers to beings that recognize each other and live in groups. The fact that the Torah does not use the words "man" or "Adam" here is a miracle.

**2) *In our image, according to our likeness...*** These two words mean: Yes, there are many other species that live in social life, but they do not have the upper cortex, i.e., abstract perception, i.e., the ability to dominate and manage things like Allah; therefore, the human species stands at the top of the chain of creation as an exceptional species. The word "*in our image*" means to have a brain that provides abstract perception. The phrase "*in our likeness*" refers to how this

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<sup>5</sup> Bukhari, Nikah 79; Muslim, Reda 65; Tirmidhi, Talak 12; Darimi, Nikah 45; Ahmed Ibn Hanbal, II, 428, 449, 530; V, 164



brain functions; that is, the more it is used, the more abstract perception develops. This situation extends to infinite perception, which is one of Allah's attributes.

The phrase "*Allah created man in His image*" in verse 27 refers to biological creation. The phrase "*He created him in His image*" indicates that this abstract perception can develop infinitely. As we will see later, the word "Allah" is the name of infinite abstract existence.

### 3) "*He created them male and female.*"

The fact that this first chapter, which describes creation according to the process of evolution, emphasizes gender in the context of humans rather than in the context of the creation of other species is an expression of very important biological information. It says that sexuality is not very clear in the first species. As life ascends, this sexuality becomes clearer; when it comes to humans, it finds its complete and perfect form. For this reason, religion does not approve of men becoming women or women becoming men. Because this is a regression.

### 4) "*And God said to them: Be fruitful and multiply, and fill the earth and subdue it.*"

This sentence also expresses the miraculous population of humans on earth and their dominance as the most dominant species everywhere they go, despite all their primitiveness. This means that the Torah is the knowledge of God. Because only after thousands of anthropological and genetic studies has this situation of humanity in the dark ages been understood.

5) Throughout history, humanity has been nourished in two ways. The first is through hunting and gathering; the second is through regular agriculture and animal husbandry. Verses 26 and 28 describe the first period, while verses 29 and 30 describe the second period.

Those who are unaware of such subtleties may think that the Torah repeats itself constantly just to boast about the Jews. However, once the truth is understood, it becomes clear that every sentence and every word has a separate miraculous meaning.

## *The Second Stage of Humanity: The First Sprouts of Civilization (The Second Baptism)*

<sup>5</sup>And there was no plant on the earth, and there was no plant of the field; for the Lord God had not caused it to rain upon the earth, and there was no man to work the ground; <sup>6</sup>and a mist went up from the earth and watered the whole face of the ground. (<sup>7</sup>)And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being. (<sup>8</sup>)And the Lord God planted a garden eastward in Eden, and there He placed the man whom He had formed.

The first chapter describes the biological and sociological creation of man, while the second chapter describes his psychological structure. Let us remember that these periods are not chronological and sequential. Although they are stages, they are intertwined. If we explain some of the concepts of this second stage a little, the issue will hopefully become clearer.

"There was no plant on the earth, and there was no plant that grew from the earth. For the Lord God had not caused it to rain on the earth, and there was no one to work the ground." Here, the phrase "there was no plant on the earth" means that humanity (Homo sapiens) had been created, but there was no psychological development or perception of abstract values in it yet.

As a result of the emergence of such feelings, the human species would later develop the ability to use its mind and cultivate the earth...

During this period, there is no *flood of knowledge and religion*; however, as a result of the mist of needs, the earth is becoming wet and is being saved from spiritual drought. Thanks to these needs, humans are no longer animals but become human beings. Human beings are now beings who know abstract meanings, albeit to a small extent.

The statements from verse 7 to verse 25 of this chapter explain the following seven characteristics of man:

- 1) *Being made from the earth's soil. (Living connected to the earth.)*
- 2) *Having life breathed into his nostrils. (Possessing the ability to acquire knowledge from the outside.)*
- 3) *Adam became a living being; (he gained a social collective life.)* (Verse 7)
- 4) *He settled in the Garden of Eden...* He lived a childlike life where there was no sorrow and good and evil were unknown. However, when he reached adolescence and learned about good and evil, the childhood life, which was a kind of paradise, died. (Verse 8)
- 5) *Man is so childlike that he does not yet know the concepts of good and evil. However, he is not an ordinary animal; he is now a man: (physically an adult human being.)* (Verse, 17)
- 6) *Both Adam and his wife (both the male and female of humanity) were naked; they felt no shame.* Just as they did not know the difference between good and evil, they did not know what nakedness meant, and therefore they had no sense of shame. (Verse 25)
- 7) *Adam named every creature and living thing.* Thus, man now knew every concept, including nakedness and evil. Therefore, his name is no longer Adam, but Adam, meaning a human being who knows abstract values. (Verse 20)

This verse expresses that humanity was in its early childhood when it was just beginning to learn languages. This expression is repeated twice in verses 19 and 20. The first explains the truth of the test, development, and initial learning. The second explains the final form of languages. This order indicates that languages, which are the first foundation and miracle of civilization and humanity, were formed first; however, there was no infrastructure (Havva) for the realization of that civilization and humanity. Once this was established, humanity would progress toward humanity (a civilization based on abstract knowledge).

***In summary***, Chapter 2 explains that humanity separated from animals but had not yet reached the level of being able to cultivate the earth, meaning it had not yet emerged from the Garden of Eden (the childhood period). And it is described so miraculously that anthropology pales in comparison: *Allah expelled Adam from the Garden of Eden (the childhood stage and natural environment, which was like paradise) so that he could cultivate the earth from which he was created.* (2:23)

The word "Aden" means a place very suitable for settling and living. Just as there are no proper names in such contexts, this word is not a proper name either. Moreover, the fact that this natural

life region is irrigated by the four earthly rivers in the text is the clearest evidence that this paradise is not the heavenly paradise. Yes, the word "mineral" comes from this root. It means a place where minerals settle comfortably.

***An Important Reminder:*** In religion, law, and literature, the concept of "**man**" refers not only to males but also to children, females, and even the fetus in the womb. To restrict this concept to males and replace it with the word "human" is a cultural degeneration; it is childish and shows a lack of understanding of the basics of religion and culture.

The extremely misunderstood explanation of the creation of woman from man's rib, described in verses 18-22 of this chapter, can be read in the article "***The Concepts of Adam and Eve***" immediately following this article. The summary is as follows: Adam refers to the psychological and sociological structure of humanity. However, there was no material infrastructure yet for the development of this abstract and spiritual structure. The name of that infrastructure is Eve. Additionally, there is a broader explanation of this issue in terms of spirit and meaning (Adam) and body and matter (Eve).

### ***3. The Stage of Adam (3rd Baptism)***

*<sup>21</sup>And the Lord God made garments of skin for Adam and his wife and clothed them. (<sup>22</sup>)And the Lord God said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever— (<sup>23</sup>)therefore the Lord God sent him forth from the garden of Eden to work the ground from which he was taken. (<sup>24</sup>)And He drove out the man, and to keep the way of the tree of life He placed cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

As we saw in the First Chapter, there were two fundamental characteristics and stages of general humanity. And as we saw in the Second Chapter, there were six fundamental qualities of the period of becoming a man. The period of becoming Adam, described in this Third Chapter, has the following five fundamental characteristics:

**1)** They learned to make clothing and robes (valuable garments) from Allah (through abstract perception). This art of clothing is so miraculous that it is as if Allah Himself had clothed them. (Verse 21)

**2)** Humanity had reached the age of responsibility, capable of distinguishing between good and evil. (Verse 5)

**3)** The stress brought by the burden of livelihood, childbirth, and countless other responsibilities makes one deserve individual death. And one learns the concept of death. (Verse 17-19)

**4)** *Now, the ordinary human being has been expelled from the Garden of Eden (a place where there was no suffering).* **5)** *So that he may cultivate the earth (the earth's surface).* (Verse 23)

[For a biological, sociological, and ontological explanation of these concepts, I must refer you once again to the article titled "***The Concept of Adam and Eve.***"]

Even if a human being is Adam, that is, even if he has reached the level of knowing languages, wearing clothes, and receiving knowledge from Allah, if he has not yet cultivated the earth and endured the countless hardships of cultivating it, he cannot be considered a fully realized Adam. He is still a child, that is, a man.

Here, in the third chapter of the Torah, while describing the creation of Adam, *Allah* suddenly states in the last verse *that He expelled Adam from the Garden of Eden so that he might work the soil from which he was created* (verse 23). This is to emphasize an important difference. And it is a miracle for that day. After verse 24, verse 24 describes the hardships humanity endures. Though these hardships make him a mortal being, they are indispensable for him to be Adam. Otherwise, he would remain a child forever.

### *The Fourth Stage of Humanity: Chapter 4*

*Adam (all these abstract structures) knew (used) his wife (his helper) Eve (all material possibilities). And a civilization containing a dialectical process was born: Abel and Cain and their descendants.* For an explanation of this stage, I am including here a short article I wrote earlier.

### ***The Formation and Breakdown of Tradition***

Existence struggled and shook itself for several billion years to become concrete and produce abstract meanings, finally giving birth to biological life in order to produce vitality and abstract emotions. Even this biological life process took several hundred million years of ups and downs to produce humankind.

In the last hundred thousand years, humanity has not changed much physiologically. However, for the past 15 to 30 thousand years, humanity has entered the Adamic process. Especially after the last ice age, that is, in the last 10,000 years. As mentioned in the hadith: "*Adam descended from the ice mountain.*" (Tabari History) This 10,000-year Adamite period had four great sons before the advent of the great heavenly religions.

- ✓ Habil (rural nomadic generations)
- ✓ Cain (urban settled generations)
- ✓ Seth (the spiritual and guardian generations. Seth, etymologically, means the generation that displays extraordinary qualities.)
- ✓ Idris (the generation of science and technology. Idris means a wise man who teaches much. In Western languages, this is called Hermes.)

The name of this truth, that is, the truth of Idris, in the Holy Book is *Ehnuh* (Enoch). That is, Noah's brother. Yes, science is the brother of prophethood. The Holy Book, Genesis, at the beginning of chapter 5, summarizes the fourth chapter, which explains these four truths, and says, "*This is the book of Adam's descendants,*" thus revealing a universal miracle. The name Hanuk refers to urban life, Tubal-Cain to the Bronze and Iron Ages, Yabal to nomadic life, Seth to faith and spirituality, and Ehnuh to the age of science. If you read carefully, you will see these things. Yes, these four brotherly concepts of humanity have come down to us today in different names, different idols, and different figures. It is very interesting that Idris (Ehnuh), the son of Şit and thus the grandson of Adam, shows us that science is a truth that developed after humanity and abstract faith in the abstract concept of " ". After these, heavenly religions came in a period when humanity could understand its infinity and abstract values. Humanity became fully Adam. However, these four characters continue to dominate the world.

For example, Judaism is more characterized by Idris and Cain. For this reason, Surah Maide, verses 31–32, narrates the story of Cain and the punishment of the Israelites for murder one after another. Yes, the Holy Book mentions Adam five times, Cain three times, nomadism twice,

Seth and Enoch (translated as Enoch) twice, Hanuk, Yarad, and Lamech, and then traces the lineage of the Children of Israel back to the prophet Seth, indicating that these are archetypal concepts.

Yes, the Children of Israel (a religious, civilized nation) can only be the Children of Israel through Sheth (spirituality). However, their characters are Idris and Cain. This law was also manifested in the Ottomans and Abbasids. Christianity, on the other hand, completely symbolizes Sheth (spirituality) and Abel's character. They are represented by lambs. Christianity was previously the religion of the oppressed (before it became Judaized). Other Asian civilizations also took one of these four characters as their basis. For example: India is Sheth, China and Greece are Idris, Egypt is Cain, and Arabia is Abel...

What has been written so far is background information. Now we will get to the point. In the ancient period of Greece, there was an idol that represented knowledge, matter, and femininity. Yes, except for the period of Alexander the Great, who married East and West and was known as the two-horned one (Zulkarneyn), wisdom, material development, and femininity (passivity–fertility) continued in Greece. Then came the Roman period, which focused solely on matter, and wisdom and fertility disappeared.

And unfortunately, when Christianity, which is entirely spiritual, took hold of Rome and Byzantium, wisdom was completely lost due to scholastic education. Europe plunged into complete darkness. And the Crusades were launched to escape this darkness. It is an interesting manifestation of fate that, during the final period of these crusades, a wise and powerful group (the Knights Templar) arrived and settled in Jerusalem. They learned from the Jewish heritage that had existed in Palestine and the religious and material rise of the Muslims. Despite being Christians, they did the exact opposite of what the Church had done:

The Church rejected science, condemned sexuality, and disapproved of wealth. It emphasized suffering. They, however, did the opposite and went to extremes, even to the point of perversion; they broke away from the culture of their time in pursuit of pleasure and wealth. Their code was "Bacomet." This is equivalent to Sofia (science) in the Jewish alphabet. Unlike the Church, they worshipped Mary instead of Jesus; sometimes even the devil...

After obtaining this information, I understood Carl Jung's statement that *Christianity is missing a leg. Instead of the trinity of Allah (perfect good), Jesus (religion), and the Holy Spirit (spirituality), there should be a quadrinity, with Mary (humanity) representing matter, femininity, or in other words, evil and Satan.* I understood the universal connection between Jesus and material Europe, as indicated in the 16th chapter of the Gospel of Matthew; in other words, his connection with Mary Magdalene. (You can refer to Jung's works on the psychology of religion and the archetype of the devil.) Yes, but with this universal explanation, the meaning of the apocryphal Gospels' account *that Jesus married Mary Magdalene* can be understood; it expresses a scientific reality. Yes, Europe is Mary, it is material, it is the devil, and it is Magdala. (It is the free market and the arena of competition. Magdala means the arena of struggle and competition.) Indeed, Jesus has been married to Europe for 2,000 years. He is trying to expel the devil of materialism from it.

Again, thanks to these universal divine laws, the universality of the verse in Surah Maide, "*Some people take Jesus (the form of religion) as an idol, and some take Mary (matter, science, and the concept of evil) as an idol*," emerges as a miracle transcending the ages. (Maide, 116,120)

Otherwise, there would be a clear contradiction. Because Christians have never worshipped Mary in history.

Look, we have come to the 20th century... The Church and Asian religious people worship the form of religion. In contrast, the secular world, led by Freemasonry, worships matter and science. And humanity is experiencing a crisis unseen in any century. The family is falling into anarchy; life and the environment are being destroyed. This means that the way out is once again to return to ancient concepts. That is:

Adam (humanity) and Seth (religion, faith, and all the values of revelation) must be revived. [Adam was 130 years old when he gave birth to Seth. Yes, the numerical value of the word "Qul," which represents revelation, is 130. This means that humanity can only become perfect Adam through revelation. However, in order for this revelation not to be corrupted, science, represented by Idris, must not separate its lenses from humanity. And for these two fundamental values to be properly lived, there must also be rural and urban economies, and competition and progress must be encouraged.

Unfortunately, the Church has become more Pharisaic than the Pharisees, whom the Bible condemns most. And materialism, which has nothing to do with prophethood or abstract values, has taken the place of Jesus. This is the greatest rupture in human history. The angel becoming the devil, darkness being called light...

Based on the Masonic symbols in St. Edmund's Church in England, we can say that the Masons are the Knights of the Modern Temple. They and secular but religiously respectful circles believed that they could fix this by establishing the United States and the technological state; they claimed to be following the path of Solomon. However, the remedy did not go beyond a band-aid solution. The spirituality of Jesus and the science of Idris could not be brought together; the angelic realm (eternity, immortality, and the afterlife) could not be attained.

Even the traditionalists of the 20th century, led by Seyyid Hüseyin Nasr, have sunk into the scholastic philosophy of the Middle Ages because they fled from science. If they had been true traditionalists, humanity would not have suffered so much from materialism. Unfortunately, with this madness of materialism, the European Cain rose up and killed the Asian Abel. Just as the family and spirituality were destroyed by the absence of spirituality, the vitality of the environment was destroyed by the separation of science from spirituality. According to the Holy Book, it was this second Cain who made bronze, iron, and all sharp weapons. While the first Cain took revenge sevenfold, this subsequent Cain takes revenge seventy-sevenfold. (Genesis 3)

*"The Lord said to Cain, 'Where is your brother Abel?' He replied, 'I do not know. Am I my brother's keeper?' The Lord said, 'What have you done! Your brother's blood cries out to me from the ground. You are now under the ground, and the ground will no longer give you its strength.'" (See Genesis 4:3–12)*

*"They followed a power that the devils tried to liken to Solomon's power. Solomon did not become an unbeliever because of this power. But these devils became unbelievers. Harut (the black cat) uses magic to destroy families, and Marut (the black snake) uses magic to destroy the environment. (They harm people.) But they can only harm if Allah (the infinite system) permits it. How evil is this magical kingdom (civilization) they have purchased! If they were people of knowledge, they would have known this." (Al-Baqarah, 102)*

So we need a five-part system. These five parts should not be separated from each other, just like the five fingers of the hand! Here they are: **Jesus + His Four Brothers:** (Matthew, Chapter 12)

[According to church tradition, Jesus had no brothers. So, when the Gospel mentions these names as Jesus' brothers, it is in a universal sense. The Gospel as a whole also speaks of the universal Jesus. And with the loss of this meaning, tradition has suffered a severe blow. Yes, Jesus (revelation, word, religion, kingdom), Peter (European civilization), Judas (Jewish civilization), Joseph (Islamic civilization), Jacob (the suffering universal civilization).]

### *The Fifth Stage of Humanity is the Period of Spiritual and Mystical Life.*

We can observe this spiritual period in the commentary on the following eight verses of the fifth chapter: *"This is the book of the descendants of Adam (categorical narration)." (This is the explanation given in the fourth chapter.)* That is, humanity learned abstract values; it was divided into two classes, urban and rural. When the urban class (Cain) eliminated the rural class (Habil), Allah gave Adam (humanity) Sheth (a generation with spirituality and mysticism). From him came Enoch (Idris, a generation of scientists). When humanity attained spirituality and science, belief in God began. The Torah expresses these three stages using the words Adam (humanity), Seth (spirituality), and Enoch (Idris):

*Allah gave Adam a new son. He named him Seth. He also had a son, whom he named Enosh. At that time, people began to call upon the name of the Lord. (4:25-26)*

[Thus, after the abstract and spiritual values (Sithlik) and sciences (Idrislik) are understood, only then can Allah and His work of creation, which He did to nurture and develop, be comprehended. And only then does a healthy faith emerge.]

4. The categorical generation described in Genesis was not yet fully religious and civilized (Adam) and was still in a primitive, childlike stage. Therefore, the Torah explains the concept of "man" again within the context of the Adam narrative.

This change means that, although this period was psychologically and socially childlike, the human species was biologically and intellectually capable of learning abstract values and continuing its lineage. The phrase *"He created them male and female"* in the plural form tells us that the first humans were a herd, not just a man and a woman.

*"On the day He created man, He made him in His own image (in a position to learn abstract values). He created them male and female. (He created them in a way that would enable them to continue their lineage.) And He blessed them (made them capable of socializing). And on the day He created them, He named them Adam (the human species) with their names (male, female, and child)." And Adam (the human being who learned abstract values) became the father of a son in his own image (who also knew abstract values) at the age of 130 (when he learned languages)<sup>6</sup>. He named him "Seth" (a person of extraordinary spirituality). After Seth was born, Adam's days were 800 years.*

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<sup>6</sup> The word "Qul," which means "speak" in Arabic and is used metaphorically to mean "express," has an abjad (numerical) value of 130.

For a detailed explanation, refer to our article titled "What Happened to Religious Knowledge" published in our books and online.

From the explanations given so far in this article, it is clear that scholars of the East, scientists, and political Islamists who do not appreciate abstract spiritual values, when looking at the Torah, the Gospel, and the Quran, are looking at them in a state of intoxication and sleep. Yes, despite all scientific and technical advancements, if today's human beings cannot see the truth and beauty in existence and life, it is due to a profound intoxication. Otherwise, everything and every subject is very clear and transparent.

*July 26, 2025*  
*Bahaeddin Sağlam*

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