

LESSON 19

55) FREEDOM (HÜRRİYET) 56) DEVOTION (TEBETTÜL) 57) SECLUSION (HALVET)

- 55) FREEDOM:** → The state of actualizing every lawful desire without facing any obstacle or any kind of pressure, imprisonment, or enslavement or electing or being elected and traveling freely. Freedom, whether it be in the history of thought or in the realm of law, is the most discussed and drafted concept.
- Freedom is one of the most exceptional endowments of Allah given to mankind as the most important faculty, the most vital dimension, and the most fundamental color of human willpower which is one of the most important elements of human conscience.
- The opposite of freedom is that someone else has ownership over the rights of an individual which is, by definition, enslavement.
- To conclude, it cannot be said that unrighteous people who are oblivious to Allah are truly free under the premise of having human rights. Also, it is not possible to proclaim the freedom of people who are not quited from thought of being a slave to someone other than Allah.

(ÇN / Yeşeren Düşünceler - Hürriyet)

(Ölçü veya Yoldaki Işıklar - Hürriyet)

- 56) DEVOTION:** → Committing oneself to Allah and detaching oneself from everything else. As a sufist would state it: facing toward the divine domain or protected holy place “hazîretü'l-kuds”
- Devotion (Tebettül) is also defined as knowing and finding Him, and even locking oneself to find Him beyond plain knowledge, by paying the dues of one's willpower through devoting one's sight and effort to Hakk (Allah) and detaching oneself from everything except Allah.
- This is the reason why the title of “Betül” was given to Hazrat Maryam, the mother of Isa (pbuh).
- Our dignified Mother Maryam is already acknowledged as one of the top saints who reached this level of devotion by detaching herself from the creation.
- From another perspective, devotion is detaching oneself from everything except Hakk (Allah) and solely looking towards Him. Devotement (Tebtîl) is the state of exercising one's willpower, to their best capability, on the path of religion, with religious methods, in a constant effort and excitement to kneel and stand towards Him, and rejuvenating one's regard with constant efforts, to reach the wave of manifested blessings.
- The Miraculous Declaration Qur'an states تَبَتَّلَ إِلَيْهِ وَتَبَتَّلَ (Al-Muzzammil, 73-8) “by detaching yourself from transient and discontinuous things, face towards Him with your entirety.)
- In reality, truly devoted people always live in a disciplined way, not only in their earthly wishes and desires, but even their wishes and desires related to the hereafter follow a trajectory targetting the approval of God.

(KZT 4 - Tebettül)

(KT 11 / Yaşatma İdeali - Kulluk ve Tebettül)

57) SECLUSION:→ Withdrawing oneself to an isolated place, becoming a hermit, and choosing loneliness and privacy.

→ According to Sufis, it is done by isolating oneself from the public and turning completely to Hakk (Allah) and being with Him in the frame of hearing, perception, enjoyment, and one's state. Hearing Him, knowing Him, devoting one's sight to Him, confiding from the heart, connecting oneself to Him with apparent and concealed senses, confiding to Him during hardships, and opening yourself solely to Him, among other matters, constitute seclusion.

→ The main point in seclusion (halvet) is reaching His closeness by purifying one's soul and nafs (), turning one's system of conscience towards Him completely.

(KZT 3 - Halvet ve Celvet)

(KT 7 / Ölümsüzlük İksiri - Halkın İçinde Hak'la Beraber)

Match the following words to the definitions:

Freedom	Our mother Hazrat Maryam is called a name comprised from the meaning of this word.
Devotion	People who are not quited from thought of being a slave to someone other than Allah do not have this.
Seclusion	Withdrawing oneself to an isolated place, becoming a hermit, and choosing loneliness and privacy.

Fill in the following gaps:

..... is the name of actualizing every lawful desire that is not against the spirit of the religion without facing any obstacle. Nevertheless, it is not a limitless freeness; rather, it is the state of not being under any imprisonment and oppression.

A truly person always lives in a disciplined way, not only in his/her earthly wishes and desires; but even in his/her wishes and desires dealing with the hereafter, and follows a trajectory targetting the approval of God.

A term of Sufism, ; detaching oneself from the public, cleaning the heart from all earthly desires, leaving one's ego and secluding oneself to a private place and exercising the remembrance of Allah, soul seaching, asceticism, and worship to turn oneself completely to Hakk (Allah).