

Perception of God and its Results in Today's Muslim Communities: The Example of Ahmet Hulusi

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Summary

The being which we put in the centre of our belief plays a dramatic role in shaping of our life. Accordingly, a person who wants to solve the codes of a society in the shortest way, tries to comprehend the belief of that society at first. In this study, we address belief of God, perception of God and its results in Muslim communities specific to Ahmet Hulûsi. According to Ahmet Hulûsi, the perception of God in today's muslim communities is in totemic outlook in which there is "The Other God" or "The Celestial God" belief. Because of this perception, Muslims experienced a weakness of waiting everything from "The Other God" and they could not shape their future since they did not use the power given them by God. In the past periods when sufism was valid, Muslims who led to use those powers became locomotives and trailed world counties after themselves.

Keywords: Ahmet Hulûsi, Perception of God, Celestial God, Muslim Communities.

Introduction

In the researches done about societies, one of the most focused subject is religion. When considering its great effect in shaping of society, this situation should be considered normal. Religion is so important for societies that we can say that there are not any human community that does not have any belief or religion whichever the beliefs of "ancient culture"¹ of Spencer, "animism"² of Taylor, "magic"³ of James Frazer, "naturism"⁴ of Max Müller, "totemism"⁵ of Durkheim, "dead of an individual"⁶ of Malinowski or divine source opinions of Judaism, Christianity and Islamic. It is interesting that only 16% of world's population was described as atheist in one of the previous studies⁷.

The most important reason of why religion is so much in the foreground in our lives can be explained as the feeling of belief in human. Also being the answer of "searching for meaning of human", acting as a bridge between this world and God, its role of being intensifier and social unifier, functioning as a social identity and being control and supervision mechanism between values by providing hierarchy in many conditions are some of the subjects that show the importance of religion in society⁸.

Accordingly, someone who wants to solve the codes of a society in the shortest way, he should firstly comprehend the belief of that society⁹. These codes need to address extents of religion in sociology.

The religion has got five extents as belief, worship, experience, knowledge and effect According to Charles Y. Glock and Rodney Stark who express their points of view about extents of religion¹⁰.

¹Spencer, Herbert, The Principle of Sociology, Williams&Norgate, London, 1876, v.3, p.411.

²Tylor, Edward, Primitive Culture, Murray, London, 1871, p.10.

³Morris, Brian, Antropological Examinations on Religion, Narrator: Tayfun Atay, İmge Publication, İstanbul, 2004, p.170.

⁴Müller, Max, Naturel Religion, London, 1889, p.17.

⁵Durkheim, Emile, The Elementary Form of The Religious Life, Allen and Unwin, London, 1964, p.18.

⁶Malinowski, Bronislaw, Magic, Science and Religion, Narr: Saadet Özkal, Kabalcı Publication, İstanbul, 2000, p.41.

⁷Haviland, William A., Cultural Anthropology, Narr: İnan Deniz Erguvan Sarioğlu, Kaknüs Publication, İstanbul, 2008, p.645.

⁸Aydın, Mustafa, Sociology of Institutions, Vadi Publication, Ankara, 1997, p.111-113.

⁹Çınar, Aliye, Overview of Religion In Terms of Sociology and Anthropology, Emin Publication, Bursa, 2009, p.11.

¹⁰Günay, Ünver, Sociology of Religion, İnsan Publication, İstanbul, 2000, p.160.

JoachimWach who we may consider actual founder of religion sociology reduced this quinary classification above to three. According to him religion has got three extents: Theoretical, practical and sociological extent. Here he places a part of experience extent of Wach, Glock and Stark as well as knowledge and effect extents to sociologic extent. So, there is not obvious difference between them. Today this classification is rather used¹¹. The theoretical extent of religion expresses belief extent. The practical extent of religion involves worship and so it is in close relationship with theoretical extent. The third extent of religion is sociologic extent. Sociologic extent examines religion as an establishment. In other words it is potential of religion to form a communion. Yet all vital religions continue their vitality by forming social relationships between their believers and keeping these relationships vital¹².

In this study we will discuss the opinions of Ahmet Hulûsi about “Belief of God” which is one of the subheadings of belief extent and its results¹³. We will use literature research by referencing sociology writings and books of Ahmet Hulûsi. We will also study God concept of today’s muslim communities and their results.

A- Thinking System of Ahmet Hulusi

The beginning of thinking system of Ahmet Hulûsibases on triple synthesis of “Modern science- Islam-Mysticism”. As he mentions, his life passed with the researches on this triple¹⁴. He expresses narrations of Koran and hadiths are metaphoric and symbolic¹⁵. According to him “what is necessary to do is ... by examining modern science and technology comprehensively and research how they were expressed by “Muhammad the Prophet”¹⁶. Because “religion is completely based on scientific truths like physics, chemistry, astronomy, biology”¹⁷. It is nonsense to think that science and religion is separate¹⁸. As natural extension of this thought, he uses the datas of modern science exceedingly in his books. He mentions many modern scientific subjects from galaxies¹⁹ to sunsigns and astrology²⁰, from ley lines²¹ to subatomic particles²², from Quantum Theory to holographic universe²³ ... Because according to him, modern science is an argument to understand Islam. At that point we state that later some his opinions were scientifically proved. According to us the one about dhikr is the most spectacular²⁴. Firstly his opinions about dhikr that he put forward in 1986, was proved in an article of “*Scientific American*” in 1993²⁵. Also his opinions about sunsigns were confirmed by a research done by electronic engineer and author Maurice Cotterell²⁶. Since it is not related with our subject, we do not deal with details.

¹¹Wach, Joachim,Sociology of Religion, Narr: Ünver Günay, İFAV Publication, İstanbul, 1995, p.50-57.

¹²Akyüz, Niyazi-Çapçioğlu, İhsan, Sociology of Religionwith Main Headings, Gündüz Publication, Ankara, 2008, p.253.

¹³Ahmet Hulûsi who examines Islam by considering it on the basis of Koran and Kütüb-i Sitte khadis, after evaluating studies of famous mystics of past and living their demands, combines them with science of today and then present it as “a system” in logical unity, wants people to be interested in his ideas rather than his personality. As a journalist having Permanent Press-card, he did not deal any job professionally as well as he was not a member of any organisation, side, association or community. His whole life continued with researches of Islam, Sıfism and modern sciences. Ahmed Hulûsi moved to the USA in 1997 and is still living there. You can examine his detailed studies about this subject from the internet sites given below. www.ahmethulûsi.org / www.okyanusum.com / www.allahvesistemi.org/Look. Ahmet Hulûsi, Tecelliyât, Kitsan Publication, İstanbul, 2013, p.52-60. Ahmet Hulûsi has got at least thirty published books. Some of them were translated into foreign languages.The books can be reached from the web sites given above. Since Ahmet Hulûsi does not use his surname in his books, we just use his name in footnotes.

¹⁴Ahmet Hulûsi, Friday Conversations, Kitsan Publication, İstanbul, 2000, p.297.

¹⁵ Ahmet Hulûsi, Clearance of Consciousness, Kitsan Publication, İstanbul, 2012, p.9.

¹⁶ Ahmet Hulûsi, Human and Religion, Kitsan Publication, İstanbul, 2005, p.16.

¹⁷ Ahmet Hulûsi, Human and his Secrets-1, Kitsan Publication, İstanbul, 2012, p.96.

¹⁸ Ahmet Hulûsi, Calling of System-2, Kitsan Publication, İstanbul, 2005, p.21.

¹⁹ Ahmet Hulûsi, The God explained by Hz. Mohammed, Kitsan Publication, İstanbul, 2008, p.38.

²⁰Ahmet Hulûsi, Mind and Faith, Kitsan Publication, İstanbul, 2013, p.13-17.

²¹ Ahmet Hulûsî, Blessing and Dhkir, Kitsan Publication,İstanbul,p.37: Ahmet Hulûsî, Basic Rules of Islâm, Kitsan Publication, İstanbul, 2013, p.148.

²²Ahmet Hulûsî, Basic Realities of Religion, Kitsan Publication,İstanbul, 2012, p.31.

²³ Ahmet Hulûsi,The Course of One, Kitsan Publication, İstanbul, 2012, p.25-33.

²⁴Ahmet Hulûsi, Blessing and Dhikr, Kitsan Publication, İstanbul, 2011, p.53-55; Look. “West Discovered Dhikr Late!”, Nokta Magazine,6 March 1994, Number,11, p.17-18.

²⁵Horgan, John,“ScatteredFunctions”,ScientificAmerican, January 1993, p.21-23.

²⁶ Ahmet Hulûsi, Calling of System-2,p.12.

The other important step in thinking system of Ahmet Hulûsi is that for us his consideration of religion as a personal fact. According to him religion came to a person²⁷. So Islam is personal. Community is only a side of Islam. As natural extent of this idea, according to Ahmet Hulûsi the institutes, organisations, religious official in Islam do not exist in reality²⁸. The greatest fault and deviation in religion concept started with the acceptance of religious official²⁹. They came out as a result of human is a social being. “The duty of muslim is not establishing a government, regime but preparing himself to conditions after death. The muslimism of a person is not depend on the regime of government”³⁰. Person is the important one. Government is for the service of people³¹. “Religion was not issued for establishing a government and sultanate. There is no government after death. It is not also in endless questions. The necessary being is not the government but the human”³². These arises from the misunderstanding of our perception about religion.

B- The Perception of God of Muslims Today

The being which we put in the centre of our belief plays a dramatic role in shaping of our life. Belief is not a fact just our fears and desires of not being fade away, make out. These are the factors that trigger our belief. In the world there are many open ended point that trigger belief. Every kind of fear, desire of not being fade away, instinct to survive, events that we cannot control are also the factors affecting belief. The other factor that belief can be seen prominently is ideas. It is true that ideas make serious effects on belief in general meaning and on belief extent of religion in proper meaning. As a result from monotheists to the beliefs of totem in primitive tribes; from atheist, deist, agnostic to rationalists and humanists, people in today are seperated into different cathegories.

In all religions, belief is the first extent of religion that describes totality of principals and laws that have to be accepted and engaged. In sociological researches, it can be said that keeping away from theoretical content of religion is a general tendency, in reality this manner is to prevent the nature of belief to be a subject of discussion. The importance of belief extent is always considered in state of religion in society. Because although belief seems to be subjective extent of religions, it forms an important basis in visibility of characteristics of worship and community. According to us the real determiner of the subjects in relation with belief extent of religion such as creation, mortality, heaven-hell, reincarnation, spirit, miracle, legend, mythology ... etc. is belief of God. What kind of God we believe affects directly in shaping of our lives. In this context, what kind of God Muslim world believes can provide right ascension in solving their community. For us, one of the different ideas about this subject belongs to Ahmet Hulûsi.

Ahmet Hulûsihas got an opinion of uniqueness of God. In his books “The uniqueness of Being” is frequently emphasized. In mysticism doctrine the uniqueness of God is called with Muhyiddin-i Arabi. His opinion of uniqueness of God affected the ones came after him. According to Muhyiddin Arabi in reality being is single. Except our senses, plurality perception is an illusion. There is not any plurality in being however it is not possible for the minds which are not supported by exploration to understand this unity³³. The mind is subject to time and place but it thinks according to cathegories. These are from abundance universe. The point that mind can come, can be formulated with this sentence: ‘A person whose being is from someone is nonexistent in reality’³⁴.

As a result of this idea in reality there is not any being apart from God. “The original of universe is fantasy”³⁵.What we see as existent is as nonexistent in reality.

Ahmet Hulûsiexplains his idea with “fantasy metaphor”. Our dream is not apart from us. The beings in our dreams do not have their own beings in reality. Although they accept themselves existent, their being depends on us. They will be like how we want them. Also we are closer to the beings in our dream than their own.

²⁷ Ahmet Hulûsi, Friday Conversations, Kitsan Publication, İstanbul, 2000, p.70; Ahmet Hulûsi, The God explained by Hz Mohammed,p.70.

²⁸ Ahmet Hulûsi, Mind and Faith, p.138.

²⁹ Ahmet Hulûsi, Calling of System-1, Kitsan Publication, İstanbul, 2005, p.53.

³⁰ Ahmet Hulûsi, The God explained by Hz. Mohammed, p.70-71.

³¹ Ahmet Hulûsi, Calling of System-1,p.69.

³² Ahmet Hulûsi, Human and his Secrets-2, Kitsan Publication, İstanbul, 2012, p.279.

³³ Sâfi, Ali b. Hüseyin, Reşhat, Abbreviator: Mustafa Özсарay, Semerkand Publication, İstanbul, 2006, p.488.

³⁴ Afifi, Ebu-l A’la, Sûfism, Narrator: Ekrem Demirli, İz Publication, İstanbul, 2012, p.167. Uniqeness of God is polemical subjects of sûfism. Since it is not our subject, we will not deal with it.

³⁵ Ahmet Hulûsi, Mind and Faith, p.173.

If we draw an analogy, we are also beings in dream of God³⁶. Yet for God that cannot be said “he dreamt” but this example can be given to explain this subject. Since we are imaginary beings, the closeness of God to us is closer than our closeness to ourselves. Accordingly the only being is God. It is a metaphor to name others as “being”. They do not have reality. However, today Muslims are far away from this belief.

According to Ahmet Hulûsi, since Muslims move from dual being understanding “Me and God”³⁷ they live with “The Other God”³⁸ belief. This situation compromises with “Celestial God” belief³⁹. The Celestial God belief is the basic factor that forms “postman prophet” vision. Even though we do not have a belief of “The God is in the sky, the postman prophet on the ground as being Muslims, it is the reality. Today’s Muslimism is God centered. This understanding is materialistic. This is the result of getting what is told in Koran and khadis word by word. Everything is regulated according to material world⁴⁰. Naming as “Allah” does not show that we are not in the Celestial God belief. The being not the name that it points is essential. “A God is created in fantasy and named as Allah”⁴¹. What we have to do as Muslims is to head towards not to the Other God but to the reality that Allah placed in us⁴². To do or not to do it is the central determiner of our lives. Today what Muslim world experiences is directly related with the subject.

C- The Results of Belief of God According to Ahmet Hulusi

“If Islam is the most excellent sense of religion, why did Muslims become undeveloped societies in the world? This is the most asked question!”⁴³. The answer that Ahmet Hulusi gave to this question is related to “the Other God” belief.

According to Ahmet Hulûsi, although the sense of unity exists in Taoism, Budism even in Cabala that is mysticism of Judaism, the great deficiency and inability of these beliefs are information they give about the necessary things that have to be done in worldly life and the course of life beyond death ...they cannot say how human evaluates his brain and what he needs to produce for the future. Nobody can give the stages of eternal life after death. However, the most important thing for human is to know what to do to be happy after death. Consequently, Islam is the only reality to complete this insufficiency. But totemism which goes along with Islam affected whole humanity including Muslims. Totemists do not only exist in African or American natives but also in members of all religions ...They do not have privilege of investigating, examining or living the reality of deep thinking and their beings. They always think themselves and all being as an object. In far away, in the world or space, up or down they think about a god and whatever they do, they do it for that god. Or they believe in nothing, their totems are their own bodies. “You can erase what is written as religion on their etiquette but there is no difference in their points of view from each other ...”⁴⁴. They are named as polytheists. The situation is the same at the end. Individual and the God beyond him.

Well, how does this situation affect Muslims? Ahmet Hulûsi asks a clear question and he, himself gives his answer:

Now we come to the answer of the question “Why today many Muslim societies are the most undeveloped countries in the world”. Some societies do not believe in God, they do not expect anything from the other God so they actuated the forces inside and made quite new progresses. In other societies, with the idea coming from the eoles they were grown up by “do not expect it from outside, learn to use yours”, they tried to educate themselves as possible as they could ...

In periods which sûfi (ascetic) discipline “You can achieve many things with the power of name and adjectives of Creator in your existence the power is in your existence; just explore those powers” was valid, Muslim societies became pioneers in many fields.

Unfortunately in time the “religion” understanding accepted as satisfying the God and got his approval. As understanding of worship became just to adore God, everything went out of control and the idea of “expecting everything from God” formed. From that point the period of regressions of Muslim societies started.

³⁶ Ahmet Hulûsi, *Mind and Faith*, p.163.

³⁷ Here in God-universe-human trilogy, since universe is not our subject, it was left out consciously.

³⁸ Ahmet Hulûsi, *Human and Religion*, p.45

³⁹ Ahmet Hulûsi, *Basic Realities of Religion*, p.148.

⁴⁰ Ahmet Hulûsi, *Human and Religion*, p.181.

⁴¹ Ahmet Hulûsi, *Human and his Secrets-2*, p.249.

⁴² Ahmet Hulûsi, *Human and Religion*, p.48. The reality that was placed in our identity are the powers of God’s names.

⁴³ Ahmet Hulûsi, *Loser*, KITSAN Publication, İstanbul, 2011, p.67.

⁴⁴ Ahmet Hulûsi, *Loser*, p.72.

It is natural to fall behind the others if people continue to expect everything from the one which does not exist in reality rather than explore the power inside themselves to produce for the future⁴⁵.

There are different ideas are suggested about regression of Muslim societies. The claims such as exploiting themselves by being in neighbour country category⁴⁶, becoming of laziness a kind of life rule⁴⁷ or mentality⁴⁸... are standing in front of us. Different from them the idea of Ahmet Hulûsi about the subject is although general but in accordance with his idea. Since researching the details of subject is not the aim of our study, we will not deal with it however talking about only one reason will be seemed as degrade the subject. But for us in terms of presenting the most effective reason this idea of Ahmet Hulûsi is significant. In sociology one item ideas in situations regarding society are always insufficient. In our opinion many other reasons of regression of Muslim societies can be presented. However, we think that Ahmet Hulûsi gained us a different points of view by handling the subject in different way. At least, this idea of his deserves to say "The reason of regression of today's Muslim societies is this".

Result

According to Ahmet Hulûsi, the perception of God in today's muslim communities is in totemic outlook in which there is "The Other God" or "The Celestial God" belief. Because of this perception, Muslims experienced a weakness of waiting everything from "The Other God" and they could not shape their future since they did not use the power given them by God. In reality human being is equipped with godly powers. In the past periods when sûfism was valid, Muslims who led to use those powers became locomotives and trailed world counties after themselves.

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⁴⁵ Ahmet Hulûsi, *Loser*, p.76-77.

⁴⁶ Immanuel Wallerstein defends this opinion. His World System Theory defends the world is separated as centre and surrounding and between them there are regions named as semi surroundings which gains its definition according to the relation to others. In this separation, there is a structural and institutionalized "work sharing" between centre and surrounding: As the centre has high level of technological progress and produce advance level of products; the role of surrounding is to provide stock, agricultural product and cheap labor force to the representatives of centre. The change between centre and surrounding occurs in unequal circumstances. The surrounding must sell its products at low prices however in contrast it must buy the products of centre more expensive. Also, according to the centre named as semi surrounding, there is a region that shows central tendency. At the end of 20th century this region will involve regions such as East Europe, China, Brazil. Look. Wallerstein, Immanuel, *Modern World System 1-2-3*, Narr: Latif Boyacı, Yarin Publication, İstanbul, 2010.

⁴⁷ We see this opinion in Sabri Ülgener. In his study centered our country, he indicates laziness functions to our genes with the effect of mysticism. Look. Ülgener, Sabri, *Mentality and Religion: Islam, Mysticism and Saving Ethics of Resolution Period*, Derin Publication, İstanbul, 2006.

⁴⁸ There are direct and indirect attributions about the greatest obstacle in development of mentality of Muslim societies. Almost all Western researchers in last period of Ottoman had the same idea. The popular motto which came out as a reaction to the situation "Islam is not obstacle to advancement" still protect its vitality in minds.

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