

Coming to Life with

Pudicity in the Civilization of the Virtual

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Bismillah.

Elhamdülillah.

Ve's-Selâmu alâ Resûlillâh.

Valuable brothers and sisters,

First I'd like to greet you all.

With the great developments in information and communication technologies in the recent years, as humanity we are faced with a new situation. Our mind, heart and soul are deeply affected by this process. All our material and spiritual relationships, our religious and spiritual life are undergoing a great change and transformation. The individual, family, society, and all humanity is going through a new process. Almost all our lives have become digital. It is condemned to a virtual world. With coronavirus, this conviction increased even more. The education of our children and youth now runs through this digital medium. Digitalization has become a must in our business life. We now perform our artistic activities, cultural activities and even our religious activities on digital channels. When we consider all this, we see that a new Virtual Screen Civilization that encompasses humanity has been established.

Undoubtedly, we cannot deny the benefits this civilization brings to humanity such as easy access to information and increasing communication facilities. However, this civilization "takes away" as much as it "brings". I want to talk about this today. Because this civilization turns all its members into passive spectators. The greatest starting point of this civilization is not the mind; it is the eye. His biggest action is not thinking; it is to look. It is not to observe; it is to watch. The eye ceases to be a tool of the evil eye and observation in this civilization; it becomes an instrument of desire, want, and lust. And unfortunately, this brings along selfishness, insatiability, insensitivity and violence. In this civilization, man's relationship with himself, with others and the world is not built through the truth; it is builds on images. This civilization dominates visual perception in human life. The dominance of visual perception weakens the cognition of the mind, leaving the cognition of the heart confronted with a kind of death.

Dear brothers and sisters,

Humans are intelligent beings. Cognition, which comes from the Arabic word "درك", is a concept of both logic, philosophy and psychology. Man perceives the whole world of existence, including himself, with his mind, heart and senses.

What is required of people is to act with a complete understanding. Not just with their senses or just their eyes; to grasp with their mind and heart. Man can only have faith with such a complete realization, and only with such a complete understanding can he comprehend matter and meaning, physics and metaphysics, the realm of possessions. The Quran calls the universal perception that grasps existence, things and the universe as a whole as "evil eye". "اللَّهُ رَحِمَتٌ أُنَارٌ إِلَىٰ قَائِظٍ" / Look at the works of Allah's mercy." "فَانظُرُوا الْأَرْضَ فِي سَيْرِهَا قُلْ" / Wander through the earth and look at it." What is required from us in such verses is total comprehension.

Cognition is divided into three: mental perception, perception of the heart, and emotional perception. Mental perception is to reach a thought through contemplation and thought. Perception of the heart is to grasp something with prudence, foresight and exemplary by taking the mental perception with it. Emotional perception is everything that we grasp through our five sense organs, which we call "medârik-i hamse", through signs.

What we call visual perception is actually just a type of emotional perception, that is, our five senses. And it is a level of understanding that is stuck only to the images, shapes. Therefore, it is an incomplete understanding.

When visual perception is dominant, human beings can perceive every truth through images. Images are what determines the audience's understanding. Even a word, or a speech we hear is limited by the image that accompanies it. Man hears nothing but what his eyes see. The ear is subject to what the eye sees, not what it hears. Visual perception manages all these senses and perceptions.

With this incomplete understanding, it becomes almost impossible for a person to know Allah, to believe in him and to justify his relationship with him. In the words of the Quran, "الْأَبْصَارُ تُدْرِكُهُ لَا" Man cannot perceive the existence of Allah only with the eye. With this incomplete understanding, mankind cannot base their belief in Allah and the afterlife. Because in this incomplete realization, delusions take the place of truths. Images replace the truth. The world is an immoral figure, a scene, and people become the spectators of this scene. It evolves into an unreal image. Visual perception reduces the relationship of man with himself, with beings and the world to only the visible. Actually, polytheism is the basis of this imperfection. The thing we call polytheism is to reduce what is worshiped to only the visual and visible. This is how the icon that entered the church was born. Idols and statues in many religions emerged in this way.

Visual perception also transforms morality. The dominance of visual perception visualizes immoralities that man cannot imagine. It commodifies gender. It destroys privacy. It creates a sector that commodifies gender. The overwhelming majority of visuals in Screen Civilization consist of immoral and inhuman elements. The domination of visual perception turns the act of looking into lust, the act of seeing into pleasure. It becomes dominant even in dreams. It either destroys one's imagination or constructs it with the images it watches. Poetry dies when dreams die. The dominance of visual perception destroys literature that is the declaration of truth. It eliminates art, which is the mirror of existence.

Plus, the dominance of visual perception exposes man to a death of perception. The greatest danger faced by human beings today is the death of comprehension. When comprehension dies; man speaks, but his speech is not wise. He thinks, but his thought is not a lesson. He hears, but it is not the truth. He looks, but his gaze is not prudent. In the words of the Quran, "يُبْصِرُونَ لَا أَعْيُنٌ وَلَهُمْ بِهَا يَفْقَهُونَ لَا قُلُوبٌ لَهُمْ"

وَلَهُيْ بَاهِي They have hearts but they do not understand, they have eyes but they cannot see, they have ears but they cannot hear., " غِشَاوَةٌ أَبْصَارِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى قُلُوبِهِمْ خَتَمٌ / Allah has sealed their hearts and ears, and there is a thick curtain covering their eyes."

Dear Brothers and Sisters,

The dominance of visual perception, apart from all these, exposes humanity to three addictive diseases. If we use the concepts of the great Moroccan scholar and philosopher Taha Abdurrahman, who is known as the Ghazali of the century, these three diseases are; teferrüç, tecessüs and tekeşşüf.

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Teferrüç is the addiction to look and watch. It is the perversion of reducing everything to an image, seeing only an image. Observation is different. Teferrüç is something else. Teferrüç turns the person, who is the witness of existence, the realm, and the truth, into the keeper of the image, shape and visual. There is only benefit, watching for pleasure, and to have spectators that lead to hedonism. With the sovereignty of visual perception, human beings are like sitting at the knees of the scholar in front of the screen. It turns into a monument in front of the mihrab. Such spectators were born that it reduces the mind to the eye and turns the eye to the touched hand. Regardless of halal and haram, everything is coveted. However, our Lord said "بِئْسَ مَتَّعْنَا مَا إِلَىٰ عَيْنَيْكَ تَمُدَّنَّ لِآ" / Do not put your eyes on the worldly." He warns us about this issue.

The second disease that surrounds humanity with the sovereignty of visual perception is tecessüs. Tecessüs is the disease of investigating someone else's intimacy. It is the desire to have someone else's private things. It is a passion to follow someone else's private life. Every individual of Screen Civilization suffers from tecessüs. "تَجَسَّسُوا وَلَا" / Do not research confidentiality." people do this despite this verse. Everyone is watching everyone. Trying to penetrate someone else's private life and seize all privacy. Thus privacy is virtually eliminated. Mankind wants to know everything, everything in the individual, society and the world. This way, they try to dominate everything. In Screen Civilization, human beings try to capture the knowledge of the whole world as if competing with the attributes of Allah's rakib (observing everything), habîr (knowing everything), scholar (all-knowing).

The third disease is tekeşşüf. In other words, it is a disease of being seen and watched. Tekeşşüf is the opposite of teferrüç. So it is a desire to be watched, not watch. It is the constant need to present oneself, to showcase oneself. It is a state of being in love with their image on the screen. It is to share with the whole world what they do, regardless of whether it is good or bad. This way, things that are seen as bad, ugly and inappropriate in general society become commonplace. All evils become commonplace practices that the general people take for granted. The Messenger of Allah states the following in a hadith: "أَلْمَجَاهِرِينَ إِلَّا مَعَا فَا أُمَّتِي كُلِّ" / My ummah will be forgiven for their mistakes; except for the mücahirs. " Mücahir means the one who makes the evil and ugliness they do public and share it with everyone.

Dear friends,

What is the cure against all this evil? What does the religion of Islam recommend? How do we get rid of the sovereignty of visual perception? What must we do to avoid mental death?

First of all, I would like to express that we cannot resist the sovereignty of visual perception with a religious language built on merely good deeds-sin, on emir-nehîy, and on halal-haram. We cannot put an end to this sovereignty with compelling orders and prohibitions. With an understanding that does not see morality as the mind of morals, we cannot stand against the dominance of visual perception. We cannot overcome this with a moral system that has lost its philosophy of values, the hierarchy of values is distorted, and that confuses the values of purpose and occasion. With a religious language condemned to visual cognition, we cannot resist the dominance of visual perception. We cannot handle this with the digital preachers and virtual communities produced by this sector.

Undoubtedly, there are countless prescriptions of salvation offered by the Religion of Islam to humanity on this issue. I just want to focus on one in this lesson. That is this: the imaginary morality that Islam invites humanity. However, life is not simply the feeling of shame, as most of us know. Pudicity and life come from the same root. Pudicity is life. It is the consciousness that our Lord is always present and overlooked with us, which drives us away from all kinds of things that will lead us to evil. Impudence is a true death of realization. The way to revive the person who has been subjected to the death of perception is through dreaming. The way of not being captive to visual cognition is through rediscovering and universalizing this great morality of Islam.

Brothers and sisters,

Our Lord declares in the Quran: "أَبْصَارِهِمْ مِنْ يَغْضُوبُوا لِلْمُؤْمِنِينَ قُلْ" / Tell my believing male servants so that they may beware." , "أَبْصَارِهِنَّ مِنْ يَغْضُوبُنَّ لِلْمُؤْمِنَاتِ وَقُلْ" / Tell my believing women servants, so they may beware." We understand their verses better.

Today, we understand much better the hadiths of the Messenger of Allah stating that pudicity and faith cannot be separated from each other: "الإيمان من شعبة الحياء" / Pudicity is a branch of faith." , "الحياء من الإيمان" / Pudicity is of faith." He commands. In another hadith, "أحدهما رفع فإذا جميعا قرناء والإيمان الحياء" / Faith and pudicity are siblings. When one disappears, the other disappears. " he commands.

The Messenger of Allah describes life as the most basic morality of Islam in a hadith: "خلقنا دين لكل إن" / Every religion has a basic morality. The basic moral of Islam is pudicity. " he commands. According to this, pudicity is not just a value; it is a complete morality that produces values.

The Messenger of Allah expresses life as the common value brought by all the prophets in another hadith: "شئت ما فاصنع تستحف لم إذا: الأولى النبوة كلام من الناس أدرك مما إن" / Humanity knows one saying that which all the prophets agree with: If you are not modest, do whatever you want! " he commands.

When the Messenger of Allah was in a sermon one day, "الحياء حق الله من استحيوا" / Dreaming of Allah in a real sense." Then Abdullah b. Mes'ûd stands up and says "Alhamdulillah, we are shameful of Allah." he says. Thereupon, the Messenger of Allah "وما الرأس فليحفظ ؛ الحياء حق الله من استحي من ولكن ، ذلك ليس" / It is not like that. In the real sense, those who feel shame of God will protect their mind, tongue, eyes, ears, head and all the organs it contains from all kinds of evil. . / Those who truly feel shame of Allah will protect their belly and all the organs it contains from all kinds of evil. / And as an indicator of this, they will not forget that they live in a mortal world where they are being tested. " He describes the dream within the framework of a complete morality. According to this, life is a consciousness of responsibility towards Allah just like piety. In the words of the Messenger of Allah, "خير كله الحياء" / Everything of pudicity is good." Pudicity and mahza is good.

Dear Brothers and Sisters,

Islamic scholars divide pudicity into four. Pudicity from Allah (al-hayâ'u minellah), pudicity from angels (al-hayâ'u mine'l-angelâik), pudicity from humans (al-hayâ'u mine'n-nâs), pudicity of man from himself ('u mine'n-nefs). Although we mentioned it in the last line, the fact that a person starts to dream of himself means that he also starts to dream of Allah, angels and people. Man dreaming of himself; it is a work of self-respect. It shows that you have the dignity of being human.

In short, in the Virtual Screen Civilization where visual perception is dominant, there is a need for a revival with imagination and an imaginary revival in order to find life again with pudicity.

Brothers and Sisters,

We need to re-examine our understanding of religion, our religious knowledge, and even our religious information systems, in order to find pudicity again with imagination in the Screen Civilization. In order not to be exposed to the death of cognition, we need to reconsider our knowledge that regulates the relationship between man and Allah, and our understanding that regulates the relationship between man and nature.

For this, we must first build our relationship with our Lord on the basis of martyrdom. To be in a relationship of martyrdom with Allah, means that he is a witness to me at every moment and I am a witness to him and his verses.

It means that I have witnessed his breath, his blessings and his mercy. And it is to always see this together. "الْوَرِيدِ حَبْلِ مِنْ إِلَيْهِ أَقْرَبُ وَنَحْنُ" is to be aware that your Lord is closer to you than your jugular vein. "وَقَلْبِهِ الْمَرْءَ يَبْنَ يَحُولُ اللَّهُ أَنْ وَأَعْلَمُوا" is to always feel the presence of your Lord between your soul and heart. Living in goodness, as if you always see your Lord. A benefactor is a witness. In order to be a witness, it is necessary to be observant, that is, to observe the being and the universe. The observant is also aware that they are famous. In other words, they are aware that Allah has observed himself, every word, every state and every act of Allah. That is why it is one thing to say "Amentu", and another thing to say "Eshedu".

Valuable Brothers and Sisters,

We must turn to a true understanding of religiousness that puts morality at the center in order to come to life with chastity.

Faith in Allah in true piety is not knowledge obtained through just affirmation and education; It is a great state, a pure life, and the manifestation of that life is morality that turns into every act.

True piety is a religiousness that is at peace with the mind, heart and soul, acting with complete understanding. With such a peace, the body attains real happiness, the heart finds peace, becomes happy, and attains tranquility. "الْقُلُوبُ تَطْمَئِنُّ لِلَّهِ بِذِكْرِ آلَا" / Hearts can only be satisfied by chanting Allah."

In true religiousness, reason and wisdom integrated with the commands of religion are essential. Mind and conscience surrender to divine will. Religious people look at all things, existence and the universe as mercy.

True piety frees man from all slavery, all dependencies, including the screen, and all kinds of bondage. It rejects everything that enslaves the soul, occupies the heart, dulls the mind and conscience.

Such a piety requires a person to dream even when he is alone with himself between four walls. A piety that gives man such a high spiritual discipline encourages him to dream at every moment of his life. He gives him life with pudicity.

I want to end my words with the following prayer that my Lord commands us to teach: "أَنْزَلَتْ بِمَا آمَنَّا رَبَّنَا" الشَّاهِدِينَ مَعَ فَكُنَّا الرُّسُولَ وَاتَّبَعْنَا " We believed in what He sent, and obeyed the prophet, write us as one of the witnesses. "

*I greet you all respectfully.
Be entrusted to Allah.*

3 Aralık 2020

