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FETÖ

BY HIS OWN LANGUAGE

AN ORGANISED EXPLOITATION OF RELIGION

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CONTENTS

FOREWORD	7
INTRODUCTION	9
CHAPTER I: HOW GÜLEN PRESENTS HIMSELF	13
A. CLAIMS ABOUT INTERVIEW WITH ALLAH	15
1. “Allah is in the Pulpit of the Mosque, Muhammad Mustafa Is among the Jama’ah”	15
2. Seeing/Witnessing Allah on Earth	17
3. Conversation with Allah	19
4. “A Voice Came to Me from the Creator.”	21
5. “I Could Not Have Concealed the Compliment from the Heavens.”	22
6. Speaking in the Name of Allah and the Manifestation of Allah	23
7. “Do Not Make Me Reveal the Secret between Me and Allah!”	25
8. A Status That Could Be Granted with the Arsh and Kursi or “the Chastity of the Lord!”	27
9. Reaching the Horizon of Divine Secrets.	28
10. Being Knowledgeable about Allah’s Plan.	29
11. Chosen for a Great and Sacred Job (!)	30
12. If You Hurt Gülen, You Cannot Get Away From Going to Hell	32
13. Spiritual Warning	34
14. Spiritual Warning by Means of a Mole Cricket	35
B. CLAIMS ABOUT INTERVIEW WITH THE PROPHET (S.A.W)	37
1. Interviewing with the Prophet in the Half-Asleep State and Speaking with Him Face to Face.	37
2. Taking Orders from the Prophet.	39
3. The Prophet Is Listening to Gülen’s Waaz	41
4. Having the Prophet Kiss His Forehead	43
5. Claim about the Prophet Holding Gülen’s Hand and Making Him a Member of the Sahabah	44
6. The Prophet Is in Izmir	46
7. The Prophet Is Presented as the Gülen’s Jama’ah’s Inspector	48
8. Do Not Make Me Say the Things That You Did Not Tell the Prophet	51
C. CLAIMS ABOUT INTERVIEW WITH ANGELS	52
1. Gülen’s Claim about Interviewing with Angels	52
2. Instruction to Angels regarding His Jama’ah: “I Told the Angel on the Left to Hold Its Tongue”	54

D. CLAIMS ABOUT INTERVIEW WITH PROMINENT FIGURES OF ISLAM IN THE PAST.....	56
1. “The Greats Are Honouring Our Jama’ah”.....	56
2. Hasan al-Basri, Imam al-Adham Abu Hanifa and Mawlana Jalaluddin Rumi Draw a Project to Build a University (!).....	57
3. Ali the Fourth Caliph and Abdul-Qadir Gilani Are among the Jama’ah.....	59
4. Our Mother Aisha Is among Gülen’s Jama’ah of Women.....	60
E. CLAIMS ABOUT KNOWING THE GHAIB.....	61
1. Relying on Mediums and Soothsayers.....	61
2. Claim about Pinpointing the Date and Time of Each and Every Laylat al-Qadr.....	63
3. “Do Not Ask Me about Who Witnesses All That”.....	64
4. Gülen Learns at Mount Arafat Whose Worship of Hajj Is Accepted.....	65
5. Claim about Seeing What Is on Lawh al-Mahfudh.....	67
6. Gülen Has Unrestricted Knowledge about the Ghaib, and Can Know the Absolute Ghaib.....	68
CHAPTER II: DREAMS	71
A. SEEING THE QUESTIONS OF EXAMINATIONS IN DREAMS.....	71
B. “HIS CONQUEST WILL DIE IF HE CHANGES HIS WAY IN LIFE”.....	73
C. “...A PROPHET WHO SHAVED HIS BEARD...”.....	75
D. CLAIM ABOUT LEARNING NEW HADITHS THROUGH KASHF.....	77
CHAPTER III: DIALOGUE: EFFORTS TO UNIFY CHRISTIANITY AND ISLAM	79
A. CLAIM ABOUT THE FATHER OF JESUS TO BE THE PROPHET MUHAMMAD.....	79
B. “THE PURIFIED IDEAS OF CHRISTIANITY”.....	82
C. “THE MUSLIM CHRISTIANS”.....	85
D. LOOK AT WHAT HE SAYS TO THOSE WHO WANT TO ABANDON CHRISTIANITY!87	
E. “DRINKING THE BAPTISMAL WATER AS THE ELIXIR OF LIFE FOR THE SAKE OF THE CAUSE”.....	88
F. GÜLEN’S SYMBOLIC NAME: HERCULES THE SON OF ZEUS.....	89
G. DOING SOMETHING ‘FOR THE PROPHET IN SPITE OF THE PROPHET’ IN THE CONTEXT OF DIALOGUE ACTIVITIES.....	91
CHAPTER IV: “JAMA’AH”	93
A. THE JAMA’AH OF ALLAH (!).....	94
B. THE JAMA’AH THAT ALLAH AND HIS MESSENGER SUPPORT (!).....	95
C. THE CHOSEN JAMA’AH (!).....	97

D. THE JAMA'AH ENVIED BY PROPHETS (!)	99
E. THE HOLY QUR'AN POINTS OUT TO GÜLEN'S JAMA'AH (!)	100
F. THE PROPHET IS AMONG THE MEMBERS OF GÜLEN'S ORGANISATION...(!)... ..	102
G. THE MOST BENEVOLENT GENERATION AFTER THE SAHABAH (!)	104
H. THE SECOND GENERATION OF THE SAHABAH (!).....	105
I. THE SANCTUARIES OF THE TIME (!): "THE HOUSES OF LIGHT"	108
J. THE COMMUNITY WHERE THE MESSIAH WILL GO DOWN (!).....	111
K. GÜLEN'S JAMA'AH: THE BLESSED ONES OF TODAY (!)	113
L. THE PROPHET PERSONALLY ARRANGES THE INTERNATIONAL ORGANISATION	115
M. GÜLEN'S FOLLOWERS ARE NOT AMONG THOSE WHO WILL GO TO HELL (!)..	116
N. THE DIVINE LIGHT OF GÜLEN'S JAMA'AH EXTINGUISHES THE FLAMES OF HELL	118
O. TAKING PERMISSION FROM GÜLEN EVEN FOR ENTERING THE HEAVEN	119
P. WAIVER OF THE HEAVEN FOR THE SAKE OF THE JAMA'AH.....	120
Q. A YEAR OFF FOR HAJJ BECAUSE OF ORGANIZATION'S ACTIVITIES	122
R. THE ABANDONMENT OF INDIVIDUALLY-PERFORMED WORSHIPS IN THE NAME OF PEOPLE'S WORKS (!)	123
S. ATTRIBUTE INNOCENCE TO PEOPLE OTHER THAN PROPHETS	124
CHAPTER V: GÜLEN'S IRRATIONAL STATEMENTS AND CLAIMS	127
A. INVITATION TO ACTING AGAINST PHYSICAL LAWS	127
B. THE DEATH OF GÜLEN'S GRANDMOTHER AND HER COMEBACK.....	129
C. A DEAD PERSON'S RETURN AND VISITS	130
D. PARANOIA AND SCHIZOPHRENIA.....	132
E. THE HOOTING OF THE SATAN AS AN OWL	133
F. THE WALLS OF THE HOUSE ARE GROANING	134
G. THE DOUBLE OF THE PROPHET (!).....	136
H. HURUFISM AND DJEFR/DJIFR (ABJAD)	138
CHAPTER VI: EXORCISM (AFFAIRS WITH JINNS)	141
A. "WE WOULD PRACTISE EXORCISM, TOO, IF WE WANTED TO"	141
B. EXORCISM AND MEDIUMSHIP AFTER THREE-MONTH WORK (!).....	141
C. DISMISSING THE JINNS WITH THE NAMES OF ASHAB AL-BADR.....	143
D. LINKING SCHIZOPHRENIA TO JINNS.....	145
E. WOE TO ALL.....	146
CONCLUSION	147
BIBLIOGRAPHY	153

FOREWORD

In the name of Allah, the Most Gracious, the Most Merciful

May thanks and praise, as much and many as created by Him, be upon the Almighty Allah, who has illuminated the way of humanity until the Day of Judgment by having sent the Holy Qur'an.

May peace and salutation be upon the most beautiful example for the humanity Muhammad Mustafa, his Ahl al-Bayt, and his Sahabah.

May the Almighty Allah rest the soul of our every scholar, who has founded and solidly developed the Islamic scientific tradition on the Qur'an and Sunnah, and served the Muslims by constituting the principles and fundamentals of the main path of Islam, and protected them from possible damages due to perverse religious understandings, and helped the ummah to stay on the right path (*Sirat al-Mustaqim*).

In accordance with the relevant law, the Presidency of Religious Affairs (PRA) as a foundation cherished from the beginning by our people and seen as their own has undertaken a high mission of "enlightening the society about religion". In the noble affair that the PRA must execute, the most important mission goes to the High Council of Religious Affairs. With this reputation, our council carries out critical works on religious matters concerning the society, and shares the results with our compatriots.

One of them is the ongoing work on the FETÖ/PSS (Fethullah Gülen Terrorist Organization / Parallel State Structure), an organization that is known to have always abused the religion and brought our country to the threshold of a great catastrophe on 15 July 2016. As is well known, the Religious Council gathered on 3-4 August 2016, after the sinister attempt, with a single item on their agenda "Perspective for Unity, Solidarity and Future against the July 15 Coup Attempt and Exploitation of Religion" in order to evaluate the process. As part of the mission given to him in the Council, the High Council of Religious Affairs continued its research, by accelerating

its previous analyses, in order to identify the religious understanding of FETÖ/PSS using the organization's own sources.

In this context, 80 books, authored by the head of the organization and published in Turkish, and 40000 minutes (approximately 670 hours) of voice and video recordings were examined. Moreover, the analyses on the written and visual materials related to the organization that have been delivered to our institution are still ongoing. Furthermore, the preparation of a complete work, a multidimensional analysis on the so-called sinister structure that caused damage to our values and our people, is in progress with the presence of men of expert knowledge in different branches of Islamic sciences and social sciences.

The findings obtained from the examinations carried out by the High Council of Religious Affairs were evaluated in the light of the fundamental sources of information regarding Islam. Many errors and deviations irreconcilable with the Islamic codes of faith, practice, and morality were reported in consequence of such examinations. Another attention-drawing important point is that a number of expressions and approaches, which can never be accepted by Islam, are placed subliminally among perceivably normal explanations both in written materials and in speeches.

In this study, a selection of abovementioned expressions and approaches against the fundamental Islamic sources of information and scientific tradition is presented with the purpose of providing information for our nation and raising awareness against potential exploitations through religion. It is aimed, with this selection, to help readers clearly see such deviated perceptions through the subject organization leader's own expressions and statements. Short explanations are preferred instead of long scientific analyses for this study to be read and understood easily.

"Protection of religion" occupies an important place among the main objectives of Islam. The healthy understanding and communication of religion is the first condition for the protection of religion. It is necessary to support and propagate a clear conception of religion built on our deeply entrenched scientific tradition to prevent such groups as the FETÖ/PSS and of similar nature from exploiting our faith and our people. In this regard, theology faculties, as well as the Presidency of Religious Affairs, must also act with sense of that responsibility and contribute to the safety of religion of our people with the sound religious knowledge they produce. Acting by paying the most special attention in this regard is due to our mission we must perform that we have undertaken as witnessed by our Lord and by our great nation in the face of history.

Prof. Dr. Mehmet GÖRMEZ
President of the Presidency of Religious Affairs

INTRODUCTION

Fethullah Gülen, who under Turkey's circumstances received religious education at a certain level, started working as a religious official in the 1960s. Using the circumstances around him and the opportunities provided for him by certain lobbies, he started the process of building an organisation under the name of *jama'ah* as of 1970s. He targeted the field of education that the Turkish society had needed the most for decades, and made a substantial number of children of our ummah part of his organisation by recruiting them firstly inside Turkey and then outside Turkey. The relevant governmental organisations and institutions did not feel any need to understand and question his religious opinions and the direction his organisation was slipping towards, until 17/25 December 2013. The reason for this is that, in general, this organisation was, though doubted to some extent, eventually seen as a traditional religious organisation in our country.

Socio-religious organisations in Turkey, in fact, preserve the traditional Islamic mentalities inherited generally from the Ottoman period; the Gülen organisation therefore was always believed to be a movement of such nature. Over the past 20 years, however, doubts about the Gülen Movement have increased, particularly due to the term "dialogue". More and more people, organisations, and institutions in the field of religion have started to question this organisation as the organisation's leader moved to the United States of America and transformed the movement into a global organisation.

The Turkish nation felt the need to get to know much more closely and understand better the Gülen organisation after the traitorous coup and occupation attempt on 15 July 2016. In the aftermath of the coup attempt, the public had the opportunity to see the true face of the movement clearly in all its nakedness by means of the leaked secret information and documents, the meticulous works of the state institutions as well as the confessions and statements of some former members of the Gülen Movement. The fact that the traitorous coup and occupation attempt on 15 July 2016, an unparalleled betrayal that our history had never seen by then, was carried

out by the hands of the furious murderers and the types of robotic people terrified our nation. Structured as sleeping cells for decades, the FETÖ members came out after they received instructions, in quite different identities, like robots, killing their own fellow citizens, police officers, soldiers, and bombarding the Parliament and other governmental buildings, without blinking their eyes. In consequence of this terrorizing event, we tried to understand how those people were turned into robots through religious arguments employed by the FETÖ.

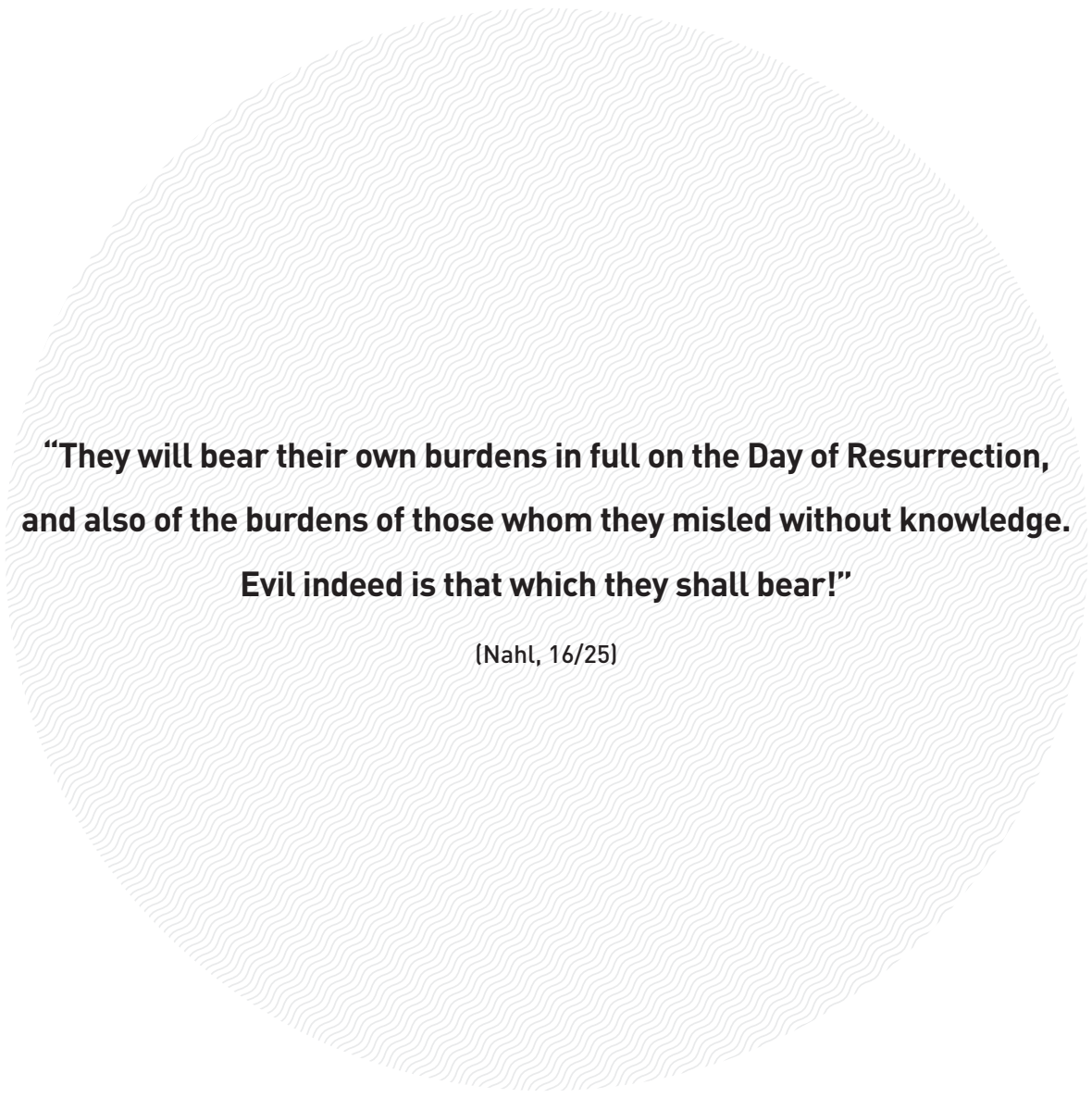
This study is based on the data obtained from the results of the examination of this traitorous movement leader's own verbal and written statements and expressions - the disgrace of our history. This study aims to help you understand how Gülen has turned his followers into "devoted militants who do not question" through the exploitation of religion. When the voice records were attentively listened to, taking into consideration their interrelatedness, and the books analysed, it is possible to see clearly how Gülen has created a corrupted conception of religion and developed a religious discourse that has no place in the fundamental sources and authentic practices of Islam.

Since the first moment of notification of Islam, the Prophet Muhammad (s.a.w), just like all other prophets, has adopted methods such as comprehension, recounting, persuasion, and providing evidence. The Holy Qur'an always reminds that the previous ummahs were destroyed because they adopted the knowledge/traditions from their ancestors without questioning them. Muslim scholars, through the method of questioning taught by the Qur'an, have managed to contend with humanitarian accumulations and have adopted a rational approach concentrated on science and meditation that, under different conditions and periods, will offer the truths of the Qur'an to humanity. After the disruption of the revelations with the death of the Prophet (s.a.w), by debating they have developed in detail the measures and procedures of the production of religious sciences, defined the paths of religious knowledge in the methodological framework of the *usul al-kalam* and *usul al-fiqh*. Unfortunately, in spite of the apparent manifestation of these truths in our scientific tradition, particularly in Turkey, people have emerged who have not received enough religious education but still guided the great masses because the 20th century Muslims, for various reasons, have detached themselves from our scientific customs. In this context, with the information he received, Gülen managed to pass himself as a scholar or a saint chosen by Allah in front of his followers. According to what one can understand from his activities, Gülen has made a great and systematic effort to be perceived as an extraordinary personality.

The selection made from the books, voice recordings and videos examined shows openly: from the beginning and not afterwards, as has been believed, Gülen instilled in his followers and succeeded in making them believe the following subjects:

- Fethullah Gülen is not an ordinary man. He is a distinguished person chosen by Allah to revivify Islam in the latest time.
- The movement that he has commenced is not an ordinary movement; all other Muslims are to a side, and his movement is to anotherside. As Gülen is “chosen,” his followers are an eminent community such as the Sahabah of the Prophet Muhammad (s.a.w), or even the second generation of the Sahabah.
- Gülen presents himself as a scholar who knows very well the religion of Islam to convince his members of his deviated ideas. However, while he appears to pay attention to the Islamic knowledge management in line with the kalam-fiqh methodology, he actually ignores it. Moreover, he removes certain concepts and expressions in Sufism from their context, and turns them into materials so as to convince his followers.
- It is understood upon the in-depth analysis of the recordings and books in this study that the revelations from Allah have allegedly not ended yet. Gülen appears to experience the miraj every day that the Prophet Muhammad (s.a.w) experienced. Muslims, throughout the history, have regarded such direct or indirect claims as blasphemy, heresy, false prophecy, and deviation from the right path as the prophecy ended with the Prophet Muhammad (s.a.w).
- Gülen claims to interview with the Prophet, receive instructions from him, whether asleep or awake and among people or, in short, in every situation, and present them to his followers as if they are instructions from the Prophet. By doing so, he violates the procedures and principles of the religion in such a way that a Muslim would never resort to.
- The Sufi expressions that Sufis use only when delivering their personal experiences are exploited by Gülen and presented by him as divine messages to guide a social movement.

The leader of the organisation tries to be cautious in order not to present himself directly as the subject by using expressions such as “someone”, “a person”, “as told by someone”, “someone from the ahl al-kashf”, “one of your friends”, “half-asleep states”, and “in the world of dreams” when he delivers his intended messages to his target audience. What underlies these implied expressions is Gülen himself, as those who are familiar with his discourse would understand. This strategic move allows him to make explanations about his expressions if argued, and to have a space to manoeuvre to hide his secret purposes. This should be borne in mind while reading this study.



**“They will bear their own burdens in full on the Day of Resurrection,
and also of the burdens of those whom they misled without knowledge.
Evil indeed is that which they shall bear!”**

(Nahl, 16/25)

CHAPTER I: HOW GÜLEN PRESENTS HIMSELF

Gülen, kendisini Yüce Allah ve Hz. Peygamber (s.a.s.) ile doğrudan görüşen ve Yüce Allah ve Hz. Peygamber'den (s.a.s.) aldığı talimatları müntesiplerine ulaştırarak bir konumda görmektedir. Gülen'e ait basılı, sesli ve görüntülü materyallerden aktarılan aşağıdaki pasajlar, bu gerçeği bizzat kendi ağzından ortaya koymaktadır. Bunun tipik örneklerinden biri şu satırlardır:

If Allah lets part of the light, from Himself, break on and be reflected from a person, then should not that person bend in two, filled with feelings of gratitude, for his Lord for appointing that person to that noble and sacred duty? (Gülen,

Fasıldan Fasıla 4, Nil Yayınları, İzmir, 2009, p.108)

The following points are apparent in the above quote:

- 1. The light coming from Allah refers to information obtained by means of revelation, inspiration, or kashf.**
- 2. Gülen is the person who receives such information.**
- 3. Gülen is the chosen person for the noble and sacred duty of receiving and delivering such information.**

It is clearly seen that Gülen places himself in a position in which he transmits and explains to others the information that Allah allegedly sends to him. He makes his point by resembling it to the reflection of the light that breaks in the prism. If what is symbolized by "light" is "revelation" from Allah, then such a claim leads a person to blasphemy as revelations were completed and ended with the death of the Prophet (s.a.w). Claiming to be the addressee of revelations from Allah after the death of the Prophet means simply false prophecy and it can remain as a meaningless assertion

only. Similarly, if what is meant by “light” is “inspiration or kashf”, then this binds only that person who subjectively experiences it and is not relevant to other people than himself. Presenting such experiences as if they are authentic and safe information, spreading and sharing it with other people, can never be accepted in terms of the Islamic faith and the fundamental sources of information.

A. CLAIMS ABOUT INTERVIEW WITH ALLAH

.....

1. **“Allah is in the pulpit of the mosque, Muhammad Mustafa is among the jama’ah”**

On 26.11.1989, during his speech in the Hisar Mosque, Gülen gives place to these statements that are strictly incompatible with the Islamic faith:

*“At the moment when the believer returns to the sanctuary, he enters under the supremacy and apprehension of the one who is truly revered there. **This assembly is such an assembly that Allah is the One looking, seeing, hearing, and guarding everything from the pulpit of that assembly from now on. If there is someone walking between your prayer rows, if permission has been given to him from the heaven, the Prophet Muhammad Mustafa, the sultan of our hearts, the sultan of your hearts, the master of humanity, is here to honour by joining every meeting that is related to him. And under that view, by moving away from arrogant things like “I will make a reminder in the mosque”, “I will call”, “I will invite”, facing this table, I invite you to appreciate things who are in the mosque where you are. I suppose your hearts recognize highly my understanding and perception. It is for this reason that even if enter a muslim preacher, a head of state or a prime minister; here is Allah who every second sees our hearts seventy times. And here, there is Muhammad Mustafa, looking into the eyes of Him, seeing the beauty of His face. Because the jama’ah is his jama’ah. Because he is the sultan, because he is the one to command and rule.** (Görüntülü Vaazlar 1- Hisar 1, Kutsilerin Takvası, 10:40 - 12:00 min)*

In the above speech, there are three main disagreeable assertions:

1. Allah is in the pulpit where Gülen speaks.
2. The Prophet looks into the eyes of Allah.
3. The Prophet is among the **jama’ah** that Gülen is giving a speech to.

The claim that Allah is in the pulpit where Gülen preaches means to attribute a place to the Almighty Allah. As the Almighty Allah “cannot be suited to any place”, allegations of attributing a place for Him are absolutely against the Islamic faith. In

fact, some Hanafi scholars argue that even the statement **“Allah is watching us from the skies and the Earth.”** does not comply with the true description of Allah, and state that such arguments may damage one’s faith (Yahya ibn Abu Bakr al-Hanafi, *Kitab fi Bayan al-Itiqad*). Notwithstanding, the leader of the organization has rashly used these faith-wise risky proclamations that may endanger one’s faith to impress the masses; and placed Allah – Who is far from it - in the the pulpit of the mosque.

Claiming that Allah has eyes and that the Prophet (s.a.w) can look into His eyes refer to “Mujassimah (Anthropomorphism)”, the idea of attributing to Allah the body and form, and “Mushabbihah (Assimilation), the idea of likening Allah to the created beings. The leader of the organisation recklessly employing such discourse, which is primarily used by “firqah dhalalah (astrayed groups)” having perverted religious mentalities, to influence his jama’ah clearly shows that either he has no such knowledge or he has no religious awareness. In other words, it is clearly seen that he so audaciously does not hold back from exploiting sacred values including the principles of faith.

His assertion that the Prophet (s.a.w) is being among the jama’ah at the mosque at that time is nothing but a mere delusion, lack of religious or sentimental ground, to exalt himself.

2. Seeing/Witnessing Allah on Earth

Gülen claims to have, without any intermediary, seen and witnessed Allah, as we will read in the following quotes. However, in order to prepare ground for his assertion, he must first say that any person also can see Allah. Therefore, in his work titled **Prizma 6 – Yol Mülâhazaları**, Gülen:

The influence of sexual desires for those who have evolved their feelings backed by their conscience mechanism is not that important. When in the face of a forbidden scene, they listen to their conscience, remember the following hadith qudsi, and close their eyes not to commit a sin: “Looking is one of the poisonous arrows of the Satan. I direct him to the faith who avoids of looking at such a scene for fearing me. And he feels it in his heart as a deep pleasure.” According to the hadith above, we understand that Allah gives those who turn their eyes away from the forbidden a pleasantness of faith that makes them not need to feel any kind of desire. This reaction of those people regarding avoiding of what is forbidden will later result in them being made able to see/witness Allah. This ability to see/witness Allah may be in the Hereafter as well as in this world. (Gülen, *Yol Mülâhazaları*, Nil Yayınları, İzmir, 2008, p.80)

With the above statement, it is argued that those people who protect their eyes from looking at what is forbidden will get the good results of seeing/witnessing Allah, and claimed that it may be possible either in the Hereafter or in this world.

It is unanimously agreed by Islamic scholars that it is not possible to see/witness Allah in this world. Accordingly, the verse **“Vision perceives Him not, but He perceives [all] vision”** (An’am, 6:103) expresses that it is impossible to see Allah in the world. Moreover, the reply from Allah to the Prophet Musa upon his wish to see Him **“You can never see Me!”** (Araf 7:143) shows that it is impossible for humans to see Allah in this world. (Ashari, *al-Ibaanah*, p.47-62; Bekir Topaloğlu, *İslami’da İman Esasları*, p.176; Ru’yetullah, *DIA*, XXXV, p.311-314)

According to the Holy Qur’an, the desire to see Allah in this world was made an issue by the deniers who could not duly appreciate Allah. The verses **“Those who do not know say, “Why does Allah not speak to us or there come to us a sign?” Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].”** (Baqarah 2:118) and **“And those who do not expect the meeting with Us say, “Why were not angels sent down to us, or [why] do we [not] see our Lord?” They**

have certainly become arrogant within themselves and [become] insolent with great insolence." (Furqan 25:21) explain this subject clearly.

In order to reject their such wrong description, it is stated in the following verse from the Holy Qur'an that the communication between Allah and humans is only possible through prophets and certain procedures: **"And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise."** (Shura 42:51). This verse was revealed upon the question whether or not it was possible to see Allah in this world, and as a reply, it was expressed that the communication between Allah and humans was only possible through prophets, and certain procedures as mentioned in the verse above. As affirmed by Maturidi, the founding leader of the Ahl al-Sunnah, humans might communicate with Allah only through reading and trying to understand the revelations from Him (Imam Maturidi, *Tawilat Ahl al-Sunnah*, IX, 141-142). Looking for possibilities to communicate with Allah other than what is clearly stated above means to repeat the attitude of the deniers. Directing and guiding the people using such discourse accordingly means to present an esoteric attitude clearly contrary to the verses of the Qur'an as a religious fact.

These remarks and reviews, far from the main path of the Ahl al-Sunnah, are the exact approach as employed by the firqah dhalalah. Islamic scholars, including the eminent people in Sufism, agree by consensus that the claim about seeing Allah in this world is a deviation. Some Islamic scholars are of the opinion that such assertion might damage one's faith (Ali al-Qari, *Minah al-Rawd al-Azhar fi sharh al-Fiqh al-Akbar*, p. 354-356). Indoctrinating the people with such a deviation shows us that we are faced with a Machiavellian mentality that does not deprive itself of distorting religious truths in order to form a solid community loyal to it.

3. Conversation with Allah

Implicitly and presumptuously claiming to have seen Allah in the previous quote, Gülen, in the following quote, implies as allegedly someone beyond time and place that he has met with Allah, the Gabriel (Jibreel), and the Prophet Muhammad an unknown number of times and in an unknown way. However, by doing this he tries to explain the subject in a general way without mentioning himself in order to remove all the question marks against him and possible reactions. At the same time, his followers know very well that with these words Gülen speaks in reality about himself.

*Well, the human being, due to his nature, can be **beyond time and place**. He can see the past together with the future. **He can directly reach and find refuge in the Messenger of Allah, and listen to our Prophet. He may hear Jibreel reciting the Qur'an. Human beings can hear the Creator speaking to them. Based on this, some saints declared that they had taken hadiths from our Prophet and Sahabah. Even the number of people claiming to be its subject is not small... The number of those who say they receive directives directly from the Prophet also is not little.** (Gülen, *Sohbet-i Canan*, Nil Yayınları, İstanbul, 2013, p.21-22)*

*Thus, as of his angelic horizon, **a spiritually grown heart can hear and live the past with the present together, and the present with the future together and can hear the fact of being over time with all profundity.** (Gülen, *Kalbin Zümrüt Tepeleri 3*, Nil Yayınları, İstanbul, 2011, p.98)*

In the aforementioned assertions, Gülen claims these three major arguments:

1. **Humans can hear Allah speaking to them to an unknown extent and in an unknown way.**
2. **Humans can be beyond time and place, and live in the past with the present, and in the present with the future.**
3. **Humans can, directly and without any intermediary, stand before and interview with our Prophet (s.a.w), and take instructions from him.**

Although there were some guiding made by way of inspiration for the disciples (Ma'idah, 5:111) and the Prophet Musa's mother (Taha, 20:38), as stated in the Holy Qur'an, no one except for prophets have been known to speak and interview with the Almighty Allah, as clearly emphasized in the relevant verse. The Almighty Allah chose and assigned people from among themselves as prophets and intermediaries in order to deliver His

message to people (Shura, 42:51). Therefore, it is not a matter of discussion for people other than prophets to speak with Allah.

As for the assertion about humans being beyond time and place, this characteristic is only specific to the Almighty Allah. No existence other than Allah can be beyond time and place. In fact, it is stated in the following verse that no existence can bear characteristics that are specific to the person of the Almighty Allah: **“There is nothing like unto Him.”** (Shura, 42:11).

The claim about living the past with the present and the present with the future refers to knowing the past and the future at the same time and being informed of the ghaib. However, the knowledge about the ghaib is had only by Allah. Indeed, it is stated in the Holy Qur’an: **“And with Him are the keys of the unseen; none knows them except Him.”** (An’am, 6:59). Therefore, as Gülen’s words do not conform to the faith principles of Islam, one should not pay attention to the words of those who favour his arguments.

The claim about interviewing with the Prophet (s.a.w) and taking instructions from him will be dealt with under another title hereinbelow.

4. “A voice came to me from the Creator.”

Saying, without referring to himself, that some people could speak with Allah and see Him in the previous chapter, Gülen expressed, through a poem, during his sermon at Hisar Mosque in Izmir on 27.05.1990 that he is one of those people who have spoken with Allah:

“While I was barking and climbing up the spiral you are climbing, let me make you a guarantee, made with oath, that I have seen so many unexpected things in this spiral. I have seen one by one, with my eyes wide open. Let me describe them to you one by one: I have gone up to the sky, angels greeted me, and a voice came to me from the Creator: come, o lover, you are a confidant, here is the place of confidants, and I see that you are a loyal person. I have seen so many things among you, I have seen so many benefactions, which had not been opened yet to the companions of the truth, I have witnessed benefactions coming to you inside sealed envelopes. (Hisar 3- İrade Kahramanları, 15:50 min onwards)

In summary, with the quote above, Gülen means:

1. His **jama’ah** is being climbing in a spiral to go up to supreme spheres.
2. His members going ahead of him do not see anything. However, strange enough, Gülen, who is climbing after his followers by barking personally, witnesses some extraordinary events, and obtains the most sacred positions.
3. Allah is directly addressing him, and Gülen witnesses special benefactions that are only bestowed upon his followers.

Gülen exalts his followers by addressing to them as if they were people who were ascending to the heaven. In fact, he wants to strengthen his high position among his followers by using expressions beautified with imitated humbleness and camouflaged with lines of poetry. To his followers, then, he appears to be someone who allegedly travels around the stars in the sky, whom angels greet and welcome, for whom the forbidden doors are opened, and who is blessed with hearing the voice of Allah!

Actually, he becomes the addressee of the following verse by mentioning about benefest, which he produces based on his imagination, bestowed upon him in order to motivate his organisation and increase his followers’ connectedness to him: **“Look, how they invent a lie against Allah, and enough is that as a manifest sin.”**

(Nisa, 4:50)

5. “I Could Not Have Concealed the Compliment from the Heavens.”

In his speech at Şadırvan Mosque in Izmir dated 25.03.1990, Gülen added a new assertion to his previous assertions about having a special relationship and communication with Allah, and claimed, with the following words, that he could without any intermediary received compliments for his followers from the heavens and the Prophet (s.a.w):

Let me share with you an observation of mine: Previously, I would not think I would share such things with you from the pulpit of a mosque. But, I could not have concealed the compliments of the heavens and the Prophet for you. (Şadırvan-4, İman ve Aksiyon, 29:10 min)

“Compliment from/of the heavens” refer to the compliment by the Almighty Allah or His angels. Being able to deliver the compliment both by the Almighty Allah, His angels and the Prophet (s.a.w) would only be possible by way of interviewing and communicating with them somehow. With these words, he tries to place himself in a noble position among his followers he addresses. Then, his followers start to consider him as someone who interviews with Allah, angels, and the Prophet (s.a.w). Consequently, those people who believe in his words accept to be true and correct, in advance, everything he would say. However, it is obvious that no person can have such position other than prophets. It is definitely true that those people addressed with such words and expressions by him are being deceived and cheated. Addressing people with such expressions is straightforwardly a problem from the religious point of view. In point of fact, the Holy Qur’an severely criticizes some people in the past who would claim, using similar expressions, that they were blessed with the compliments from Allah (Ma’idah, 5:18). As a final point, such assertions are no way in conformity with the Islamic faith.

6. Speaking in the Name of Allah and the Manifestation of Allah

Gülen takes his presumptuousness further in his sermon at the Hisar Mosque in Izmir dated 9 July 1979 by giving voice to his delusion about speaking in the name of Allah and claiming the Almighty Allah to be apparent among his followers:

Now I am speaking utterly and directly in the name of His Mercy. It is as if I have forgotten His punishment right now. Rahman and Rahim filled my eyes. Bismillahirrahmanirrahim. He has completely circled me. Allah, Rahman and Rahim, is present among you... (1979.07.09_Gönül Dünyamızdan-02-Muhabbet Fedailerinin Özellikleri-Beraat Gecesi, Izmir, Hisar Camii 38 min onwards)

As understood from the passage above:

1. Gülen is speaking in the name of Allah.
2. He sees the person of Allah.
3. Allah is clearly apparent in the assembly he is speaking to.

It is safe for a person to tell about the greatness of the Almighty Allah's mercy and that it embraces everyone. However, no person has any right to talk in the name of Allah's mercy for when a person dares to speak in the name of Allah's mercy, then everything that person says is perceived to be said by Allah. Therefore, saying, "***I speak in the name of His Mercy***", Gülen gives his followers the message about his authority being unarguable.

The saying "***Rahman and Rahim filled everywhere my eyes look***", which refers to Allah being perceived by the sensory organs, allows for attributing material characteristics to Allah, likening Him to the created beings, and relating a place to Him. Neither of such assertions is acceptable in Islam. As a matter of fact, groups such as anthropomorphs and reincarnators defending these views have been considered perverted throughout history. On the other hand, the person of Allah is beyond all perceptions according to the Islamic faith for He says in the following verse, "***They cannot encompass Him with their knowledge.***" (Taha, 20:110)

The word *mütecellî* means "becoming apparent", "becoming visible", and "clearly perceivable". In this regard, the phrase "***Allah, Rahman, Rahim is apparent among you***" in his speech is clearly worrying. Referring to Allah becoming apparent among his jama'ah, Gülen, in a way, places himself in a position superior to that of the Prophet Musa. In fact, the verse about the Almighty Allah becoming apparent on the mountain upon the Prophet Musa's request to see Him clearly explains that it will not be possible to see Him:

“And when Musa arrived at Our appointed place and his Lord spoke to him, he said, *“My Lord, show me [Yourself] that I may look at You.” [Allah] said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” But when his Lord appeared to the mountain, He rendered it level, and Musa fell unconscious. And when he awoke, he said, “Exalted are You! I have repented to You, and I am the first of the believers.”* (A’raf, 7:143)

As explained in the verse, “when Allah appeared in the mountain”, the mountain broke into pieces, and Musa fainted seeing that scene. It is interesting that when Allah appeared (!) in Gülen’s jama’ah, he could continue his speech and people around him did not see anything...In the light of this certain information, it is clear that such delusion about the Almighty Allah becoming apparent at the place of the sermon being delivered has no acceptable point in terms of the Islamic faith.

7. “Do Not Make Me Reveal the Secret Between Me and Allah!”

In the previous chapters, Gülen shared, with the special permission granted by Allah, with his followers that he allegedly spoke with Allah and had many divine secrets given by Him (!). He revealed some other yet unrevealed divine secrets with his followers in his speech at the Süleymaniye Mosque on 15 July 1990 (!):

“I swear that I have not seen in any moment of my life that Allah has ever forsaken me. If He did not forsake me, how would you be forsaken (...) I swear I have not seen, not even for a moment in my life, that He has forsaken me... I swear by Allah that He has not forsaken me... Allah has not forsaken me; do not make me reveal the secret between Allah and me; I have misbehaved many times even in the blink of an eye. I behaved nonsensically many times. I turned my back, but even then, he called out for me” *این تذهبون – where are you going?”* (Ümitle Şahlanış, 12:12-14:48 min)

Gülen briefly means with the lines above:

1. Allah has never abandoned him and his followers.
2. There are secrets between Allah and him.

Using, on his behalf, the verse **“Your Lord has neither forsaken you nor hated you.”** (Duha, 93:3), addressed to the person of the Prophet Muhammad, Gülen creates the impression of being granted support by Allah. This verse, however, was revealed in order to console the Prophet Muhammad because of the mushrik people making fun of him when, after the first revelation, he did not receive any revelation for a short period of time (Nasafi, *Madarik al-Tanzil*, III, 653). Gülen tried to use this verse **“Your Lord has neither forsaken you nor hated you”** (Duha, 93:3) for his baseless assertions as well.

Saying he has a “secret” between Allah and him, Gülen creates the image of having a very special position before Allah for the people he addresses. He is, however, quite generous when it comes to disclosing his secrets between Allah and him. In fact, by doing so, the people he addresses will believe he has a very high position before Allah, and thus, having such psychology, they will become able to do, without questioning, everything he would tell them to do. Indeed, as witnessed in the July 15 betrayal and coup attempt, Gülen’s followers submitted their willpower to him as their leader, and performed, without questioning, his instructions with the thought that “He must surely have wisdom for it”.

The communication between Allah and humans, in the Qur’anic words, is possible

through prophets and revelations (Shura, 42:51). The Almighty Allah lets the chosen prophets only have knowledge about the ghaib (Jinn, 72:26-27). The assertions of people other than prophets related to having knowledge about the ghaib are identical to the baseless prophecies of soothsayers, and who takes such prophecies seriously and believes in them mean to deny the truths revealed for them (Ali el-Qari, *Minah al-Rawd al-Azhar fi sharh al-Fiqh al-Akbar*, p.416-417) as the Prophet (s.a.w) expresses (Abu Dawud, “Tib”, 21). Claiming to have secrets between Allah and oneself, above all, can never be acceptable. Those who express these types of assertions and pretend to have a special relationship between Allah and themselves apart from the revelation brought by the prophets, are, in the words of Imam Birgivi, those who have reached not Allah but the Satan, who has not even for a moment forsaken themselves (Imam Birgivi, at-*Tariqah al-Muhammadiyah*, p.99-102, p.137-139). The practices of the organisation’s leader testify it as well. Moreover, it is also interesting that in his assertions he uses the verse “**Where are you going**” (Takwir, 81:26), addressed to the deniers turning away from the Qur’an, in order to explain his own situation.

8. A Status That Could Be Granted with the Arsh¹ and Kursi² or “the Chastity of the Lord!”

It is possible to see a similarity between the quote “the secret he claims to exist between Allah and himself” mentioned in the previous section and the following quote from his titled *From Section to Section 1*:

“As long as there are no queries about the Arsh and Kursi, I prefer not to speak. For I consider this as the chastity of my Lord. As I do not tell about my very close relative’s underwear, I do not want to say a word about the Arsh and kursi.” (Gülen, *Fasıldan*

Fasıla 1, Nil Yayınları, İzmir, 1995, p.45)

Here, Gülen emphasizes two points:

1. Gülen has private information about the Arsh and Kursi.
2. He does not reveal that information as he considers it as the chastity of Lord (May Allah protect us from such nonsense).

Arsh and Kursi stated in the Holy Qur’an and hadiths are among the matters, called mutashabihat (allegory) in the Islamic literature, about which it is not possible to have certain knowledge. Despite the divine warning in the Holy Qur’an about the mutashabih (allegorical) verses **“As for those in whose hearts is deviance, they pursue what is metaphorical in it, courting temptation, and seeking its interpretation.”** (Ali ‘Imran, 3:7), Gülen uses expressions as if he knows them but holds himself back from explaining them. Those who listen to him feel, naturally, that he has a superior position.

Another attention-drawing point here is that Gülen associates Arsh and Kursi with **“the dignity of the Lord”**. To all intents and purposes, he uses the same expression in another speech. (<https://www.youtube.com/watch?v=tZAwMFJLHuc> Date Accessed 19.07.2017, 12:29) The meaning of the word ‘dignity’ in our language and culture is obvious. Making such an inappropriate resemblance related to the Almighty Allah is nothing but malevolence. It is interesting that considering such knowledge as –far from it- the dignity of the Lord, Gülen easily gives answers to questions related to it.

¹ The Highest Heaven

² Throne

9. Reaching the Horizon of Divine Secrets

After claiming to know the secrets about the Arsh and Kursi, Gülen relentlessly continues his similar assertions in his work titled “Observations on the Surah al-Fatiha”:

...Then, with their knowledge and wisdom, humans will reach the horizon of perfection and divine secrets, and after getting to their place between the potential and the absolute, they will go back and say, “I am not the Creator, but a created being...

(Gülen, *Fatiha Üzerine Mülâhazalar*, Nil Yayınları, İstanbul, 2011, p.29)

In the passage above, Gülen means that:

1. Humans can get to know the secrets about the person of Allah.
2. Humans can get to a place between the potential and the absolute.

According to Islam, it is not possible for humans to get to “the horizon of divine secrets / the border where the secrets of the Almighty Allah are known”, regardless of the spiritual levels they may have reached because the Almighty Allah orders: **“[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers.”** (Jinn, 72:26-27). Prophets, too, cannot know more than what Allah allows them to know. Therefore, talking about humans being able to reach the horizon of divine secrets, and presenting it as an achievable goal for his jama’ah, and moreover, making his followers, who have allegedly reached that border and returned, say that “I am not the Creator, but a created being.” are not possible to be associated with the description of Allah and being His servant according to Islam.

In a commentary made to describe the Prophet Muhammad (s.a.w) interviewing with Allah in the Mi’raj event, it is said that the special meeting took place “somewhere between the potential and the absolute”. The word potential in the commentary refers to what is created, and the word definite refers to the Creator. Thus, a new form of existence is formed between human and the God. It is very interesting that such expression he uses in his books and speeches is similar to the half-human and half-god figure of Hercules in the Greek Mythology. Using this to his end, Gülen claims that such interview with Allah as in the event of Mi’raj may be possible for other humans, too. It is sure to say that he implicitly refers to himself, as usual, in saying so.

10. Being Knowledgeable about Allah's Plan

When it comes to reaching divine secrets, there will naturally be those who reach these borders and those who cannot. Gülen, in a sermon about destiny he made on 06.09.1978, refers to it with the following words:

There are many unlucky people who live lifelessly. They live without knowing the secret of the destiny in their lives and consciences. They are unlucky people. There are blind people who cannot get to know the wisdomful plan and Allah's plan before doing what they will do. (Kader-1, 23:42 min)

With the lines above, Gülen means that:

1. Some people can get to know Allah's plan, and the qadar.
2. Those who cannot get to know this plan are unlucky people.

The qadar is the divine plan of the Almighty Allah about everything that will happen until the Qiyamah. Nobody other than the Almighty Allah can know this plan; His knowledge encompasses everything; He is aware, whether concealed or open, of what is in the heavens and on Earth; and, He knows of what people say or hide in their hearts (Baqarah, 2:77; Tawba, 9:78; Nahl, 16:19, 23; Hujurat, 49:16, 18; Talaq, 65:12). The knowledge people have is limited. It is not possible for anybody, other than the prophets for whom the Almighty Allah provided knowledge, to know about events that will happen in the future (Jinn, 72:26-27). In this respect, presenting the qadar as a domain that people can know is contrary to the understanding of qadar according to Islam, and calling people unlucky and blind who cannot know about the qadar is unlucky by itself. In fact, the scholars of Islamic theology say that Allah has secrets about His creatures, and neither the close angels nor any prophet can know them without His permission. Moreover, claiming to be able to know about the qadar may lead to *hızlân* (Allah not providing help), *hirmân* (be deprived of the right path and all goodnesses) and *tuğyan* (transgressing by insisting on the sin), they aregue (Babarti, *Sharh al-Aqidah al-Tahawiyah*, p.84).

11. Chosen for a Great and Sacred Job (!)

Pretending that he knows the divine secrets and plans, Gülen takes it even further and presents himself as a great person chosen by Allah. While talking about modesty in many of his speeches, he no longer needs to talk about it here:

*Now that it is the right time, I would like to say something about modesty. There are people out there who are publicly accepted and who have reached sainthood. Sometimes some people may claim that those people have some certain characteristics that they notice. In that case, it is not right, for three reasons, for those people to object and say that “No, I don’t have those characteristics. I am far from them.” The first reason is that objecting like that causes them to feel doubtful about what they see. The second reason is that it would mean to disrespect those people. The third and the most important reason is that it would mean to disrespect Allah, and insult His blessing. **If Allah let some of the light from Himself break on and be reflected from someone towards others, then should not that person bend in two overwhelmed with the feelings of gratitude to the Lord for choosing that person for that great and noble job? In short, it is necessary to know when to be modest, and act accordingly. Otherwise, such mistimed and misplaced modesty may lead to insulting the blessings of Allah.*** (Gülen, *Fasıldan Fasıla 4*, Nil Yayınları, İzmir, 2009, p.108).

With the above lines, Gülen means that:

1. **Saints should not conceal, for the sake of modesty, certain characteristics of themselves bestowed upon them by Allah. If they conceal, it would mean to insult Allah’s blessing for them.**
2. **Allah lets His light break upon, and be reflected from those saints towards other people. This is a supreme and noble duty.**
3. **Gülen implicitly claims to be a saint.**

Gülen does not want karamah to be concealed whereas in Sufi tradition, karamah is suggested to be concealed, and revealing karamah is considered unfavourable act. His view is against the established common tradition regarding karamah in Sufism while it is essential that karamah remain secret. In fact, the ahl al-karamah, since the early periods, have not considered performing karamah important, and rather felt worried about it, and kept it secret (Ibn Haldun, *Shifa al-Sa’îl*, p.33, 50).

In his second assertion, Gülen actually uses the prism as a metaphor. Thus, the name of the book that he has printed in nine series is called **Prizma**. By its dictionary definition, a prism is the name of the substance that separates the light passing through it into different colours. Using that metaphor, Gülen means that he, like a prism breaks down the light, breaks down the information he receives from Allah beyond time and place into pieces that his followers can understand. As a matter of fact, he claims to be an intermediary between Allah and His servants. This is, however, only valid for the angel of revelation and the prophets. Calling it “a supreme and noble job” as he describes confirms his deviation.

12. If You Hurt Gülen, You Cannot Get Away from Going to Hell

Allegedly reflecting the information coming from Allah on his followers, Gülen threatens those who do not obey him with hell in the following lines by claiming that hurting him would mean to hurt Allah:

*... Although they have turned Turkey into a hell for me, and some of my friends, I have always considered Turkey as paradise. **There are, however, some people there who try to rule the country like a guardian of hell. I have not cursed them, although I wanted to, for the sake of my homeland. For the sake of my homeland, I have not cursed them as “may their houses be destroyed, their roofs be fall down on their heads, their ideologies be broken into pieces, Allah sink them into the ground”.** That is how much I am from there, how much I am a native. However, the foreigner-souled ones consider us differently. Why? Because it is suspicious where he is from. Remember this verse: **يَوْمَ تَبْلَى السَّرَائِرُ.** There will come a day when everything, concealed or open, will be disclosed clearly. We will see each other in the presence of Allah. **Maybe that day as a softhearted person I would say “My Lord! As long as you have not forgiven these cobras, I will not go to paradise”, but my request may not be accepted if Allah’s discretion weighs heavier. My being softhearted may not help that much. They should not be so sure about my help.** (15-Sesli*

Sohbetler-2\Banteli11-20 (Banteli) 20_02-Buyuk Ortadogu Projesi, 16.35-18.00 min)

In his speech, attention is drawn on the following points:

1. **His curse will certainly come true,**
2. **It is certain he will go to heaven,**
3. **He will be given the opportunity to save people from going to hell,**
4. **He uses a discourse of insults against senior statesmen through various names, likening, and nicknames.**

None of these assertions is valid in terms of the religion because whose curse will come true or not is known only by the Almighty Allah who is the replier of supplications. Stating firmly such assertions means to transgress the limits. Moreover, although Gülen tries to appear as someone trying hard not to curse others, many of his speeches including grave curses for people prove false his tolerant image he

has created. (For his curses look at <https://www.youtube.com/watch?v=4I0o2VA1qmY>; <https://www.youtube.com/watch?v=7o6mkl12ZmM>; https://www.youtube.com/watch?v=L_pbBHx0U Date Accessed: 19.07.2017 17:52)

It is only the owner of the Day of Judgement, Allah, who knows who will go to heaven or hell. Who will be given opportunity or not is known only by Allah as well. Therefore, making such firm assertions about these topics means to disrespect Allah. The Almighty Allah says in the Holy Qur'an, ***"Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people"*** (A'raf, 7:99). Moreover, the fact that even Muslims, who do good deeds to earn the approval of Allah, do not ever feel fearless despite their good deeds is the evidence of that nobody has any warranty regarding the situations in the Hereafter, as expressed in the Holy Qur'an, ***"We are surely fearful of a Day from our Lord, (a Day) of frowning and severity"*** (Insan, 76:10). This statement of Gülen is contradictory to the verse ***"So ascribe not purity to yourselves. He knows best him who fears Allah..."*** (Najm, 53:32-35).

Islam forbids calling people bad names with the following verse ***"And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith"*** (Hujurat, 49:11). Gülen, however, opposes this verse by referring to some people as guardians of hell, cobras, having suspicious ancestry in the passage above.

13. Spiritual Warning

It would be out of question for a submitted, loyal person to be left unattended who allegedly can interview with the Almighty Allah and His Blessed Messenger anytime, has secrets between Allah and himself, travels around the stars, and is greeted by angels. He would have to be corrected spiritually if he had to make any mistake (!) An example of the subject matter can be seen in the lines quoted from his speech at the Hisar Mosque in Izmir dated 24.03.1991:

*“Sometimes I have given you the benefit of the doubt, and eulogised you, but was **warned spiritually, and they mauled me, and said it was too much tenderness...**”* (Hisar-7 (Hey Gidi Günler), 20 min)

Being protected from sins is specific only to the prophets who are assigned to communicate the divine revelations to people. This is referred to as ‘ismah’. For the term of their prophethood, the prophets were protected against any kind of sin that might later cause deficiency in their duties. There have been made various assessments about many details regarding the nature of such protection and its coverage of the pre-prophethood period. It is stated in the Holy Qur’an that some kind warnings were made for prophets regarding their certain decisions and practices (Baqarah, 2:35-37; Hud, 11:45-47; Yusuf, 12:23-24; Qasas, 28:15; Anfal, 8:67-68; Abasa, 80:1-10), and this is referred to as ‘itâb (warning)’ (İsmet, DİA, XXIII, p.134-136). The fact that the organization’s leader relates a concept, used for prophets in the literature, directly to himself reflects on his assertion that he has a special connection with Allah.

Although it is accepted in principle according to the Ahl al-Sunnah faith that saints may perform karamah, one cannot claim to be a saint, nor is it possible to claim firmly that a person may be a saint (Bekir Topaloğlu, *Emâli Şerhi*, p.75-76). Prominent members of Sufism consider karamah to be a private secret that should be concealed (Ahmad ar-Rufai, *al-Burhan al-Muayyad*, transl. Ghodsizadah Qadri, p.24, 121). The organisation leader’s assertion is contrary both to the Ahl al-Sunnah faith and to the Sufi tradition, and is aimed to form a group of followers submitted to him and strengthen the connectedness of his existing followers to him.

14. Spiritual Warning by Means of a Mole Cricket

In his book titled **Gençlere Pirlanta Ölçüler 6**, Gülen tells about a strange event in which the spiritual warning has turned into a material warning:

When I was giving an example about the greatness of Allah by referring to the perfection of the excretion of an insect, a mole cricket appeared out of nowhere and circled over my head, and then stuck to my lips and closed my mouth. Out of fear, I caught the mole cricket with my hand, threw it away, and continued my speech about the example of an insect from where I left. However, the mole cricket came back a short while later, and locked my mouth again with its claws. A few moments later, I felt seriously worried about whether or not I have made anything to disrespect Allah. That moment I had shivers and figured out what mistake I had made. Right, even the examples should be suitable to the greatness of Allah while trying to express it. Therefore, this little animal came to me on a mission to stop me from continuing my speech about that example. All this took place so clearly that people around me understood it and felt shivers from fear. (Gülen, *Gençlere Pirlanta Ölçüler 6 Fasıldan Fasıla'dan*, Muştu Yayınları, 2011, p.34)

With these words, Gülen in a way creates an image that the works he does and the words he says are under spiritual supervision and control. Consequently, his followers start to think that they should seek wisdom in everything he says or does as someone who is allegedly under spiritual supervision. According to the Islamic faith, however, everybody can make a mistake, except for prophets.

Moreover, it is seen that the nature of the example he gives is contrary to certain dogmas. It is expressed in the Verse 26 of the Surah al-Baqarah that **“Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it”** (Baqarah, 2:26). Accordingly, when examples such as **“the inability of the statutes to create even a fly, if the fly steals something from their inability to resume it”** (Hajj, 22:73) and **“people trusting other beings than Allah are made to resemble to the spider who builds his web”** (‘Ankabut, 29:41) were expressed in certain verses, then the deniers started to say **“Is not the Lord of Muhammad ashamed to give examples in connection with mosquitoes and spiders?”** and therefore, the verse **“Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it”** (Baqarah, 2:26) was revealed (Nasafi, *Madariq al-Tanzil*, p.40). It is apparent that the organisation leader’s viewpoint in his anecdote (!) is similar to the

mentality of the deniers. Furthermore, an extraordinary focus on sensitivity is brought on this setting. According to the statements of the Islamic scholars, however, it is a reflection of haughtiness, undervaluing others, and self-admiration if people act in a certain way as to imply that they have more sensitivity towards religious matters (Imam Birgivi, at-*Tariqah al-Muhammadiyah*, p.544). Those traits listed above are considered among spiritual diseases in the heart. Accordingly, the situation that the organisation leader has caused our country to fall into is of such nature as may arise out of “an ill heart”.

B. CLAIMS ABOUT INTERVIEW WITH THE PROPHET (S.A.W)

.....

1. Interviewing with the Prophet in the Half-Asleep State and Speaking with Him Face to Face

In his speech dated 3 November 1978, Gülen put it in the following words that it was possible to interview and speak with the Prophet (s.a.w) face-to-face even after his death:

*There are many people who are honoured to be in the immediate presence, directly complimented, greet and be greeted back, sit and chat there; **Oh Lord, we found ourselves among those who could interview and speak with the Prophet. We found ourselves among those who could greet him and be greeted back by him.** (1978-11-03 Hac-3, 01:12:00 min onwards)*

In his book titled *Prizma 1*, Gülen includes the sahabah (the companions of the Prophet (s.a.w)), the awliya (the friends of Allah), and the muqarrabin (those close to Allah) after the Prophet (s.a.w), with whom he claims to have interviewed:

*Allah provides his blessings for us through dreams or through 'hypnagogia' thanks to some pure hearts, and allows us to meet and interview with, **primarily, our Prophet, and many from the sahabah, awliya, and muqarrabin.** (Gülen, *Prizma 1*, Zaman Gazetesi Yayınları, İstanbul, 1997, p.205).*

With the lines above, Gülen says to his followers that it is possible to interview and speak with the Prophet, sahabah, awliya, and muqarrabin, as the blessing from Allah, sometimes in a state of dream and some other times in half-asleep / half-awake state.

The Prophet (s.a.w) came to the world to live for a certain period of time, and pass away when his time is up, like all people. The Almighty Allah says in the Holy Qur'an in order to prepare the believers for that unavoidable reality, **"Indeed, you are to die, and indeed, they are to die"** (Zumar, 39:30), and **"Muhammad is no more than a Messenger. [Other] Messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful"** (Ali 'Imran, 3:144). Claiming, contrary to the statements in the Holy Qur'an above, that the Prophet (s.a.w) has not died, and he could come and walk among the jama'ah, and he gave a number of instructions is by itself against the Holy Qur'an.

Moreover, the fact that Abu Bakr (ra) said, **“Whoever worships Muhammad, let him know that Muhammad is dead. Whoever worships Allah, He is alive and immortal.”** (Bukhari, Janaiz, 3), after the Prophet walked to the Most Beloved, that is, passed away, for those who did not want to believe it to be true, is another example to confirm the statement above.

It is not possible for the Prophet (s.a.w) to be assimilated, incarnated, and interview and speak with people in this world after his death and burial. If it were possible to see the Prophet (s.a.w) in the half-asleep / half-awake state after his death, the sahabah would be the first to deserve seeing him for their friendship with the Prophet is to last until the qiyamah. Even so, none of the sahabah has ever claimed to see the Prophet in the half-asleep / half-awake state (Ibn Hajar, *Fath al-Bari*, XII, 385).

With such statements, and glorifying the Prophet and his sahabah, Gülen places himself in an extraordinary position, and attempts to intensify his followers' attachment to him.

2. Taking Orders from the Prophet

Putting the thought, in the minds of his followers, that he can interview with the Prophet both in his dreams and while awake, Gülen takes his assertion even further by claiming that it would be possible to take instructions and receive news from the Prophet, in his book titled *The Elixir of Immortality*:

A person may have received some instructions and news from the Prophet while interviewing with him in the body of somebody else. (Gülen, *Ölümsüzlük İksiri* (Kırık Testi, 7), Gazeteciler ve Yazarlar Vakfı, İstanbul, 2007, p.235).

In his speech at the Yeni Valide Mosque in Üsküdar on 3 February 1989, he continued to make similar assertions as follows:

If our generations knew Rasulullah, they would love him. Rasulullah will meet them every night in their dreams. He will guide them, 'do this in the morning', he would say. My friends, I know, he runs towards someone and tells him 'Tonight I saw the picture of pride of the world; he gave orders, told them to do so. (Görüntülü vaazlar-10, Üsküdar vaazları (Sonsuz Nur), Peygamberlerin Gönderiliş Gayeleri, 16:30 min).

In the quotes above, Gülen briefly means:

1. The Prophet can allegedly interview with people in the body of somebody else.
2. One can get information and receive different instructions directly from the Prophet at the present time as well.

Such an assertion is contradictory to the basic sources of knowledge in Islam such as reasoning, functional sensory organs, and authentic information. The Prophet (s.a.w) completed his mission in this world, and communicated, in full, the revelations he received. The claim that Gülen has allegedly taken instructions from the Prophet in his dream or in simulation is contradictory to the truth the Prophet expressed in his Farewell Sermon: ***"I leave you two things. If you hold them firmly, you will never deviate. These two things are the Book of Allah, and the Sunnah of His Messenger"*** (Malik, *Muwatta*, *Kader* 3; Hâkim, *Mustadrak*, I, 93).

Claims about the Messenger of Allah giving people instructions by appearing in their dreams are of subjective nature and not binding. If a person claims to have seen the Prophet (s.a.w) in his dream and taken some messages from him, this cannot be considered applicable for others, and there should be no obligation to act according to it. If what is asked in a dream to be done is against the religion, then doing it is certainly not permissible. Moreover, many of the dreams we have are subjective

images appearing, during the asleep state, in our spiritual and mental world that are caused by certain external factors.

The fact that Gülen seems to be putting into action and behaving according to what he sees in his dreams, and direct his followers accordingly has over time turned into a state in which Gülen controls his followers and gives them messages according to his dreams. In fact, he had his followers lead propaganda campaigns for his organisation on social media after saying he has received instructions from the Prophet in that regard. The organisation's members are thus directed to act in accordance with dreams that are not known whether to have been had or not. The kind of disasters this approach has recently caused our country to experience is clearly apparent.

3. The Prophet Is Listening to Gülen's Waaz

In his preach in Salihli on 17 August 1987, Gülen claimed, with the following words, that the Prophet (s.a.w) attended his preach:

*... I, relying on your sincerity, can easily Express one thing related to him if it does not disturb that Holy Spirit: **Maybe he is among you now, which entirely embarasses me, too, among your prayer rows. Even he is not listening to me; He is among you to walk inside his jama'ah, to caress the foreheads of young people who cry, to caress their heads, to put his hand on their backs, to say them, "Go ahead, my child!"*** (1979-08-17 Gönül Dünyamızdan-03-İmanla gelen değişim (Salihli), 1:09:00 min).

He used similar expressions in his preach at the Hisar Mosque in Izmir on 9 July 1979:

... I implicitly mentioned it in the beginning, and now let me clearly express it. We were coming to the masjid we prayed. The crowd was surging into the masjid, says the narrator. I was walking in there as well. As I was at the stairs of a place like mahfil (i.e. high platform in mosques), I was told that the Prophet honoured our jama'ah. He was approaching the mihrab, asked the imam of mosque to preach, the imam said, "O Messenger of Allah, how is it possible that I preach when you are here?" He allowed with kindness, and sat in front of the mihrab. The jama'ah exulted, someone was shouting from upstairs. الصلاة والسلام. الصلاة والسلام. that person, whose roses fell from his smile, turned around and looked at the one who said الصلاة والسلام عليك يا رسول الله. الصلاة والسلام عليك يا رسول الله. (Gönül Dünyamızdan-02 -Muhabbet fedailerinin özellikleri - Beraat Gecesi (Izmir-Hisar Camii), 57:33 min)

With the passage above, Gülen says in a way:

1. The Prophet is among the jama'ah, listening to Gülen's preach.
2. The Prophet caresses the foreheads of young people who are listening to him and says, "Go ahead, my child!"
3. The Prophet asks Gülen to preach.

With these statements not based on any source of information invalid in terms of religion, either Gülen talks out of his imaginary word or he produces lies in order to obtain an undisputable authority among his followers because the assertions that the Prophet (s.a.w) who passed away in 632 continued to live in this world, and

paid a visit to a certain group of people, and appeared to someone (Gülen) and gave him advice, and attended his preach cannot be proven true based on any authentic sources of Islamic knowledge. Subjective knowledge or expressions that cannot be proven true based on religious sources do not have any value. Among the Sahabah nor in the role model generations after them, it was not possible to see any expressions, implications, or signs, or the like of them, about the Prophet paying a visit to people, appreciating them and tapping on their heads and backs.

Moreover, saying, as a clear sign of not having true knowledge about the subject matter, ***“Maybe even to my surprise he may be among you in this moment”***, Gülen tries to motivate his followers, and present himself as a mysterious personality. Emphasizing that the Prophet allegedly even attends his preaches and speeches, Gülen does himself credit.

4. Having the Prophet Kiss His Forehead

Gülen goes even further to say that he had the Prophet kiss his forehead after previously saying that the Prophet attended his preach, according to his assertions during his speech on 6 October 1978:

*When I introduced myself to the Prophet, my expressions gained a different identity. I have never forgotten my dissension even if what I am saying in front of the jama'ah has another identity. **If I let Rasul al-Akram kiss my forehead in the name of my nafs (self), I did it on behalf of my nafs and on behalf of those who serve for the Qur'an and faith. I have never forgotten I am nothing better than my jama'ah, nothing better than the dog of al-Ashab al-Kahf... My Lord made me **the donkey of the Messiah, who will revive humanity with his breaths, I I will be honored with this and will hope getting into paradise because of this...***** (Hutbeler 1 (06.10.1978) Namaz 8, 16 min onwards)

With the quote above, Gülen briefly says:

1. **He is having the Prophet kiss his forehead on behalf of his members.**
2. **First, he qualifies himself as being the dog of al-Ashab al-Kahf in the jama'ah, and secondly, as being the Messiah's donkey.**

Glorifying himself by claiming that the Prophet kisses his forehead and showing false modesty by presenting himself as someone to rank even lower than a dog are among the most-frequently-used ways for him to influence his followers.

Another remarkable point in this speech is that Gülen describes himself as “the donkey of the Messiah”. With this assertion, he actually speaks to other communities that are outside of his *jama'ah* present there. The expression “the donkey of the Messiah” (the Bible, Zechariah 9:9) stated in the Bible is an important symbol in the Jewish religious literature. This symbol means that the radical Jews considering themselves to be around the final days of the world await the arrival of the Messiah, and those who serve from outside his coming are resembled to the donkey of the Messiah. Deliberately using this symbol in his speech, Apparently, Gülen tries to make himself and his organisation appear as “useful” for the power groups he serves by deliberately using that symbol in his speech.

5. Claim about the Prophet Holding Gülen's Hand and Making Him a Member of the Sahabah

In the previous quote, Gülen had the Prophet kiss his forehead, and here he predictably talks out of his dreams and claims that the Prophet allegedly made Gülen a member of his companions

People like us do not in reality see things like that but they can see in the dream. I saw that the Prophet held my hand. He walked me around Mina, Muzdalifah, and Arafat. He placed me among his companions. Then he took us all into the Kaaba. What beautiful things these are. I should find a different interpretation, another meaning about this. I wonder what it was supposed to mean that I go inside the Kaaba? Is it a silence from the point of view of the interpretation of dreams? Is it a fallback? Perhaps it is so. For example, in the hadiths, if approaching to the Kaaba means to go inside the Kaaba and interview with Allah, then it should mean I am supposed to fall into poverty, or I will get into trouble because those who are close to Allah are often hit by troubles. Let us suppose our Prophet complimented on me. Then I will fall into absolute poverty. I will be creeping. One should find another meaning, and not consider it as something specific for oneself. This is only one aspect of the issue. However, there is an exception at this point. If such situations are related to other people, and if other people tell about this to you as in they have seen something like that, or if you see such things about other people, then you should give them the benefit of the doubt. Allah knows best but maybe that person is a good one, or maybe he is invited to the good or considered a member of the good. If his nature is suitable to listen to such matters, then one should tell him about it all... (15-Sesli Sohbetler-2\Bamteli_11-20 (Bamteli) 14_01-Peygamberane tavir ve eneden kaçma - 03.15-05.00 min)

While in some of his written works and speeches Gülen says that he, while awake, sees the Prophet, and the Prophet comes to inspect his jama'ah, and speaks with him, and that he preaches pursuant to the Prophet's instruction that he has received in the half-asleep / half-awake state, here he says **"People like us do not in reality see things like that"**, thereby contradicting himself and exhibiting false modesty.

The fact that Gülen acts according to his dreams and guides those around him in that direction causes, firstly, his followers, and some naïve and uninformed people

to consider dreams as source of information, and attach too much importance to them. While in some of his writings Gülen says it is not possible to act according to dreams, it is apparent he or his followers use dreams as a religious reference. Here, too, in order to get his share, he exploits the religious values such as the Prophet, the Kaaba, the Sahabah, Mina, and Muzdalifah, using information, the authenticity of which cannot be objectively confirmed.

As has been emphasized several times in this study, the Holy Qur'an and the Sunnah of the Prophet Muhammad are the only sources of religious information, and legitimacy criteria in Islam. Therefore, as nobody other than the prophets is infallible, the validity of people's views and comments depend on their compliance with those two sources. The judgments of people, who try to establish authority over other people using karamah, dreams, inspirations, and other similar ways, about Islam, within the scientific limitations but not based on the fundamental sources of Islamic knowledge, have no validity or authenticity.

Another point to take into consideration here is the expression **“If this means to enter into the Kaaba and to interview with Allah”**. There are two heresies in that expression according to the Islamic faith:

1. Allah is as if inside the Kaaba.

2. Implication that it may be possible to interview with Allah.

Allah is far from being limited to time and place. Claiming that Allah is inside the Kaaba or any other place or building means to relate Him to a place, which according to Islam is associated with the mentality developed from mujassimah and mushabbihah. The same is relevant to the notion of having an interview or relationship with Allah. Islamic scholars have throughout history fought against such deviated thoughts. Similarly, no reference is made to time or place even in the narration of Isra and Mi'raj event (Abu al-Muin an-Nasafi, *Tabṣirat al-Adillah*, I, 551-552, 571; Ibn Abi al-Izz, *Sharh al-Aqidah at-Tahawiyiyah*, p.155; Ali el-Qari, *Sharh al-Fiqh al-Akbar*, p.185)

Moreover, Gülen's those expressions diametrically opposed to the Islamic faith indicate either his dream is a lie or the Satan plays with him. If the dream that Gülen tells is a lie, then it is a deception through telling a lie in the name of the Prophet. The Prophet (s.a.w) severely condemns sharing fabricated dreams, and threatens with hell those who lie using his name. If this dream is not a lie, then it means in this case that we are facing a person who has turned into a toy in the Satan's hand. The Prophet described the bad dreams opposed to the Islamic faith and religious provisions as **“the Satan playing with humans in their sleep”**, and strictly prohibited sharing such dreams with others, and refused requests for him to interpret such dreams (Muslim, Ru'ya, p.14-16).

6. The Prophet Is in Izmir

In his speech at the Hisar Mosque in Izmir dated 9 July 1979, Gülen claims the Prophet has been to Izmir many times:

...Day after day, our Prophet, the revered one, honours our mosques and asks about the news related to the future... I do not want to present this issue to you by making it look less objective and rather have nominative identity. Maybe for a hundred times, people with pure, enlightened and still hearts have heard in their sleep or while awoken, the Messenger of Allah saying, “I am going to Izmir, I will have a look at there.” People heard him saying, “They need me in Anatolia, I will visit there...” He comes to your mosques, he looks at the young people who put their faces on the prayer rugs, he checks your old people’s love and excitement, he checks if the jama’ah is ready or not... The Prophet, the revered one, looks at your situations, I do not have the power to judge in this meeting of friends, in this world, I will consider myself lucky if I can become one of these Kitmir... Believe in this that the Prophet of the universe comes to inspect us in this atmosphere and this servitude... (1979-07-09 Gonul Dunyamizdan-02- Muhabbet

fedailerinin ozellikleri - Beraat Gecesi (Izmir-Hisar Camii), 11.25 min)

In his speech in Yozgat on 29.06.1980, Gülen suggests that the purpose of that visit was an inspection:

...he is a brother of ours who works for the sake of Allah as an imam at a mosque. In the letter that he wrote to me, and he even told me about it verbally when he arrived, he said ‘I saw the Prophet of the Universe came to the place where I was. There were jewellery on my lap, I was so happy, I did not know what to do, it was full of light, we felt comfortable as if we were in paradise, and I said ‘Oh Rasulullah! You honoured us!’ He said, “I am inspecting the Earth. I am inspecting the new army that will revive the Ummah, the army of young people. I will go to Izmir after this place...” (1980-06-29 Gönül Dünyamizdan-06 - iman ve amel, 36: 45 min onwards)

In the passages above, the following are briefly claimed:

1. The Prophet has been to Izmir many times.
2. The Prophet regularly inspects his new army (!).

According to the assertion above, the Prophet allegedly appears in the dreams of many people or he becomes apparent for them while they are awake, visits Gülen’s jama’ah often, and checks whether the Prophet’s new army (!) has developed. For

this purpose, the Prophet allegedly inspects some regions of Anatolia, and Izmir that is the centre of the establishment of Gülen's movement. In doing so, Gülen creates an image that the actions of all members of his organisation are inspected specially by the Prophet, thereby preventing opposite views and establishing absolute submission culture.

Those assertions that the fundamental Islamic articles would never approve are not reasonable as well. According to Islamic scholars, it damages one's faith to claim it might be possible for anybody, including the Prophet, to continue to decide over things and to be apparent on Earth even after death (Ibn Nujaym, *al-Bahr ar-Raiq* V, 134; Saihzada Damad, *Majma al-Anhur*, I, 691).

7. The Prophet Is Presented as the Gülen's Jama'ah's Inspector

Gülen provides the following information as though it were a religious fact in his speech at a rural area in Menemen, Izmir, on 4 October 1977:

*You can absolutely believe this that all achievements and all victories for the benefit of Islam are directly **under the inspection of our Prophet...*** (17-Sesli Sohbetler-4 /Bamteli_31-40 (Kendi değerlerimiz) / 1977-04-10_

Mesuliyet Duygusu - Kir sohbeti (Menemen-Izmir); 42.33 min onwards)

The information above becomes allegedly tangible approximately two years later in Gülen's preach on 6 April 1979, and the Prophet allegedly goes to inspect the Gülen movement that 'emerged for the benefit of Islam':

*...the Prophet tells he checks the lines in the mosque every day, commands to align yourselves to the right, he is with you in the mosque, he is with you on your musalla³, he is with you where you learn, he is with the venerated and your enlightenment house he is with you, he is with the venerated and disparaged people, he is with the followers and people, he is with the days to come, he is with the days when the truth will prevail, he is with the days when superstition will disappear with the truth. Reverend Muslims, **we are honoured with Allah's grace and blessing.** We came belatedly, and appeared to be unlucky, but reached the level of the lucky ones. We as different from others joined those whose heads are caressed, leaving behind some others.* (Sesli Vaazlar 7, 1979.04.06, İktisadi Mülahazalar-7, 1:32:00 min)

Probably because of the significance of the subject (!), Gülen turns the same assertion into a much more tangible one in his speech at the Izmir Hisar Mosque approximately three months later (9 July 1979):

...He entered our mosque, Oh Lord! Oh Lord, You know, he inspected us. He told us to align to the right, oh Lord... (1979-07-

09 Gönül Dünyamızdan-02 - Muhabbet fedailerinin özellikleri - Beraat Gecesi (Izmir-Hisar Mosque),

1:13:20 min)

³ Area within a mosque courtyard or garden where funeral services are performed.

Another speech of his in Yozgat one year later (29 June 1980) has a richer scenario:

*...Then a brother of ours sees after a short time, one or two months: **“He, the blessed Prophet, came to inspect a charitable foundation. Everybody rushed there and around for building that foundation, one that will satisfy everybody. Those clean-handed people working for building that foundation should remember that the Prophet puts his hand on their hands, and applaud all such foundations.”** According to the second observation: **I swear by Allah that I have seen, the Prophet (s.a.w) like the ruler of the universe went and honoured there, and then a building like a mosque appeared, and he came before the minbar and sat down, and there were people there to work, and requested him to deliver a preach. Oh, Rasulullah! I would be ashamed to deliver a speech while you are here. There someone raised his head and said “assalatu wassalamu alaika ya Rasulullah”, and then the Prophet smiled, and gave and presented good news with a smiling face. We understand from this that: Allah has given our youth speed again on earth, he has given us an assurance, and the Prophet is spiritually among our lines in order to inspect his new pure and chaste army that will appear around the end of the world. Let us hold our hearts on the right path, let us hold our souls heading for this praiseworthy sultan (the Prophet), and let us know that he is the observer of all the conditions we are in... He is among us with his blessed soul, his perispirit, his doppelganger, and he observes all the conditions we are in... The Prophet (s.a.w) is once again inspecting a jama’ah of Allah. This all is a sign that we are back on the way to exist and restart. This all is a sign that the future will be very different. This all is a sign that social geography in the world will change later. However, this all depends on a number of preconditions to take place... Those who support Allah should do what they are required to do.** (1980-06-29 Gönül Dünyamızdan-06 - iman ve amel, 37: 30 min onwards)*

He repeats his assertion in his speech at the Pendik Çarşı Mosque on 31 March 1991:

According to observations by many (ahl al-kashf) through practices of kashf, the Prophet Muhammad's soul is among this kind of jama'ah regardless of where it may be. Allow us to do such works that when he comes to inspect, he can see everything perfectly in order and as complete, and so his centuries-old cry and moan can decrease... (Pendik-5 Kutsilerin Ufku, 01:58:29 min onwards)

The following points stand out in the quotes above:

- 1. The Prophet inspects Gülen's organization time after time.**
- 2. The Prophet is together with those who build the foundations of Gülen's organization.**
- 3. The Prophet has a new and decent army composed of Gülen's followers.**

Such affirmation, which is a product of clear delusion, means that Gülen clearly exploits the Prophet for his own ignominious purposes. Such kinds of assertions are reflections of occult/esoteric expressions, and it is not possible to accept them. Most of the time they are baseless perceptions such as seeing and hearing things that do not actually exist, e.g. hallucination. Not conforming to the religious truths and not based on the fundamental sources of religious information, such affirmation has no value according to Islam.

Moreover, to present the Prophet as the inspector of his organisation, to describe him as giving the order of "dress right, dress" and as helping in the construction of schools means to make him appear as ordinary. Gülen, however, does not avoid such efforts to make the Prophet appear as ordinary, in an attempt to motivate his organisation for his ignominious purposes and increase 'himmət (favour)' that he uses as an active means to exploit people financially.

Another important point here to be underlined is the fact that Gülen can internalize the faith-related principles of other religions and slyly plant them in the minds of Muslims. Indeed, it is claimed, in the long passage above, that the Prophet is alive with his "double" and lives among us and closely sees our conditions. The belief that soul exists with its double in the world is derived from the Zoroastrianism. In Islam, however, such belief has never been accepted.

8. Do Not Make Me Say the Things That You Did Not Tell the Prophet

Gülen, in his speech in Manisa on 17 October 1974, says:

The Prophet used to say, when his faith reached the highest degree, due to the responsibility loaded on him “I wish I were a tree instead of a human. I wish I were a quantity of grass that animals fed on, instead of a human. I wish I were a bird at the top of that tree, instead of a human. Then, I wish people ate me and I took my place inside their body and they defecated me...” (17-10-1974,

Manisa, Sesli Vaazlar-12, işiğa doğru 02, between 42:57 and 43:20 min)

Gülen, in the following quote, slanders the Prophet by making him appear as though he speaks about Gülen’s organisation:

I would like to tell you, as a sort of spiritual confirmation that we are on the right path, that as we walk on this path, I have so far seen the Prophet hundreds of times, maybe thousands of times, sometimes in a dream and some other times in half-awake/half-asleep, and received good news from him... “Fear not! We are behind you. I am supporting you in this service.” (Gülen, Mefkûre

Yolculuğu (Kırık Testi 13), Nil Yayınları, İstanbul, 2014, p.170)

It is a grave sin for people to fall into a fit state to go to hell if they, intentionally or unintentionally, fabricate hadith as if from the Prophet himself and slander him. Indeed, the Prophet says: **“Whoever attributes to me lies, prepares his place in hell”** (Bukhari, *‘Ilm*, 38). The fatwa by Ibn Hajar al-Haythami that **“The preacher giving place to the false narrations in the sermon he gives, will be punished by ta’zir punishment”**⁴ (Ibn Hajar al-Haythami, *al-Fatawa al-Hadithiyyah*, p.43) is important to draw attention to this point.

The fact that Gülen dares to attribute his dirty assertion **“I wish people ate me and I took my place inside their body and they defecated me”** to the Prophet clearly shows the degree of the false sincerity related to his respect and love for the Prophet.

Moreover, the fact that Gülen says, **“Fear not! We are behind you. I am supporting you in this service”**, as if uttered by the Prophet, in an attempt to motivate his followers is no different from those who in the past fabricated hadiths in order to support their groups.

⁴ To prohibit, to defend. Means the punishments determined and applied freely by the Islamic State, according to Islamic justice, for faults whose punishment limits have not been specified in the verses and hadiths.

C. CLAIMS ABOUT INTERVIEW WITH ANGELS

1. *Gülen's Claim about Interviewing with Angels*

It is allegedly a routine event for Gülen to interview with angels and jinns as he is always in contact with Allah and the Prophet allegedly. It has become commonplace not only for himself but also for his followers. The following are the clearest examples of the situation above:

It would not be a lie if I told you that I interview with a jinn every day. There must be about a thousand people among you to do that. It would not be a lie if I told you there are many people to interview with angels. Such is only natural in a jama'ah of believers. One would not be telling untruths if said to have met with the Prophet's (s.a.w) soul... (Giriş, Tebliğde Gaye ve Metot, 04:50 min)

Gülen goes even further to claim that angels can also become apparent for the Christians, in his speech titled 'World of Angels' on 3 March 1978:

*...Some of us speak with them in their hearts; they become apparent in the eyes of some of us. Sometimes souls become apparent, and sometimes jinns become apparent. Science can explain these sometimes incorrectly... **Angels become apparent even for the Christians.** Those saintly and honourable people can interview with them. This matter that has reached the level of rumour...* (02 Sesli Vaazlar-1/Melekut Alemi/1978-03-03_Melekut Alemi-01.mp3, 30:20 min)

Angels are creatures made of light that are different from humans and jinns in terms of creation, and cannot be perceived by senses, and one cannot know anything about them unless Allah or His Prophet informs about them. It cannot be presented as an ordinary event as angels appearing in human figure would be extraordinary because they are by nature rather invisible created beings than visible ones. Presenting angels as interviewing with humans, an extraordinary phenomenon in and of itself, is not only contradictory to the faith principles but also makes exploitation possible. Moreover, the verse that lets us know about the angel appearing for Maryam in human figure **"We sent to him Our Angel, and he represented himself to him as a well-proportioned man"** (Maryam, 19:17), and the hadith about the Jibreel where the Jibreel goes to the Prophet in human figure and asks him a number of questions (Muslim, Iman, 1) show that such interviews are of extraordinary nature. The fact that while it is stated in the Holy Qur'an that angels descend to the earth in masses on *Laylat al-Qadr* (the

Night of Decree), there is made no reference as to angels interviewing and speaking with humans, is an indication of the exceptional-nature of this situation. (Qadr, 97:4)

It is understood that Gülen makes such assertions about interviewing with angels and jinns to capture his followers' mind and control their will. Deliberately spreading the rumour, firstly Gülen himself and many members of his organisation, about interviewing with angels is used as a means to motivate the members of the organisation and to recruit new members therein. Moreover, it is understood from the above assertions that interviewing with angels and jinns is presented as an ordinary event for Gülen. Hence, his followers are made to believe that they follow a leader who can always interview with angels and jinns, and even knows about the alleged extraordinary events his followers experience and their secret states.

2. Instruction to Angels regarding His Jama'ah: "I Told the Angel on the Left to Hold Its Tongue"

Already claiming to directly interview with angels, Gülen goes as far as to dare to say he gives instructions to them:

I have always nurtured positive feelings towards you, I closed my left eye while recording you, looking at your accounts, evaluating your situations. I put my hand on the left side of the notebook, I told the angel on the left to hold his tongue and always tried to operate the right. I looked by the right, saw by the right, tried to see as the right and searched everything on the right side of the notebook... (Ümit ve Korku 1, 08:39-09:07 min)

It is understood from the assertions in the passage above that:

1. He sees the book of actions of his followers, and he even records and evaluates them.
2. He gives instructions to the angel whose responsibility is to record sins.
3. He, as someone who is able to do those things, places himself at a very high position from the viewpoint of his jama'ah.

Making such kind of assertions, above all, is a clear exploitation of one of the fundamentals of the Islamic faith - faith in angels. Presenting himself as someone who gives instructions to *Kiraman Katibin* angels by saying "**I told the angel on the left to hold its tongue**" is an obvious figment of his imagination because such an affirmation is in clear contradiction of the verses "**And indeed, [appointed] over you are keepers, Noble and recording; They know whatever you do**" (Infitar, 82:10-12), and "**And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one**" (Kahf, 18:49).

Angels, according to the Holy Qur'an, are not able to do anything unless instructed by Allah to do so. Indeed, it is stated in the verse "**O believers!, 'save yourselves and your family members from the Fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not the Commands of Allah and do what they recommended**" (Tahrim, 66:6). Moreover, the Prophet Abraham discussed with the angels sent by Allah to destroy the Lot Tribe but the

angels said to him that it was not right to discuss with them and they had no other option than execute the order given to them (Hud, 11:74-76). Hence, it is not possible for any human being to deter angels from performing their duties since even the prophets were not able to prevent them from executing the orders from Allah. Such an assertion is nothing but a mere baseless allegation.

D. CLAIMS ABOUT INTERVIEW WITH PROMINENT FIGURES OF ISLAM IN THE PAST

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1. “The Greats Are Honouring Our Jama’ah”

Gülen, in his various speeches, claims that he and many members from his organisation interview, in dream and even in half-asleep/half-awake state, not only with our Prophet but also with the prominent figures from the sahabah and those following the sahabah, and that they often visit his organisation, and support its activities. The following are some passages extracted from his such speeches:

Gülen, in his speech at the İzmir Şadırvan Mosque on 25 March 1990, says:

The greats, the hallmarks of ages whose words being always listened to, showed up among us out of nowhere... The existences of the deceased ones manifest themselves not only in dream but also in reality as Allah’s gift in a spiritual way... There are thousands of witnesses of this situation even if the materialists do not accept it. There are also observations experienced in half-asleep/half-awake state. Stamping their beautiful names like a signature on centuries, those great people who will continue to exist for future generations honour our jama’ah... The leading person in this visit “We came here because we were going to meet with the Prophet but we see he is not here... Why is not he here?” Someone from the jama’ah replies, “Our Prophet went to help his ummah out of hell”... Then, the greats leave from there for hell that is located on the slopes of heaven...A voice is heard, “your light will even extinguish the fire of hell”. (İman ve Aksiyon 2, 30:00-35:00 min)

2. Hasan al-Basri, Imam al-Adham Abu Hanifa and Mawlana Jalaluddin Rumi Draw a Project to Build a University (!)

The names of some of those are stated in the following quote who Gülen vaguely mentioned as ‘the greats’ in the previous quote:

*“...Let me share with you an observation I have had. I would not think of sharing these kinds of things from the pulpit of a mosque but I could not have concealed the compliments of the heavens and the Prophet for you. Kitmir⁵ is far from service unless forced to do so... I will tell you about what happened after being forced like that: Some of my friends bought a plot of land to have a school or university built on it and asked me to go see that land with them...It was a scrubby and rock-strewn land. Some people were sitting in these bushes. They were luminous people. They decided to go and sit with them. We went to their side, I asked for permission. I asked, “Who are you?” **Their spokesman was Hasan al-Basri, who is the master of tabi’in. Al-Numan b. Thabit Abu Hanifa was there. Jalaladdin Rumi was also there.** The great people of different eras gathered and they were setting up, in the spiritual world, the sketch of the university that you will construct... When I saw these important imams, I am especially presenting this issue to your attention. In order to fully give your servitude framework, the framework of your state in the new resurrection, the gathering of this committee on a line that stretches from Hasan al-Basri to Mawlana is very important for you. **When I took courage I asked, another time. The observer... asks them: “I wonder how our service is?” The spokesman Hasan al-Basri says –may time be all ears and listens–: “Your service is no different than the service of sahaba...”** The observer says that there was a white notebook in their hands, there were the names of the people of service written in it, and on the top of the list there was the name of a person who engraved his name as a signature at the era and*

⁵ Kitmir is the name of the dog in the story of Seven Sleepers event. Gülen refers to himself as a dog here.

who made an epoch of thought... There was even the name of the hodja from Samsun. Mehmed Ali hodja from Samsun... I wondered whether my name was on the list. They did not show all the names. For there were those whose names were erased, there were cross signs on the names... I wanted to know the erased names. They did not show me... (İman ve Aksiyon 1,

28:47 min onwards)

3. Ali the Fourth Caliph and Abdul-Qadir Gilani Are among the Jama'ah

Gülen claims in his speech in Pendik on 9 April 1989 that new people attend his jama'ah:

*Maybe right now you are stuffed in this place so much so that a needle would not fall on the ground if dropped. A soul, however, is not limited to the material space. Maybe **many friends of Allah, pious ones, and Sufis from Abdul-Qadir Gilani to Ali the Fourth Caliph are among people full of light like you here in this mosque. Maybe they also want to benefit from the blessings Allah will bestow upon you. Maybe they are here to increase your spiritual strength. Maybe they are here to witness you. Maybe they are here as intermediaries for you. Maybe they are here to deliver your supplications to Allah .Maybe they are begging Allah for you. Those of you capable of kashf and unveiling the unseen (ahl al-kashf) are able to observe this all. All I can do is let you know about this all.*** (Pendik-1 (Kendimizi Sorgulama), 10:21 min)

4. Our Mother Aisha Is among Gülen's Jama'ah of Women

In his speech at the Süleymaniye Mosque on 15 April 1990, Gülen does not forget to motivate the woman members of his organisation. In this framework, after he talks about our mother Aisha, he refers to her as:

***...may our mother forgive me, maybe she is here, together
with our sisters.***

(Süleymaniye-04-Nefse Karşı Büyük Kavga, 15.04.1990.divx; 1:23:00 min
onwards)

According to the Islamic faith, after death, one's disposition and obligation regarding the world is ended, and there is left no possibility or probability to return to the world because this world is for trial, and the life after death is for giving account. Hence, it is out of question for the deceased people, regardless of their rank according to Allah, to return to the world, wander about the living people, and decide over them. Indeed, in the Holy Qur'an, Allah says, ***"That is a nation which has passed on. They will have the consequence of what they have earned, and you will have what you have earned. And you will not be asked about what they used to do"*** (Baqarah, 2:141). No example or reliable information is available about the deceased members of the sahabah, those who have seen the sahabah, and mujtahid imams returning to the world, joining the living people, and making decisions about them. Faqihs⁶, on the contrary, say that having a belief that the souls of the deceased people, regardless of their rank according to Allah, can be present among the living people and make decisions about them may damage one's faith (Ibn Nujaym, *al-Bahr ar-Raiq*, II, 321; V, 134; Syaikh Zadah, *Majma al-Anhur*, I, 691).

It is seen when the contexts of the assertions above are taken into consideration that Gülen, in an attempt to persuade certain people who might make great financial contributions to his organisation, tries to create a strong psychological atmosphere by saying that the great Islamic figures of the past are among his jama'ah and support its activities. Unsurprisingly, Gülen claims that our mother Aisha is among his woman followers while Ali the Fourth Caliph, Hasan of Basra, Imam al-Adham Abu Hanifa, Mawlana Rumi, and Abdul-Qadr Gilani are among his man followers, and express their satisfaction about the plots of land to be donated to his organisation, and contribute to other projects. It is therefore understood that Gülen deliberately uses those names in order to exploit their respectability in the eyes of our society.

⁶ Islamic jurists.

E. CLAIMS ABOUT KNOWING THE GHAIB⁷

1. Relying on Mediums and Soothsayers

In a speech he made on 10.03.1978, Gülen claims that things whose mediums inform are the result of the spiritual progress and that are sure informations obtained by the senses:

*The world has famous mediums. One of them is Esther Robinson. When mediums close their eyes, they give you news about the unseen nature... Here I confess without hesitation as one of the witnesses of the subject matter that **what a medium says is definitely present there at the time of soothsaying. This is not about informing about the ghaib, but rather an observation of a clear thing.** However, a medium matures with the clearance and separation of the soul from the body. A mature soul provides you with undisputable judgments. It lives in different dimensions outside the world. The karamah of a friend of Allah or the mujizah of a prophet can be explained thereby. They are proofs of the case of a prophet and that of a friend of Allah. This, however, is used to prove the progress of someone on this subject who is spiritually advanced. These kinds of things are used to prove the mujizah of a prophet, the karamah of a friend of Allah, and the progress of someone who is spiritually advanced.* (02 Sesli Vaazlar-1/Melekut

Alemi/1978-03-10_Melekut Alemi-02.mp3, 29:15 min onwards).

Gülen voiced similar assertions in a speech on 17 March 1978 as follows:

There is a worldwide known American named Davis/Davsin. He divines the future by learning from jinns and demons in the same way as the soothsayers in the past used to. For instance, as newspapers write, he foretells which day, which moment, and how Kennedy will die. He warns you certainly not to go out on a specific day. He delivers news about what will happen, and he is still alive today. He warns you certainly not to go to a specific place. I feel a very terrible thing. There is smoke over your head. They will get you in trouble, he says to Kennedy. Only after the

⁷ The unknown, hidden, unseen.

newspapers write about it, the world sees that his words were true. He is a worldwide medium. He says what will happen on a specific date, for instance he says the US dollar will be at this exchange rate on this date. He cannot know about these all without going, in trance, beyond the dimensions of our world. (02 Sesli Vaazlar-1/Melekut Alemi/1978-03-17_Melekut Alemi-03.mp3, 31:48 min onwards).

In the passages above, the following points stand out:

- 1. What mediums foretell is definitive, and obtained by means of observation.**
- 2. Mediumship is an indication of spiritual advancement and humans' change of dimension.**
- 3. Gülen legitimises soothsaying and mediumship.**

Soothsaying in the sense of foretelling the future is strongly prohibited in Islam. Mediumship can be considered a kind of soothsaying as well. It is stated in the Qur'an that the knowledge of ghaib can only be had by Allah, and that jinns do not have the knowledge of ghaib but they deceive one another using cunning words. Moreover, it is stressed in several verses in the Holy Qur'an that the sources of information that soothsayers use are not reliable (Saba, 34:14; An'am, 6:112). The Prophet also informed that a person consulting to soothsayers for information means to deny the revelations and cannot go to heaven (Muslim, *Salam*, 125; Abu Dawud, *Tib*, 21; Ahmad ibn Hanbal, *Musnad*, III, 14). On another occasion when people told the Prophet (s.a.w) about soothsayers claiming to give them news about the ghaib and those news turning out to be true, the Prophet expressed that such news carried no value, and that such was possible through jinns listening to people and mixing one true information among a hundred false information (Bukhari, *Tib*, 46; Tahwid, 57; Muslim, *Salam*, 122-123). Gülen's expressions legitimising mediumship, which is a branch of soothsaying, despite the clear explanations above, can in no way be approved with reference to the fundamental sources of Islamic knowledge.

2. Claim about Pinpointing the Date and Time of Each and Every Laylat al-Qadr

Gülen's following assertions from his book titled **Sohbet-i Canan** about **Laylat al-Qadr**, the date and time of which Allah Almighty keeps secret due to His wisdom, are just another example of his groundless claims to have knowledge about the ghaib:

...a person who is restricted by the concept of time can see yesterday, the day before yesterday or the occasions of Laylat al-Qadr a few years ago together with all the occasions of Laylat al-Qadr to come in the future. (Gülen, *Sohbet-i Cānan*, Nil Yayınları, İstanbul, 2013, p.21).

It is certain that the Laylat al-Qadr is in the month of Ramadan. However, there are different opinions about which day of the month of Ramadan it is. While it is widely accepted that the Laylat al-Qadr is on the 27th night of Ramadan (Muslim, *Salat al-Musafirin* 179-180), there are also opinions that one should look for the Laylat al-Qadr on the nights of the last ten odd-numbered days (Bukhari, *Laylat al-Qadr* 3; Muslim, *Siyam*, 207) or on the last seven nights (Muslim, *Siyam*, 205-206) of Ramadan. The exact date and time of the Laylat al-Qadr is kept secret regardless. One of the most important reasons that the exact date and time of the Laylat al-Qadr is kept secret is to motivate Muslims to consider every night of Ramadan as if it is the Laylat al-Qadr. Nevertheless, Gülen's expression about some people, who are allegedly not restricted by the concept of time, being able to know the exact date and time of all the past and future occasions of Laylat al-Qadr, is nothing but a claim that he has the knowledge about the ghaib. If the exact date and time of the Laylat al-Qadr were to be made known for people, the first person to acquire such knowledge would definitely be our Prophet (s.a.w). However, the Prophet (s.a.w) clearly expressed to have no knowledge thereon (Bukhari, *I'tiqaf*, 1). It is clear that the claim about knowing the exact date and time of the Laylat al-Qadr despite the fact that even the Prophet could not provide any information about it at the time is groundless.

3. “Do Not Ask Me about Who Witnesses All That”

Gülen in his speech on 26 May 1978 says:

...Some people witness that the Satan is yowling loudly. Do not ask me who they are... (Fizik Ötesi Hayat 3, 13:44 min onwards)

...The feet of the matter are not on solid ground as ahl al-kashf observe, Allah has provided these tableaux for the vantage point of the world and humans, and those who could observe therefrom has already gained confidence, and seen who has what inside and what will happen later ... (Fizik Ötesi Hayat 3, 16 min onwards)

With reference to the quotes above, Gülen in his typically and indefinitely makes two curiosity-arousing points:

1. By saying, “**the Satan is yowling loudly**”, Gülen means that someone observes it, and requests no question be asked to him about who observes it.
2. He suggests that someone may know about what will happen to whom.

Gülen apparently knows who observes the cases in the two points made above. He places himself at a very high position among his followers in any case regardless of claiming to know who the observers mentioned above are or claiming to be the observer himself. However, only the Almighty Allah who knows about what will happen to people because such knowledge is related to the ghaib. Indeed, it is stated in the Holy Qur’an, “**None in the heavens and earth knows the unseen except Allah**” (Naml, 27:65). Hence, Gülen’s assertion about knowing what will happen at the end is false.

Gülen hypnotizes his followers, with such assertions above, by creating an image for himself as a great (!) person who knows what will happen in the future, is aware of the Satan’s acts. Only naturally then, his followers follow the words of such a great person like himself without even questioning.

4. **Gülen Learns at Mount Arafat Whose Worship of Hajj Is Accepted**

Below are presented the transcriptions from two voice records extracted from Gülen's speeches delivered on two different dates as example of his assertions about having the knowledge of the ghaib that is no way acceptable with reference to the Islamic faith:

In his speech on 20 October 1978 about hajj, Gülen says:

This year I have made a pilgrimage. Two persons in green clothes descended from the sky and began to talk with each other while I was sleeping at Mount Arafat. I eavesdropped on their talk. That moment I heard one of them asked, "How many people are here for pilgrimage this year?" The other replied that 600 thousand people were there. Then he asked, "What is the number of those people whose worship of pilgrimage Allah has accepted?" The other replied, "Allah has accepted that of only 6 people..." (Sesli

Vaazlar 5, Hac-1 mp3, 1978-10-20, 49:50 min onwards)

In his speech at the İzmir Hisar Mosque on 26 May 1991, Gülen made similar points in the following words:

"...This year's pilgrimage was probably not accepted. There were two or three persons among them. Wonderful ones that are hidden on earth. Two or three humble persons before whom the worlds bow. For their sake, Allah has not ignored others and accepted all of their worship..." (Görüntülü Vaazlar-2, 26.05.1991, Hisar-9 (İslam'da

Anne ve Baba Hakkı), 27.00 – 31.00 min)

Regarding the worship of pilgrimage, which is obligatory for those Muslims who have the power to do so, it is nothing but a clear delusion to assert, based on a dream, that the worship of pilgrimage of hundreds of thousands of people is not accepted by Allah because it is only the Almighty Allah who does or does not accept it. These assertions mean that Gülen, too, has the knowledge about a subject that only Allah knows and has authority over. The knowledge about whose worship is accepted or not is that of the ghaib, which can be had by Allah only. The mother of believers, Aisha, expressly said that even the Prophet (s.a.w) did definitely not have such knowledge (Bukhari, Tawhid, 4).

The delusions above also mean to ignore the emotions of millions of muslims who try to afford a journey like pilgrimage, and consider it one of the most meaningful and

sacred duty of their life to visit the Haramain al-Sharafain, circumambulate (tawaf) the Kaaba, and stay to pray at Mount Arafat. Claiming that the intention and worship of millions of Muslims who made a pilgrimage that year is flawed and the worship of none except a few is accepted does not conform to the good news from the Prophet (s.a.w): **“I have asked Allah, the Most High, that my ummah should not gather on depravity, He has done me favor with it”** (Abu Dawud, Fitān, 8) and **“My ummah does not gather on depravity”** (Ibn Majah, Fitān, 8).

Above all, with his assertions above, Gülen actually tries to impose that he is in a preterhuman position by implying that he has the knowledge and authority that is specific to the Almighty Allah only.

5. Claim about Seeing What Is on Lawh al-Mahfudh

In the following quotes from Gülen's two books, he says about 'Lawh al-Mahfudh':

It emerges as the latifa al-rabbaniya in human finding a door opening to the world of ghaib, and watching through that open door the events that are about to take place, and seeing one of the manifestations from the lawh al-mahfudh or one of the examples of the recordings of the qadar. (Gülen, Ölümsüzlük İksiri (Kırk Testi, 7), Gazeteciler ve Yazarlar Vakfı, İstanbul, 2007, p.229)

Every friend of Allah, who is able to observe the truth on the lawh al-mahfudh and whose observation is able to cover it, can see and examine the Qur'an in its entirety there. (Gülen, Kur'an'dan İdrake Yansıyanlar, Nil Yayınları, İstanbul, 2013, p.398)

In the passages above, the following two points are made:

1. It is possible for some people to have knowledge of the Lawh al-Mahfudh and qadar.
2. Some people can have knowledge of the ghaib.

The Lawh al-Mahfudh is a concept related to the ghaib and it is not possible to have proper knowledge about it. Islamic scholars are of the opinion that the Lawh al-Mahfudh is a book written divinely that contain the natural and social laws of Allah. In the Holy Qur'an, the Lawh al-Mahfudh is referred to as 'kitab (the book)' (An'am, 6:38; Qaf, 50:4), 'kitab al-mubin (the clear book)' (Yunus, 10:61; Saba, 34:3), 'kitab al-maknun (the hidden book)' (Waqi'ah, 56:78), 'kitab al-mastur (the written book)' (Isra, 17:58; Ahzab, 33:6), and 'umm al-kutub (the mother of books)' (Ra'd, 13:39; Zukhruf, 43:4). These terms in the Qur'an refer to the Lawh al-Mahfudh, according to mufasssirs (Ibn al-Jawzi, V, 450; VI, 189, 481; Fakhr al-Din al-Razi, XXIX, 237). All existences and events in the universe are recorded in that book as understood from the general nature of the related verses. Whatever there is, whether big or small, in the heavens and on earth, the appointed time of death of people, and all of the troubles that individuals and nations will encounter are within Allah's knowledge and recorded on the Lawh al-Mahfudh. (Lawh al-Mahfudh, DİA, XXVII, 151)

It can be understood from all these that the Lawh al-Mahfudh contains details about the ghaib that is known only by the person of Allah. Therefore, to consider the Lawh al-Mahfudh as a book that can be obtained means that for certain people the absolute information about the ghaib is accessible, which does not have any religious basis because it is stated in the verse that **"With Him is the Mother of the Book."** (Ra'd, 13:39)

6. **Gülen Has Unrestricted Knowledge about the Ghaib, and Can Know the Absolute Ghaib**

Claiming that he can acquire the information recorded on the Lawh al-Mahfudh as seen above, Gülen also suggests that he can know the absolute ghaib by removing the limitations on acquiring it:

People who have deepened their relationships with Allah can be informed of the ghaib world without limitation, and can easily meet angels, jinns, Messiah and Khidr. (Gülen, *Asrın Getirdiği Tereddütler 2*, Nil Yayınları, İstanbul, 2008 p.181)

Now you can reach a certain point passing these levels. You can reach the states of fanafillah, baqabillah, ma'allah, and observe the wahdat ash-shuhud. It may occur to you to have knowledge about the absolute ghaib and the truth of truths... (Gülen, *Yaşam İdeali*, Nil Yayınları, İzmir, 2012, p.57)

With these expressions, Gülen claims that people who firmly maintain their connection and relationship with Allah may acquire information about the world of ghaib and can easily interview with angels, jinns, and even the Messiah and Khidr. In his another work, Gülen says that a person preventing himself from looking at what is forbidden may be rewarded with the important gift of **seeing the Almighty Allah** and such gift of seeing Him can be **in the hereafter or in this world as well.** (Gülen, *Yol Mülâhazaları* Nil Yayınları, İzmir, 2008, p.80)

It is not possible to accept Gülen's words about people acquiring information about the ghaib without any restriction who have deep relations with Allah. This view is contradictory to the principles taught us through our holy book the Qur'an. Our Supreme Lord informs us in the verses that He is the only one to know the ghaib (Hashr, 59:22; Saba, 34:48), that the keys to the ghaib are by His side (An'am, 6:59), and that He is the sole owner of the attribute 'Allam al-ghuyub' (Saba, 34:48).

Gülen inculcates in his followers' mind, by exploiting the concepts in Sufism, the idea that they can have knowledge of the absolute ghaib and learn **the truth of truths** as a result of their endeavours and efforts. These words do not only reflect the truth but also are delusions that cannot go beyond a chimera. As a matter of fact, the Almighty Allah informs in the Holy Qur'an that the Prophet Nuh said to his society: **"I do not say that I possess the Treasures of Allah, nor do I say that I have knowledge of the unseen, nor do I claim to be an angel; nor do I say of those who are mean in your eyes, that Allah will not grant them any good - Allah knows best what is in their hearts - for if I utter any thing like this, then I will**

indeed become a wrongdoer" (Hud, 11:31). Also, it is stated in the Holy Qur'an that the Prophet Muhammad (s.a.w) was commanded to say: ***"Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"***" (An'am, 6:50). As it can be understood from these verses, it is only Allah to know the ghaib. As for the Prophet, he is able to know about the ghaib to the extent Allah lets him know (Ali 'Imran, 3:179; Jinn, 72:26-28). Gülen's claim about the possibility of knowing of the absolute ghaib, notwithstanding the general principle above, is his endeavour to have his words considered as absolute religious knowledge.

In conclusion, it is contradictory to the fundamentals of the Islamic faith to present the matters related to the ghaib, which Allah knows himself only, as a means to influence people while even the Prophet himself is known to have warned those who claim to absolutely know of the ghaib (Bukhari, Maghazi, 12).

CHAPTER II: DREAMS

A. SEEING THE QUESTIONS OF EXAMINATIONS IN DREAMS

Gülen claims, in his book titled ‘*Gençlere Pırlanta Ölçüler 6 (Fasıldan Fasıla)*’, that it is possible for some persons to see exam questions in their dream:

For example, some people can observe in their dream a success long before achieving it, and can see in detail the questions of exams that they are going to have. (Gülen, *Gençlere Pırlanta Ölçüler 6 - Fasıldan Fasıla*, Muştu Yayınları, 2011, p.120)

The hadiths of the Prophet (s.a.w) (Bukhari, *Ta'bir* 46; Muslim, *Ru'ya* 4) show that the dreams had by persons other than prophets cannot be regarded as evidence religion-wise and no provision can be delivered based on them on matters related to faith or deeds. The shared view of the Islamic scholars on this matter is that although dreams are a reality for people, they may most probably not be remembered completely or may be misinterpreted, and therefore, they cannot be regarded as evidence directly or reportedly provided nor are they binding. (Ibn Khaldun, *Shifa al-Sa'il*, p. 61-69; Birgivi, *at-Tariqah al-Muhammadiyya*, p. 56-57; Hadimi, *al-Bariqa*, I, 140-142; Guzelhisari, *Manafi al-daqa'iq*, p. 137; Ibn Abidin, *Radd al-Mukhtar*, I, 257; Mustafa al-Arusi, *Nataij*, II, 330-331; Yazir, *Hak Dini*, VI, 4259-4260). Moreover, if a person sees a dream about the Prophet telling him that something halal is actually haram, and something haram is actually halal, then such dream has no value. Similarly, if a person who has nothing to do with divorce sees a dream about the Prophet telling him to divorce from his wife, he cannot and should not take action based on that dream. Furthermore, if a judge who delivers a verdict based on the statements of two reliable witnesses on a case sees a dream about the Prophet telling him that one of the statements of the witnesses is invalid, then the judge cannot

and should not allow his dream to affect his verdict. Taking subjective dreams as reference, one cannot disregard religious provisions established by the Qur'an and the Sunnah of the Prophet and infringe people's rights (Qarafi, *al-Furuq*, IV, 244-246; Shatibi, *al-I'tisam*, I, 191-192).

In the expressions above, the point in question is not only taking action according to dreams but also Gülen's approval and promotion of stealing exam questions under the cover of dreams. It is known that Gülen uses dreams as a psychological tool to give a message, collect donations in particular, steal exam questions, and influence people. Moreover, it is not possible to see in a dream all the details of hundreds of questions asked in exams today. The purpose here is actually to prepare a legal ground for the fraud done. Gülen's words above are clear evidence of his infringement of people's rights. Moreover, he tries to find a false witness for his crimes of stealing by saying **"There are messages filled with inspiration and guidance in true and loyal dreams. This is why many great discoveries have been achieved through dreams and many have tended to determine the fate of people and nations."** (Gülen, *Varlığın Metafizik Boyutu*, p.117). In his other words, he first deceives his followers with legitimate matters, and then directs them to haram matters such as theft: **"...it can always be accepted that dreams about legitimate matters may be of instructive nature on the individual level"** (<http://documents.tips/documents/m-fethullah-gulen-prizma-1-2-3.html>; 09.07.2016; 16:39)

As a matter of fact, theft of labour by stealing exam questions is not only an infringement of people's right such as stealing someone's belongings but also a grave violation of public right. Moreover, rights of many people were violated that way, and many people were left suffering.

B. “HIS CONQUEST WILL DIE IF HE CHANGES HIS WAY IN LIFE”

In his speech at the Süleymaniye Mosque on 18 March 1990, Gülen says:

...One day he came and said, “I saw the Honorary Lord of the Universe in my dream”, and he said, “His conquest will die if he changes his way in life”... I said, “Oh Rasulallah”. I filled that gap with “oh”. I never had worldly passions... (Süleymaniye-03 (Fütüvvet

Ruhu) 18.03.1990.divx; 2:01:00 min onwards)

In his another speech, he says:

Let all souls be sacrificed for one compliment from him. I have seen some people, one of them has seen our Prophet (s.a.w) in his dream, our Prophet run his hand on him, caressed him, and he came to me running, I am dedicated like a crazy to give up on all I have for the cause of the existence ... (Sevgi Sultani, 42.40 min)

It was around 1978. My laundry had piled up. I was fed up in the evening when I was doing the washing. I thought for a moment, “Should I have married?” It was not so long as to think actually but a lightning-fast flash of thought. The next day a friend came over and told me: I saw our Prophet in my dream last night. He greeted you and said, “The day he gets married is the day he dies, and I would not attend his funeral”. It was a dream. I knew that it was not right to act according to a dream but I tried to show respect for this sign on my part. (Küçük Dünyam, p. 63)

In the above expressions, the following points are noteworthy:

1. The Prophet gives instructions to Gülen and his followers in dreams.
2. The reason why Gülen did not marry is the instruction of the Prophet in his dream.

The hadith **“Whoever sees me in a dream is as if he has seen me in reality”** is well-known (Muslim, Ru'ya, 11). It is only valid for the companions of the Prophet who have seen him in reality or those believers who know the figure of him properly that the figure seen in a dream is really his (s.a.w). On the other hand, the Satan may give the dream-owner the delusion that the image seen in the dream is that of the Prophet (s.a.w). A person can figure out whether or not it is a delusion by the Satan only if that person knows the real figure and appearance of the Prophet only (For more information, see: Mehmet Yaşar Kandemir, *İmam Tirmizî Şemail-i Şerif Şerhi*, III, 325).

According to the Islamic faith, no person is given the authority to provide information and deliver a verdict on the death of another person, including the Prophet, Jibreel, or Azrail. This means intervening in the domain that is specific to Allah only. Consequently, it is highly possible that the dreams above are a lie. Telling about dreams while actually they are not seen is referred to as **‘the worst of lies’** (Bukhari, *Ta’bir* 45; Ahmed ibn Hanbal, *Musnad*, II, 96, 119). Telling a lie in this case is accompanied by deceiving people or abusing their emotions, which in and of itself is greater deceit. Moreover, a person claiming to see the Prophet (s.a.w) or a pious person highly respected by the society means to tell a lie in the name of those innocent and respectable persons. The Prophet (s.a.w) said for such persons **“Whoever intentionally invents a lie in my name, prepares his place in hell”** (Bukhari, ‘Ilm 38). Moreover, the Prophet considers telling a lie about the following three points as the greatest of lies: **“The fact that a person attributes himself to someone other than his father, the fact that he says he has seen a dream that he has not seen, that he invents a lie on behalf of the Prophet”** (Bukhari, *Manaqib*, 6; Tabarani, *al-Mu’jam al-Kabir*, XXII, 71). In this case, a person sharing a dream as such not only tells a lie but also attributes such a lie to the Prophet, thereby doing fraud twice as worse.

Islam places great importance on Muslims to marry and start a family. In this regard, it is advised religion-wise that who reaches the proper age to marry should marry. It is instructed in a verse that **“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”** (Rum, 30:21). The Prophet (s.a.w), too, encouraged Muslims to marry on many occasions: **“Marry you, multiply yourselves! For (on the yawm al-qiyamah) I will be proud (of your plurality) towards other communities”** (Abd al-Razzaq, *al-Musannaf*, VI, 173; Bayhaqi, *as-Sunan al-Kubra*, VII, 131), **“Oh young! Whoever can marry, that they marry”** (Bukhari, *Nikah*, 3; Muslim, *Nikah*, 1), **“Marriage is my sunnah. He who does not apply my sunnah is not mine. Get married because I will be proud of your plurality towards other communities”** (Ibn Majah, *Nikah*, 1). Therefore, while the verses and hadiths about marriage are clear, it is out of question for the Prophet to rule against it in a dream. Gülen, however, uses dreams, which are not a fundamental source of religious knowledge, as a means to fabricate a religious excuse for not getting married. Gülen suggests that he has not married based on his dreams regardless although he knows that one should not act according to dreams and there are many clear verses and hadiths encouraging marriage.

C. “...A PROPHET WHO SHAVED HIS BEARD...”

.....

Continuing to give messages to his followers, Gülen suggests in his book titled *Ölümsüzlük İksiri* that in his dream he saw the Prophet was different from his usual appearance because of his (s.a.w) sadness:

*“Our Prophet may appear with teary eyes, **shaved beard**, and a sad face to **an individual who carries important tasks on his shoulders**. The meaning of this, Allah knows, is that the Prophet may look different from his usual appearance, in other words expressing his disapproval, to that person because of being saddened by a trouble that will hit that person or indirectly his cause.* (Gülen, *Ölümsüzlük İksiri* (Kırk Testi, 7), Gazeteciler ve Yazarlar Vakfı, İstanbul, 2007, p.233)

In his speech at the İzmir Şadırvan Mosque on 27 January 1991, Gülen also suggests that the Prophet is both very happy and saddened because of Gülen’s followers so much so that his (s.a.w) sadness would tremble the skies, in the following words:

*The Prophet becomes **happy seeing your existence**, says those who see him (s.a.w) among you sometimes. One of them, who saw the Prophet, says that he (s.a.w) had a black cover on his head, and his beard was shaved. He wears a white cover on his head when he comes to you. One day he (s.a.w) felt sad for you, for us, and it caused the skies to tremble.* (Şadırvan-5 (Allah’ın Engin Rahmeti), 1.08 min onwards)

The privileged opinion in our scientific tradition about seeing the Prophet (s.a.w) in the dream is that we can only see him in his original appearance, that is to say, with his true physical appearance and characteristics. As a matter of fact, when a person claimed to have seen the Prophet in his dream, Abd Allah ibn Abbas from the sahabah felt the need to ask that person about the physical features of that person in the dream, and when he understood that the described person’s features conformed to those of the Prophet, he said: **“True, you really saw the Prophet (s.a.w)”** (Hakim, *Mustadrak*, IV, 393). Imam Bukhari reports that his teachers adopt the idea that **“Seeing the Prophet in dreams is only possible in case that the person has seen him in his life in his original appearance”** (Bukhari, *Ta’bir*, 10). Therefore, if a person claims that he has seen the Prophet in his dream although he has never seen him (s.a.w) in real life or does not know his physical features and appearance, then this cannot be

considered a truth. Dreams where the Prophet is claimed to be seen as shaved and different than his true appearance or in clothes that were not available in his time are completely invalid and unreal (Mustafa al-Arusi, *Nataij*, II, 326). Therefore, it is a matter of false dream, or one in which the owner of the dream is tricked and deceived by the Satan.

As is clear from the expressions above, Gülen attempts to influence the members of his organisation, using unidentified and unverifiable dreams. Moreover, Gülen tries to attribute chosenness and sacred to his followers by claiming that the Prophet visits his jama'ah with white headcover while he visits other people with black headcover in his dream.

D. CLAIM ABOUT LEARNING NEW HADITHS THROUGH KASHF

.....

In his book titled **Prizma 1**, Gülen utters the following words in order to consolidate his views as contradictory to the hadith methodology and as if downplaying that field of study:

Sometimes the criteria of hadiths cannot be taken as reference. It is not a rare occasion that Ahl al-Allah (friends of Allah) learns hadiths from our Prophet through kashf... If they say, "We have learnt through kashf", then it means they have really done so, and what they say is definitely true. However, it is impossible to analyse them with reference to certain criteria for hadiths. For this reason, hadith scholars do not approve of such statements. However, it does not mean that those statements are not true just because the scholars do not approve of them. (Gülen, *Prizma 1*, Zaman Gazetesi Yayınları, İstanbul, 1997, p.149-151)

Hadith scholars have clearly stated that it is not possible to deliver a verdict on learning new hadiths through kashf. Moreover, it contradicts with the verse (Ma'idah, 5/3) stating that the religion is perfected, to claim that it may be possible to learn hadiths from the Prophet through kashf and karamah even after his death.

In principle, kashf, according to Sufism, is considered an experience specific only to the relevant person, and cannot be taken as a basis in religion. Therefore, prominent experts in Sufism clearly state that those who follow the erroneous practices of a person they consider able to practise kashf are deemed to be sinners from the religious perspective (Imam Rabbani, *Maktubat*, I, Maktub 31). Consequently, those who consider kashf to be a religious source of information actually allow for establishing another religion within the same religion. Foreseeing such danger might emerge, the Shaykh al-Islam Mullah Gurani of the reign of Faith Sultan Mehmed emphasized that considering the directives of a person, who is thought to receive inspiration divinely, as basis in religion was a great bidah and an attempt to establish another religion after the Prophet (s.a.w), and strongly expressed that it was every Muslim's duty to fight against such mentalities (Mullah Gurani, *Durar al-Lavami*, p.565). Therefore, it is a requirement of being a Muslim for those, who think Gülen has a special connection with Allah, to repent by abandoning such mentality.

CHAPTER III: DIALOGUE: EFFORTS TO UNIFY CHRISTIANITY AND ISLAM

A. CLAIM ABOUT THE FATHER OF JESUS TO BE THE PROPHET MUHAMMAD

.....

In his series of speeches titled '**Bam Teli**', Gülen claims that the Prophet Muhammad (s.a.w) is the father of Jesus:

*...If the Messiah also is thought to be breathed without a father directly by appearance, you cannot deny it. For it is said that it is a spirit who blew the soul. He stood up in the human figure, complete, straight, steep, stout and like a statue, Jibreel stood. Most scholars of exegesis say that it is Jibreel. **Others say it is a different spirit. This spirit can also be that of our Prophet.** No one speaks of this, but the appearance of a man before Mary, a chaste woman who has always preserved herself from sin, is contrary to her virtuous mentality. But our Prophet says, "My marriage to Mary has been performed in the other world." Because she will be given to our Prophet, if it is a thing that marriage has been performed previously, or a thing that has been done in advance, it means that she is the wife of our Prophet. Therefore, it can be the spirit of our Prophet. **What is called the Holy Spirit has a probability of being the spirit of our Prophet which is a very undeniable truth among the Sufis. However, using it here and***

there widely is not a correct behavior. For the scholars of exegesis have a general acceptance. The consideration of the great majority is in the direction that it is Jibreel. This is my own comment. But I also give a place to this. Now, within such an observation, if they call this “trinity”, it is fair to tell them “لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ” Allah is the third of the three.” It is correct to say “He is the third of the trinity.” The third of the three means there is one. God becomes one of these three, He becomes the third. One should not directly place it in this category. Because it is open to comment. In the subjects that are open to commentary, the scholars who express their judicial opinions (ijtihad) have always been excused... (16-Sesli Sohbetler-3\Bamteli_21-30 (Düşünce helezonu) 27_02-Herkesin İslam adına gittiği bir yol var, 05.45-09.00 min)

Gülen uses such claims in his written works as well. One example of them is the following extract:

The spirit that appeared to Maryam and the Qur’an calls as “basharan sawiyya (well-proportioned man)” is, possibly, the Spirit of the Prophet Muhammad. Moreover, does the Messenger of Allah not say, “They had Maryam marry me”? At this point, it is noteworthy that Maryam did not have any other imagination in her eyes. (Gülen, *Fikir Atlası*, p. 59)

There are mainly three assertions in Gülen’s words above:

1. **The Prophet Muhammad (s.a.w) is allegedly the father of Jesus.**
2. **The Holy Spirit is the Prophet Muhammad (s.a.w), not Jibreel.**
3. **Not everybody who believes in the Trinity faith in Christianity should be judged and declared an unbeliever according to the verse “*They have certainly disbelieved who say that Allah is the third of three*”.** (Ma’idah, 5:73)

First of all, let us put this that it is expressly stated in our holy book the Qur’an that the Prophet Isa was miraculously born without a father: **“Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, “Be,” and he was”** (Ali ‘Imran, 3:59). The above verse clearly states that the Prophet Isa was born without a father just as the Prophet Adem was born without a father. In spite of this, claiming that the father of the Prophet Isa is the Prophet Muhammad (s.a.w) is against the Holy Qur’an. Moreover, it is expressed that the Prophet Muhammad was not referred to in the verses where the pregnancy of Maryam is explained and that he (s.a.w) did not have any information on these events (Ali ‘Imran, 3:44). Furthermore, Gülen’s assertion **“Maryam and the Prophet Muhammad were ever married”** to

support his own view is based on a very weak narrative, which by hadith scholars is not deemed reliable (Uqayli, *al-Duafa al-Kabir*, IV, 459; Haythami, *Majm al-Zawa'id*, IX, 218). These kinds of narratives, therefore, have no value compared to the clear Holy Qur'an. Mufasssirs are generally of the opinion that the Holy Spirit sent to Maryam by Allah is Jibreel. Claiming the Holy Spirit to be the Prophet Muhammad (s.a.w) is, hence, against the Islamic scholars' consensus.

As for the claim that every person who believes in the trinity in Christianity should not immediately be considered a qafir, it can no way comply with the concept of tawhid in Islam. It is clear that such an assertion, which is a part of the efforts in interfaith dialogue, is an attempt to have the trinity in Christianity vindicated, and legitimise it from Muslims' perspective. Gülen does not hold back from distorting the meaning of the verse in order to prove his view. As a matter of fact, the verse **"Who says 'Allah is the third of three' has certainly disbelieved"** (Ma'idah, 5:73) is interpreted by all Islamic scholars as that whosoever believes in the trinity becomes a qafir. Gülen, however, suggests that there are different opinions regarding the interpretation of the verse about the trinity, saying **"...because it is open to interpretation. Those who express their opinions about subjects open to interpretation are often excused..."** and, by doing so, he tries give a message to some people.

B. “THE PURIFIED IDEAS OF CHRISTIANITY”

In his book titled ***Kur’an’ın Altın İkliminde***, Gülen aims to bring Christianity and Islam closer together:

*It can be said that there is an important relationship between the Messiah and the Muhammad’s ummah. Above all, the Messenger of Allah and the Prophet Jesus can be regarded as successor and predecessor. Regarding the close relationship between the Lord of the Prophets and the Messiah, the Prophet (s.a.w) is reported to say, “I am more worthy to Jesus than anybody else. For there is no prophet well-accepted between me and him” (Bukhari, Anbiya, 48; Muslim, Fadhail, 143-145), the promised outcomes of such a relationship would go beyond our horizons of comprehension. Moreover, the Messiah wished from Allah to be a person in the Prophet Muhammad’s ummah, which is another noteworthy point. The fact that the Messiah will appear among the Prophet Muhammad’s ummah, possibly as a pious person, around the end of the world is somewhat how his prayer to Allah is accepted. **Nowadays, the existence of some Christians who have transported the pure principles that our Prophet (s.a.w) brought with the purified ideas of Christianity is like the symbol of the close sympathy that the Messiah has with the ummah of Muhammad. Most probably, the ummah of Muhammad, which has continued until today under the shadow of Muhammadiyyah its material and spiritual progress, will continue with another color at the end of time with the participation of the shadow of Messiah and the humanity will bring the centuries-long dualism to an end by specifying new blockages to sciences following the conceptualisation of subjects related to science and technology with the Prophet Jesus being the Messiah and thereby linking humanly wonders to the prophetic miracles. Subsequently, by procuring and determining the corresponding points with the Muhammad’s ummah, they will come together on the minimum common points and these two communities will form a power against atheism and denialism, one with his science and***

technique, and the other with his faith and action. (Gülen, *Kur'an'ın Altın İklîminde*, p. 528-529)

In the passage quoted above, Gülen essentially maintains the following points:

1. **The ummah of Muhammad and members of purified Christianity will be unified to form a mixed theology.**
2. **The ummah of Muhammad will continue his existence by changing color with the arrival of the Messiah.**

It is clearly seen that the above words are aimed at unifying Christianity and Islam. As a matter of fact, one of the activities that Gülen's organisation undertook in 1990s was the efforts in the 'Interfaith Dialogue'. Although it was introduced as ***"This dialogue is an effort to seek grounds to talk, negotiate and cooperate on common matters in tolerance and mutual understanding without any force by protecting all the differences"***, it has been understood over the time that it served the secret purpose of establishing close relations with the Church and the West and gaining their support. As a matter of fact, Gülen's following words in his letter dated 9 February 1998 personally submitted to the Pope are evident for the subject matter above: ***"We are here to be a part of the ongoing mission of the Pontifical Council for Inter-religious Dialogue erected by His Excellency Pope Paul VI. We would like to see the realization of this mission. In the lowliest way and to the least extent of our encouragement, we are here to offer our humblest help in the execution of your highly-valued service."***

In fact, with the "Interfaith Dialogue" project, based on the decisions taken at the Second Vatican Council, the Gülen's organization brought his followers closer to Christian culture by organizing various national and international activities, figures belonging to the Christianity, and assured that the movement takes an accreditation by the Western world. Thanks to this, Gülen had the opportunity to establish a base in Pennsylvania, several gates of Western countries were opened to the movement, and so, he acquired many facilities throughout the world.

In order to have the dialogue process legitimised, the verse 64 of the surah Ali İmran is exploited; the 'La ilaha illa Allah' part of the Kalima al-Tawheed 'La ilaha illa Allah, Muhammad ar-rasul Allah' was highlighted deliberately; and, the part 'Faith in the Prophet Muhammad as the Messenger of Allah' is ignored.

Following the years-long dialogue efforts, Gülen's following words in his speech broadcast on 20 August 2016 about the Crusades are clear indication of how far this process has dragged him off:

“The occupation of your country by the Crusaders does not pose any danger because there are red lines between you and them. First, they never touch your women or girls. They do not touch your temples. The Crusaders have not.”

In conclusion, efforts to create a shared and common religious theology or a religious culture as a product of political engineering in the name of interfaith dialogue can no way be approved from the religious perspective.

C. “THE MUSLIM CHRISTIANS”

Taking even further his assertion that Christianity and Islam will be unified, Gülen uses strange words such as ‘Muslim Christians’ in his book titled Ümit Burcu:

They say, ‘You also participate in our Bible courses.’ With these coming and going, a belief of the Prophet Jesus according to the Qur’an emerges. People occur in the church who believe in our Prophet, too and call themselves “Muslim Christians”. I see no harm in counting this as the purification of the Christianity and the introduction of the messianic spirit.

(Gülen, Ümit Burcu, p.43)

In his book titled *Prizma*, he uses the following words so as to support his assertions above:

Today, the number of those people increases multi-fold compared to the past, who say that although they are not Muslims, but Christians, they accept Muhammad as the Messenger of Allah just like Jesus. (Gülen, *Prizma* 3-4, p.195)

In the passages above, Gülen means:

1. He thinks there is no objection his members’ participating in Bible courses and he even thinks it will be beneficial.
2. He mentions Muslim Christians who adopt Islam and Christianity together.
3. He qualifies the approach emerging from the negotiations with Christians in churches as purified Christianity and as the introduction of messianic spirit.

It is clear that the Bible is distorted, according to Islam. There is no problem for a Muslim to examine the distorted Bible in order to obtain information. It is risky, however, for Muslims who do not have sufficient religious knowledge and so may fall into false ideas and suspicions to attend the Bible lectures of the Christian theologians.

As for the second and third points, Gülen refers to Muslim Christians and those Christians who acknowledge that Muhammad (s.a.w) is a prophet. If a Christian considers the Prophet Muhammad (s.a.w) to be a soothsayer, then that person cannot be considered to have faith in him. It is out of question for a Christian person, who acknowledges the prophecy of Muhammad (s.a.w), to remain a Christian. Therefore, the phrase ‘Muslim Christians’ makes no sense, according to the Islamic faith.

Gülen's assertions about the purification of Christianity that refers to the appearance of the Messiah should be considered as a claim to support his implication that the Messiah will descend upon his jama'ah.

Moreover, while perhaps the most disputed issue between the Holy Qur'an and the distorted Bible is the descriptions regarding the Prophet Isa, it is an empty dream to expect that a perception of Isa complying with the Qur'an, by continuing to attend lectures related to the Bible, will emerge.

D. LOOK AT WHAT HE SAYS TO THOSE WHO WANT TO ABANDON CHRISTIANITY!

.....

In his speech recorded under the title of **Bam Teli**, Gülen uses the following surprising words for those who want to abandon Christianity:

*...One of the things I told friends is this: **If a person gets up, comes, and says, I've dropped, there's nothing in this Christianity... I would tell him, hey until now you were a Christian, and what bad did you see? Let him do a little more research, let him put it on top, find the problem and make his own choice. When I tell someone, when I open this subject, I say***

SO. (14-Sesli Sohbetler-1 / Banteli 01-10 (Gurbet solukları) Bam Teli 6/2, 10 min onwards)

It is not possible to accept Gülen's above words aiming to vindicate Christians whom the Holy Qur'an severely criticises (Baqarah, 2:116; Ma'idah, 5:72-75; Kahf, 18:4-5; Maryam, 19:88-92) because of their attitudes contradicting the concept of tawhid. As a matter of fact, Christianity became null and void when the Almighty Allah sent Islam as the final religion, according to Islam (Ali 'Imran, 3:19, 85). By using such words, Gülen makes a dangerous assertion that might cause his followers to think that it is not necessary to notify the Christian world of Islam. Moreover, Gülen places great importance on creating an impression for Christians that his movement does not have a mission to invite to Islam. This clearly shows that Gülen has no purpose as to invite to Islam.

The purpose of the Prophet Muhammad being sent is to invite people to the faith that is the means for people to reach salvation. While this is so, there is no explanation of how a person claiming to invite people to Islam can say, **"So you have been in it until now, what bad have you seen in Christianity?"** to a person who wants to convert to Islam. According to some scholars, in fact, such words may damage one's faith (Yahya ibn Abu Bakr al-Hanafi, Kitabun fi Bayan al-Itiqad, p. 22).

The most beautiful example in all aspects for Muslims, the Prophet (s.a.w), as opposed to Gülen's such attitude, did not keep Aswad waiting even for a moment, who went to him to acknowledge his prophecy during the Battle of Khaybar. He (s.a.w) did not let any distance get in between Aswad and Islam as the source of his eternal salvation, and did not question why he wanted to convert to Islam. As a matter of fact, no person can know when and where a person will die, except Allah. Causing to delay a determined person's conversion to Islam may block that person's eternal salvation because there is no warranty that during which time that person will not die. Indeed, Aswad became a martyr during the Battle of Khaybar. Hence, it cannot be accepted in terms of religion to cause a person, who wants to become a Muslim, to delay converting to Islam. It must not be forgotten that faith cannot be delayed.

E. “DRINKING THE BAPTISMAL WATER AS THE ELIXIR OF LIFE FOR THE SAKE OF THE CAUSE”

.....

...to this end, maybe we will be deceived a thousand times, write poems for fireflies a thousand times, show kindness to bell-ringers a hundred thousand times, and drink baptismal water as if it is elixir of life (Gülen, Çağ ve Nesil 1, p. 26)

Gülen's above words, by which he refers to the strategy his followers should follow during the process of achieving the objectives of his organisation, cannot be approved in terms of the Islamic faith. It has never been witnessed that neither the Prophet (s.a.w) nor his Sahabah followed a strategy to conceal their Muslim identities while they were declaring Islam unless there was a life-threatening danger. Forced to immigrate to Habashistan, the Sahabah did not compromise their faith at the risk of death nor did they hold back from voicing loudly the truths they know. Quite the opposite, they demonstrated the niceties of Islam in their actions by living in the most beautiful way according to Islam. On the other hand, it is not acceptable for any purpose whatsoever in terms of Islamic faith to talk about drinking the 'baptismal water', which is one of the most important symbols of Christianity referring to becoming a Christian, as the 'elixir of life', and attributing niceness to bell-ringers who perform the duty of ringing bells symbolising the call to the church in Christianity.

F. GÜLEN'S SYMBOLIC NAME: HERCULES THE SON OF ZEUS

.....

In his book titled Çağ ve Nesil 1, the mythological characters such as Hercules and Heraclitus are often presented as role models to his followers:

*Oh the dead ummah, if what you are waiting for is not the morning of the Qiyamah, then unfasten your hands on your neck, and **run to rescue the youth in the fire of the Satan, like Heracles who run to the rescue of Prometheus...*** (Gülen, Çağ ve Nesil 1, Nil Yayınları, İstanbul, 2011, p. 20)

In fact, he was waiting for a Hercules. A Hercules who says, "In my life of eighty years and some, I want nothing in this world..."; a Hercules who does not change attitude until he takes him and throw him away from this hell-like life... Come on, how many murshids, who would sacrifice this simple world for the cause, could we present to those soldiers of the truth who burn with the fire of their generation without falling for the palaces in heaven? (Gülen, Çağ ve Nesil 1, p.30)

...Because that person with the breath of the Messiah and the muscles of Heraclitus will not come... (Gülen, Çağ ve Nesil 1, p.22)

*The willpower of **our Heraclitus** to bring water from the Mount Qaf...* (Gülen, Çağ ve Nesil 1, p.26)

However, he was waiting for Hercules. (Gülen, Çağ ve Nesil 1, p.29)

*We have been longing for the person who will save us for years... for the person who will be remedy for our troubles...even if we lose hope for meeting with him, everybody will ask about that **"long-awaited beloved"**, and we will sing his song everywhere. We, as a nation are hungry and need one thing: A Supreme Head who will embrace us, soothe our pain, and save us from evil passion. **You, the Messiah of our incurable sufferings...*** (Gülen, Çağ ve Nesil 1, p.31)

...come now in these dark days...! Come...! Come...! Come, let that doctor be you, and turn their night into day who have been consoled with old stories for years, waiting for you for years! We

*as the entire nation, with tearful eyes, have been raving about this happy decision and the day of decision. **May thousands of greetings be to our Heraclitus who holds the power and authority for this historic decision...!*** (Gülen, Çağ ve Nesil 1, p.39)

The character of Hercules that Gülen highlights in his words above is one of the most-frequently used figures in the organisation's important periodical magazine **Sızıntı**. It is also noteworthy that 'herkul' and 'herkulname' are used for the names of the websites where Gülen's speeches and writings are published.

According to Greek mythology, Hercules is the son of Zeus the king(!) of gods and the Mount Olympus. The symbol of power, this character is in the figure of half human and half god.

It can never be associated with the Islamic mindset to present, or use as comparisons, some characters from a polytheistic and idolatrous society in which any kind of perversion is considered legitimate as role models for the Muslim youth, and summon them as the saviour of the golden generation. It may be for the purpose of instilling the symbols of other cultures in the minds of Muslim generations that Gülen prefers a non-Islamic mythological character as a symbol, even if for comparison only, to many characters who symbolise bravery, heroism and sacrifice in the Islamic civilization.

G. DOING SOMETHING 'FOR THE PROPHET IN SPITE OF THE PROPHET' IN THE CONTEXT OF DIALOGUE ACTIVITIES

.....

In one of his speeches titled **Bam Teli**, Gülen replies to a question asked to him about the interfaith dialogue and the missionary activities carried out in Turkey, as contradictory to the Islamic faith, that he does things for the Prophet despite him (s.a.w):

*In this subject, weeping with blood from within as if blood was flowing inside me, there were times when I have been unfair to our Prophet. Times when I have not been unfair... But I said to myself; I am doing this for you. In the democratic atmosphere that I created there, I will find an opportunity to explain you. **That's why I am doing things for you in spite of you. This is an intention. Human attains salvation with his intention.*** (17-Sesli Sohbetler-4

/ Bamteli_31-40 (Kendi değerlerimiz) / 33_01-Hoşgörünün çerçevesi ve diyalog; 13:27 - 14:17 min)

The Almighty Allah informs with the following verse in the Holy Qur'an that obeying the Prophet means to obey Him: **"He who obeys the Messenger has obeyed Allah"** (Nisa 4:80). Earning the consent and approval of Allah is only possible by doing what the Blessed Messenger (s.a.w) orders, and avoiding of what he (s.a.w) prohibits. As a matter of fact, it is stated in the verse that **"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful"** (Ali 'Imran, 3:31). It is, therefore, not possible to speak of doing something for the religion despite the Prophet because it is informed in the Holy Qur'an that unquestioning obedience and submission to the Prophet (s.a.w) is a prerequisite of the faith (Ahzab, 33:36, Nisa, 4:80).

It is understood from Gülen's above words that he exploits the Prophet by claiming that he does the wrongdoings, actually to achieve his secret goals, on behalf of the Prophet. Ignoring the 'Muhammad ar-rasul Allah' part of the Kalimah al-Tawheed within the framework of interfaith dialogue efforts must be something that is allegedly 'done for the Prophet despite the Prophet'. In addition, Gülen must be serving the same holy purpose (!) when he advises (Gülen, *Prizma 1*, p. 33) not to mention the prophecy of the Prophet while establishing dialogue with non-Muslims.

CHAPTER IV: “JAMA’AH”

He introduces the members of his organization as a chosen community that is supported and heralded by Allah, His Messenger and all the eminent antecedents of Islam, that is envied even by the prophets, and that is pointed out in the Holy Qur’an, and he characterizes the members of this community by the following appellations and attributes holiness to them:

“the sacred”,
“the spiritual teams”,
“the army of light”,
“the cavaliers of light”,
“the avid look of Allah on earth”,
“the points of the appearance of Allah’s grace”,
“the divine”,
“the second Sahabah (Companion) generation”,
“the guides of the eternal light”,
“the new army that will revive the ummah”.

By making them believe that they are a distinguished community, he transforms them into unthinking slaves ready to do whatever he says.

A. THE JAMA'AH OF ALLAH (!)

.....

In his speech delivered in Yozgat on 29 June 1980, Gülen uses the following words for his followers:

The Prophet Muhammad (s.a.w) inspects again a community of Allah. All these are the proofs that we have once again entered a path of existence and revival. All these are the proofs that the future will be very different. All these are the proofs that social geography on earth will change in the future. But the taking place of these things depend on some conditions inside itself... The adherents of the Lord must perform the missions given to them. (1980-06-29_Gönül Dünyamızdan-06 - iman ve amel, 35:59 min onwards)

It is seen that Gülen attributes holiness to his jama'ah and places his followers at a privileged position by calling his followers as '**Allah's jama'ah**' and claiming that the Prophet audits them, and that obedience to the organisation means obedience to Allah.

Aiming to strengthen the obedience of his followers to himself with such words, Gülen exploits Allah and the Prophet, and deceives people using the names of Allah and the Prophet. The Almighty Allah warns believers against such people as follows: **"... Be not deceived about Allah by the Deceiver"** (Fatir, 35:5). Our Prophet (s.a.w) also informed on many occasions that Allah would not speak with, look with mercy at, and punish those who deceive people using Allah's name for their various worldly interests (Muslim, Iman 171. See also Abu Dawud, Libas 25; Nasa'i, Buyu' 5).

B. THE JAMA'AH THAT ALLAH AND HIS MESSENGER SUPPORT (!)

.....

In his speech at the Izmir Hisar Mosque on 27 May 1990, Gülen uses the following words:

Allah is reinforcing you, is that not enough? The Messenger of Allah is behind you, is that not enough? The spiritual persons are behind you, is that not enough? You are the exact model of a community that is expected along with Ibrahim, Musa, and Isa in an era, a community that is awaited in the memories of the friends of Allah in another era. All those who lived after the Prophet Muhammad gave the good news about your coming. Is that not enough? (Hisar-3 (İrade Kahramanları), 11 min onwards)

All these words are clear indication of how the prophets are exploited by Gülen. The following passages are typical examples of how far such exploitation has gone:

In his speeches on 9 February 1979 and 6 April 1979, Gülen says the following words:

We see it all clearly. We see that we are being protected. We see that the Prophet is with us. We see that he takes care of the young among us. Wishing him to help to the greatest degree and in the strict sense of the word, showing humility with our earnest request, we say to him, "forgive our mistakes, oh Rasulallah!" (1979-9-02-09=Zekat-7.mp3", 01:31:50 min onwards)

We were honoured to be praised by the Prophet. We were given good news with the words Tuba, Tuba, Tuba. Good news to you around the end of the world, good news to you. You have come to bring beams of light to the world. Good news to you, you appear as the happy witnesses of Allah within this disorder, as the most holy ummah sent by Allah. Allah is with you, may Allah be with us. (Sesli Vaazlar 7, 1979 04 06, İktisadi Mülahazalar-7, 1:32:30 min)

He makes the same point in his books as well:

I would like to say, based on spiritual kind of evidence that we are on the right path, that the Prophet has been seen, both in dream

and half-asleep state, perhaps hundreds of times or thousands of times so far as we have been walking on this path, and we are honoured to have received good news from him. Our Prophet said to these people on many occasions, “Do not be afraid, we are behind you, I am behind you in this service.” (Gülen, *Mefkûre Yolculuğu* (Kırk Testi 13), Nil Yayınları, İstanbul, 2014. p. 170)

As it can be clearly seen in the passages quoted above, in order to keep his followers' motivation, Gülen constantly tells his jama'ah that Allah and His Messenger support them, they are behind them, and protect them. However, for whatever reason, while the organisation infringes on people's rights and resort to unlawful methods to achieve its goals, the orders and prohibitions of Allah and His Messenger are ignored.

In order to infiltrate into the strategic departments of the state and achieve the secret destructive goals, the Gülen organisation ignored the orders of Islam such as observing tasattur and holding back from fornication. Moreover, the organisation committed tens of crimes and sins easily such as infringing others' rights by stealing exam questions, suspending rituals of worship, primarily salah that is the pillar of the religion, or performing them in a way fabricated by them other than in the original way they should be performed, practising taqiyyah constantly, telling lies openly, forging documents, etc. It is a clear and shocking attempt to distort Islam to claim that such an organisation is praised by many prophets and friends of Allah while the Almighty Allah lets us know whom He is with and whom He supports in the Holy Qur'an as follows: **“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”** (Baqarah, 2:153); **“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”** (Nisa, 4:69); **“Indeed, Allah is with those who fear Him and those who are doers of good.”** (Nahl, 16:128).

According to this, neither Allah, the Prophet along with other prophets nor the friends of Allah would support an organisation that does not follow the orders of Islam and does clearly break the prohibitions of the religion, a few of which are mentioned above, in order to establish power and authority in the world.

C. THE CHOSEN JAMA'AH (!)

.....

In his book titled *Zihin Harmanı (Prizma 7)*, Gülen uses the following words:

*We cannot say that almost all Muslims believing in Allah and living at the latest time are inside this compliment... However, that our Prophet, having overstepped all the communities for fourteen centuries until now, especially boasts a community that protects religion at the end of time, is, you will appreciate, based on some of their special "characteristics"... Thus, the value of a community, which protects religion under these difficult conditions, must be so supreme that our Prophet (s.a.w) also compliments them because of this... If a community has come under such an important work and realized it, no doubt, our Prophet will show appreciation worthy of him, will reach out to this community since his time and will say "greeting to you!" (Gülen, *Zihin Harmanı (Prizma 7)*, p. 81-85)*

According to the lines above, Gülen clearly considers his organisation to be at a privileged position. He narrows down, in a way, Allah's endless mercy that encompasses everybody by attributing the general provision of a hadith, which is considered good news for the future generations of Islam, to his jama'ah in the following words: **"We cannot say that almost all Muslims believing in Allah and living around the final days of the world are considered to receive this compliment"**. In doing so, he only aims to place his jama'ah at an exclusive position.

The meaning of the hadith that Gülen exploits is as follows: According to the report by Anas ibn Malik, the Prophet (s.a.w) said, **"I would have liked to join my brothers."** Upon this, the Sahabah asked, **"Are not we your brothers?"** The Prophet (s.a.w) replied, **"You are my companions (sahaba), while my brothers are the ones who will believe in me without seeing me."** (Ahmed ibn Hanbal, Musnad, III, 155; for more detailed narration see Muslim, Taharat, 39)

Taken into consideration the different narrations of the hadith, the Prophet refers to two important traits of the future generation of Muslims whom he (s.a.w) describes as 'my brothers'. These traits are fait and ablution. Claiming that a special group or jama'ah is referred to in those hadiths or that such hadiths point out to his jama'ah would mean to make decisions on behalf of Allah and His Messenger. This attempt is, in and of itself, to push the limits. Moreover, it is stated in the Holy Qur'an that such a claim about being 'chosen' comes from the People of the Book (Ahl al-Kitab), and the following verses are revealed for their attitudes:

“Say, “O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.” (Jumu’ah, 62:6)

“But the Jews and the Christians say, “We are the children of Allah and His beloved.” Say, “Then why does He punish you for your sins?” Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills.” (Ma’idah, 5:18)

D. THE JAMA'AH ENVIED BY PROPHETS (!)

In his speech in Menemen, Izmir on 19 October 1976, Gülen uses the following words:

*...I would like to transfer one of the words of the divine light basin of the Prophet of the Prophets to confirm this subject: I have seen such a community among the communities, he says, that their lights will extinguish all light, they take the universe but they are neither prophets nor prophetic. **Everyone will envy them; prophets, the friends of Allah will will envy them...*** (1976-10-19_

Gonul Dunyamizdan-10 - Azim ve kararlilik (Menemen), 0hr 51min 30sec)

Repeating time after time in all his speeches that the Almighty Allah, the Prophet (s.a.w), the former prophets, all the great figures of Islam, and the friends of Allah support his jama'ah, Gülen strengthens the holiness that he attributes to his jama'ah, thereby placing his followers at a very high position different from that of other Muslims. He himself is the head of such jama'ah. Naturally, the head of a jama'ah as such would allegedly be in constant dialogue with Allah, the Prophet, and other great figures of Islam. Therefore, believing that such a person would not do or say anything wrong, his followers would do everything he say without questioning and unconditionally.

Considered from the perspective of the Islamic faith, it is clear that such approach does not have any place in Islam because no person or community is infallible or protected from failing. Similarly, no person can be considered as the single source of the truth.

E. THE HOLY QUR'AN POINTS OUT TO GÜLEN'S JAMA'AH (!)

In one of his Sundays speeches at the Hisar Mosque on 27 May 1990, Gülen claims that 'the people' mentioned in the verse 54 of the Surah al-Maidah refers to his followers: **“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people”** and adds **“yes they are us, yes we are those people”** (İrade Kahramanları- 2, 08:13 min).

It would go without saying that the Holy Qur'an would point out to Gülen's organisation that is one that allegedly the Almighty Allah, the Prophet, all former prophets, and all the great figures of Islam support and go to visit. In the passage below, Gülen refers to this as follows:

*If, against all these attacks and in such a time and a space like this where one overturns on the ambush, some people reform our shaken and distorted dogmas with the works they have put in place; intervene in bringing thousands of people back to the path of our Prophet (s.a.w) and find his mihrab and move towards the mosque; and again, at a time when the Qur'an is ignored and humiliated, if thousands of people **show**, like the stars in the heavens, to the people of reason **the proofs of the verses; tend to prove the truths of faith, which a great number of people believe in these principles; then why would there be no signs in the Qur'an at about these people?...*** (Gülen, *Zihin Harmanı (Prizma 7)*, Nil

Yayınları, İstanbul, 2011, p.172)

In the first part of the expressions above, basing his assertion on the verse 54 of the Surah al-Maidah, Gülen claims that the members of the organisation that he leads are supported by Allah. This verse relates to all believers, primarily from the early period, in which revelations began, up until the qiyamah. Therefore, every group of people on the path of Allah throughout history may be considered relevant to this verse. However, using definitive words about this subject matter and considering oneself the only correspondent of the verse is not right. Moreover, in the Islamic tradition of interpretation, although some verses or surahs were revealed for certain persons from the sahabah at the time of the Prophet, they were not considered relevant to those persons only. Instead, the following principle was adopted: **“The cause of the revelation of the verses is not an obstacle to inferring public and general provisions from them, notwithstanding the cause being person-specific or**

private.” This way, the verses of the Qur’an are considered relevant to all people from every period in history.

Only Allah who can know the extent to which people are fit, or not, for attributes and qualities specified in the verses, and it is not possible for any person to make assertions with regard to the subject matter. Gülen’s interpretation, using the words above and attributing the verses of the Qur’an to a certain person or group of people only, is a complete deviation. It should not be forgotten that it is the greatest infidelity against the divine trust to ignore the universality of the Qur’an and exploiting some verses of it for individual or group interests.

It means both distorting the universal message of the Holy Qur’an and disrespecting the Almighty Allah, the Owner of the Qur’an, to exploit the heralding orders of the Qur’an for a certain ethnicity, nation or jama’ah, and to claim with definitive words that those verses relate to and praise a certain person or group of people only. This attitude as seen in Gülen’s writings and speeches shows his unhealthy state of mind. The above examples clearly demonstrate that Gülen cruelly exploits the sacred values and instrumentalize the Qur’an for his group interests.

F. THE PROPHET IS AMONG THE MEMBERS OF GÜLEN'S ORGANISATION...(!)

In his video clip titled **Karanlıktan Aydınlığa ve Hz. Muhammed'in (s.a.s.) Çocukluk Dönemi**, Gülen claims that the Prophet (s.a.w) is among the people of his jama'ah:

Who knows maybe that in this time of depravity, he caresses the heads of how many of you, he welcomes you. How many of you see him in a dream or watch him with his eyes open, he kisses perhaps the forehead of many of you. Will he leave you? Will he leave you alone? He can be among you. May Allah fill your hearts with him. (Karanlıktan Aydınlığa ve Hz. Muhammed'in (s.a.s.) Çocukluk Dönemi 47.00 min)

In his book titled **Ölümsüzlük İksiri**, Gülen claims that the Prophet sends his companions to where a group of three to five people gather, and that the Prophet himself will join such groups towards the final days of the word:

When another of your friends sees the Prophet in his dream, he says, "Oh Rasulallah, if three four people come together in your name, it seems that you are certainly sending there one of your companions, is that true?" The Lord of Hearts answers this question with a smile: "Before it was so, yet now is the time of the end of time. My brothers need more help. Now as soon as three people meet in my name somewhere, I go myself by their side and take place among them with my spirit. (Gülen, **Ölümsüzlük İksiri** (Kırk Testi, 7), Gazeteciler ve Yazarlar Vakfı, İstanbul, 2007, p.234)

In his speech at the Süleymaniye Mosque on 19 August 1990, Gülen claims, using coarse descriptions, that the Prophet follows up certain 'services' in the 'jama'ah', and even covers Gülen's followers who get uncovered during their sleep:

If he had been here, if he had lived in this time, the Prophet (s.a.w) would have gone to all his brothers' home among you who felt offended... Maybe he is already going... Maybe he is going... Maybe when you get uncovered, he puts your blanket back up on you... Maybe he kisses your foreheads... Maybe he kisses your lips open to the paternoster, to the faith in the oneness of

God, to the praise... He would be drinking the sweet syrup from your mouths... (Hicret ve İffet; 44:40-45:13)

Islamic scholars have unanimously agreed that the Prophet (s.a.w) cannot be seen in the world with the eyes after his death (Ali al-Qari, *Jamu al-Wasail*, II, 238).

The verse **“After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Qiyamah”** (Mu'minun, 23:15-16), and the hadith **“When the earth is cracked on the Day of Qiyamah, the first one to come out of there will be me”** (Tirmidhi, Manaqib 1), and the similar principles state that there will be no resurrection before the Day of Qiyamah, and, therefore, it is not possible for any person to see, in half-asleep/half-awake state, a deceased person, including the Prophet (s.a.w), in the world. Imam Sahawi says that there is no narration delivered to us from either the Sahabah or those who came after them, about being able to see the Prophet on earth after his death (Sahawi, *al-Ajvibet al-Mardhiyya*, III, 1100).

The noble companions of the Prophet (s.a.w) are known to have debated about many subjects following his death. If the claim in the previous paragraph were correct, then the Prophet would become apparent for his companions, and show the way to them out of the disputes they had.

The inappropriate expressions such as **“Maybe he is kissing your lips that are open for exalting, halal, and gratitude... and drinking the sweet sherbet water of your mouths...”** are the clearest examples of Gülen exploiting and even insulting, the Prophet, with the intention of motivating his followers.

G. THE MOST BENEVOLENT GENERATION AFTER THE SAHABAH (!)

.....

They transmitted so much dreams; in all those dreams that were narrated, believe me, the most quoted person is Muhammad Mustafa (s.a.w). ***We therefore understand that, in addition to the compliment and consideration he gave to his time, to which he says “the most blessed century, my epoch”; at a time when the infidels have separated from his religion, he places with a serious sense of fidelity those who have protected their religion on the other side of the scale; and he almost says “you are in my eyes - in a plan, do not misunderstand it - in a plan you are the second ones.*** (Garipler Kervani-1; 33:58 min onwards)

H. THE SECOND GENERATION OF THE SAHABAH (!)

.....

Gülen makes the following assertion, in his speech at the Fatih Mosque on 11 April 1989:

...Your pure faces show, by being the first of the second brand-new, that a generation stands ready to give body and soul for the revival of religion, show that a second Sahabah is arriving on the way... May Allah not deny me. (Görüntülü Vaazlar -3'den Fatih (Ramazan)-1 Sevgi Sultani, 06.10 min)

In his speech on 6 April 1979, he says:

We began to believe in the coming of the Sahabah, how the Prophet (s.a.w) was at their head with his sacred spirit and light, he was a universe, a great bird feather, and ran from time to time to their aid, holding them by their hands, showed them the horizons of felicity and happiness, guided them. (Sesli Vaazlar 7, 1979 04 06, İktisadi Mülahazalar-7, 1.28.00 min onwards)

In his speech at the Pendik Çarşı Mosque on 9 April 1989, he uses the following words:

*As we, future generations, applaud the people of the past, a day will come when they will also applaud you as **the first of the second foundation** and will write your stories. **The firsts of the first foundation were the noble Sahabah**; they have suppressed the first jahiliyyah, they have founded a luminous world. In the 20th century, **we try to surpass a second jahiliyyah** in the four corners of the world **and the people who will anticipate this second jahiliyyah are those who will be the first of the second foundation, the second revivification.** Whoever represents this great truth in various places of the world, it is apparent, that **in Turkey Allah (j.j.) has given this very important task and mission, even more important than the treasures, to you as His divine blessed ones.** He has honored you by servitude to the Lord; a time when He did make this service to the prophets, to the noble companions, to Umar, Abu Bakr, Uthman, Ali (may Allah be*

pleased with them all), in the 20th century, He will make it do to this mission to this youth fresh and pure. (Pendik-1 Kendimizi Sorgulama, 23:16 min onwards).

It is seen in Gülen's above statements that there are mainly two claims:

1. **He qualifies his followers as the second generation of the Sahabah and tries to make them believe that so they are.**
2. **He considers his own organisation and members of it as superior to all other religious structures.**

Gülen presents the members of his organisation as the most benevolent generation after the Sahabah, according to his statements above. By doing so, not only does he disrespect Muslims who have served the religion of Islam for hundreds of years, but he also exploits the Noble Sahabah together with the Qur'an, the Sunnah, and all values that are deemed sacred. So much so, he almost holds his followers equal to the Sahabah. In doing so, he automatically places himself as the leader of this allegedly second generation of the Sahabah because, according to him, the first rise of Muslims happened by the Prophet (s.a.w) and his Sahabah, and the second rise of Muslims will happen by him and his followers.

Gülen distorts the meaning of the hadith ***"The most beneficial of you are those of the generation in which I find myself, then it is those who will follow them, then afterwards it is those who will come after them"*** (Bukhari, Shahadah, 9; Muslim, Fadail as-Sahabah, 214) by claiming the second most benevolent generation to be his followers, according to his statements above. Consideration should be given as to where Gülen positions himself in a tableau where he qualifies his followers as the second generation of the Sahabah.

As a natural result of Gülen positioning himself like that, his followers consider him, as opposed to the Islamic faith, as someone who is always in contact with and takes and delivers instructions from Allah and the Prophet, and gives orders to angels and jinns, and whose speeches are listened to even by the prominent Islamic figures of the past. In this context, Gülen is perceived by his followers to be the only source of the truth. It is believed that he makes no mistake and he is protected from mistakes.

As a matter of fact, the following words that are used by the members of his organisation indicate the position to which he elevates himself:

PRİZMA is a book that has been reduced to the dimensions of the understandings of its interlocutors by classifying, first, information similar to the spectra of lights, obtained either by a gift or by the afterwards paths, then taking into account the notions of time, space and person." (Gülen, Prizma 1, Zaman Gazetesi Yayınları, İstanbul, 1997. p.1-J)

“...the heart songs that escape from his dear mouth such as the raindrops after a prayer that flow from the waterfalls in his heart...” (Gülen, Ümit Burcu, *Gazeteciler ve Yazarlar Vakfı, Istanbul, 2005, p.17*), **“For they are saturated with all need of proof and evidence with their looks and views that definitely observe the Lord.** (Gülen, *İnancın Gölgesinde 1, Nil Yayınları, Istanbul, 1996, p.18*).

Absolute guidance in religion requires either innocence or security. Innocence is a science and state specific to the prophets, science, and judgment mentioned in the Qur'an that are endowed to the prophets, refers in a sense to that. As for security, means special security. As each sin is a stain in the heart and in each sin there is a path leading to insult, sins are an obstacle to revelation for the prophets, while for the other guides it is an obstacle for the inspiration. Moreover, the spiritual personality of a community that truly serves religion is the owner of great holiness, which signifies heredity to the prophets. As a result, the prophets do not commit sins with innocence against the orders and prohibitions of religion; as for the guides of the right way, apart from the prophets, they at least protect themselves against the great sins with security... Partial-scientific faults in guidance generally come to a successful conclusion. (<http://www.zaman.com.tr/ali-unal/cemaat-hata-yapmaz-mi-yapmadi-mi2268682.html>; 06.01.2015; 17:17).

It would not possibly be considered an approach unaffected from tyrannical mentality that Gülen holds himself equal to the Sahabah and places himself in a position superior to those of other religious structures in representation of the religion. As a matter of fact, it is clearly seen on many occasions as a hideous sign of such mentality that, whenever and wherever possible, Gülen organisation does not give any opportunity to other persons outside their organisation and uses propagative strategy.

I. THE SANCTUARIES OF THE TIME (!): “THE HOUSES OF LIGHT”

The Verse 36 of the Surah An-Nur “***In houses Allah has allowed to be raised and wherein His Name is celebrated; He is glorified therein, morning and evening***” is claimed to refer to the houses under the property of the organisation as follows:

*The sanctuaries can be closed, there may be rusty locks at their doors, but there are some of the houses that will be open. There is the permission of Allah for these houses, there is a firman. These houses will be open... **The houses that carry out the functions of the mosque...** The surah of house, the surah of the houses (Hisar-3 (İrade Kahramanları), 68 min onwards).*

*In the holy verse that I have made a head of it, this spirit, the people of willpower who, in a micro plane - God forgive us, provided it as a verse - including the supreme truths to around the world, have drawn attention to you for the same question. **The verse speaks about the valiant people, the courageous ones who do not lower their heads before the material. He speaks of the valiants whose vanity, splendor and prestige of the world do not slow them down. He speaks about the courageous whom they have turned away from their eyes, who are given account of themselves within themselves to Allah. He speaks about the valiant who have made their account on earth. He speaks about the courageous who will change the destiny of the world with the help and grace of Allah.**”... “Interestingly, there are just above two verses of this verse, the verse An-Nur (divine light). In the holy verse An-Nur, the development of divine light in a certain box at the Time of Felicity is explained. And that will develop again from time to time throughout Islamic history. Faith, which speaks of the light of Allah with the particularity of the Qur’an, there this verse (فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ) between the one I read, which is two verses below, and the verse “Nur (light)”. **It speaks about the “houses” that have been seen as flags conforming to the supremacy and greatness of the noble name***

of Allah. These houses from the beginning are these sanctuaries. **When the sanctuary comes to the state where it can no longer perform its function; when the sanctuary comes to the state where it can no longer awaken love and excitement in the hearts, then this mission was taken care of by the houses where three four people gather there, rented, where they live in and where they take refuge there.** These houses have done the same thing. I will not present the notion that has occurred in depth. I do not see any interest. However, it speaks of the houses in which the supreme name of Allah is commemorated. There is no house on earth equal to these houses. We are discussing the name of Allah; the problems are only turning around the name of Allah, His honourable commemoration. Conversations and dialogues always take place in this way. One day, it may be that at these houses, these sanctuaries that one says the houses of Allah, its functions are forgotten, but the oppression will not be put down completely. The oppression will not be put on the ground in full.” ... “...this time when sanctuaries cannot perform their tasks, the Muslim nation will turn to these houses with their hearts and will set up this mission in these houses with the help and grace of Allah.” ...”The Qur’an says: *لَهُ تَرْفَعُ وَيُذَكَّرُ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ* (في بيوتٍ أُذِنَ اللَّهُ أَنْ تَرْفَعُ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ) “These are such houses that; it is as if there was no permission to commemorate the supreme name of Allah in another place but Allah had given permission to commemorate His holy name in these houses.” “...When satisfaction is everywhere, you will then say in these houses, in a small plan, a micro plan, “let continue this mission”. You will give fighting in the houses during the night. You will be forcibly confronted with the darkness in these houses. A day will come, when the army of light will trouble the army of the darkness, these sanctuaries will again open their doors to you *(في بيوتٍ أُذِنَ اللَّهُ أَنْ تَرْفَعُ)*, you will sit on its sacred throne and, as you are in now, if God wills it, you are going to accomplish your mission also there and even in a complete way.”...and after this verse comes this one *رَجَالٌ لَمْ تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ* (رَجَالٌ لَمْ تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ) In this verse is mentioned “a community” that will change the dark universe of humanity, make it win a new enlightened universe, who is in love with God and truth, who has given his heart to Allah, not attach to something and do

not wander in the paths. We can call it “The Second Strangers”. No one should say all alone, I am that one. It can be a pride. However, that I say “this community is not those” in speaking on behalf of this community, is disrespectful towards their feelings

(Gönül Kervanı-1, 19:50 min onwards; see also İrade Kahramanları-2, 09: 00– 13: 30 min).

What is meant by the word ‘the houses’ in the verse **“In houses Allah has allowed to be raised and wherein His Name is celebrated; He is glorified therein, morning and evening”** (Nur, 24:36) are masjids/mosques (Zamahshari, *Kashshaaf*, III, 242; Baydawi, *Tafsir al-Baydawi*, IV, 108; Ibn Kathir, *Tafsir al-Qur’an al-Adhim*, VI, 62-64; *Kur’an Yolu*, IV, 83-84) and all places where the name Allah is remembered and mentioned (Ibn Ashur, XVIII, 266 V; *Kur’an Yolu*, IV, 83-84). Therefore, there is no problem in considering any place or house related to the verse above. As a matter of fact, the Prophet (s.a.w) says **“As a community gathers in one of the houses of Allah, reads Allah’s book and discusses with each other, then the angels will embrace them, mercy will wrap them around and a peace will descend upon them”** (Muslim, *Dhikr*, 36-37).

The verse above that refers to a general situation is deliberately attributed to the houses of Gülen’s organisation and, therefore, it is an exploitation of the Holy Qur’an through distortion of the meaning of that verse. Such attitude is an ideological one that has been witnessed in some people who had superstitious and perverted thoughts in history. Believers put efforts to reflect the high values intended in the verses in their lives. No Muslim community, however, has the right to relate certain verses to themselves only by ignoring countless pious individuals and communities. Moreover, one of the clearest traits of Gülen’s organisation is that the members of it have weak family, nation, and ummah bonds. The exploitation of the above verse aims, in a way, to weaken the consciousness of being ummah and strengthen the sense of belonging for his small group only. Furthermore, such expression serves as a function that damages the unity of the ummah by substituting the mosques, which are the shared worshipping place of the ummah, with the houses of his organisation.

J. THE COMMUNITY WHERE THE MESSIAH WILL GO DOWN (!)

.....

In his book titled **Prizma 1**, Gülen uses the following words about the Messiah descending down:

*At the end of time, **the Messiah will surely come in order to set up his important mission even he is in the farthest corner of the afterlife. He will descend but he will descend into the spirit and soul of the spiritual person that is among you.** Yes, he will come to be a shape to that spirit and soul. If that soul does not exist, then I suppose his coming as a corpse has no meaning at all. In that case, **instead of sitting and waiting for him, those who plan to embrace the future should make efforts for forming themselves as a soldier of him. In that way when he comes, he may come to power and head up his ready soldiers, and does not experience the trouble of training soldiers again.** In any case, he can only realize that day the operation expected in extra by the others. Said in another way, on the day when he descends from the white minaret of Damascus, he rides his horse and comes back to the ablution court of the Sultan Ahmed Mosque, he reduces to ashes a few houses of idolatry every time he takes out his sword; then, that he hangs his sword on the rope between the minarets of the Sultan Ahmed Mosque... And that people view this magnificent symbol of victory until the apocalypse...* (Gülen, *Prizma 1*, Zaman Gazetesi Yayınları, Istanbul, 1997, p.30-31)

It is understood from Gülen's above words that he tries to increase hope among his followers, and make them believe, that Messiah will come and descend upon his jama'ah as the chosen people. To describe a jama'ah as the community upon which Messiah will descend is a groundless approach, according to the Islamic faith.

There are some narratives, available in hadith books and regarded as authentic by hadith scholars but categorized as 'unique news', about events that will take place towards the end of the world (Taftadhani, *Sharh al-Maqasid*, V, 312). Scholars, however, interpret such news differently as they can be easily understood and interpreted in different ways (Taftadhani, *Sharh al-Maqasid*, V, 317). While this is so, to interpret such narratives as

that his jama'ah is the chosen one is a clear example of exploitation as has been witnessed many times in history. Moreover, while evaluating such narratives, the principle of theology and methodology suggesting that such unique news express 'supposition' and even if they may be authentic, they may not be used as the only source of a faith principle should be taken into consideration (Taftadhani, Sharh al-Aqaid, publ. M. Adnan Derviş, p. 214).

K. GÜLEN'S JAMA'AH: THE BLESSED ONES OF TODAY (!)

.....

In the following quotes are apparent Gülen's descriptions about his jama'ah being distinctive and chosen. Such descriptions show that Gülen tries to sanctify his own jama'ah by placing it at a distinctive position among other believers.

*First of all, I think it would be wise to look from this angle to the truth pointed out by the individual who opened this mission era to **devoted souls** who said "We are preparing a ground for these **sacred**." (Gülen, *Prizma 1*, Zaman Gazetesi Yayınları, İstanbul, 1997, p.14).*

*...and despite his ego, family, children, work and even mission philosophy, he must be ready for anything and thirsty to take his place within **the sacred ones of today**... and when one day a mission will be granted to him, he must run to the mission without stopping, without hesitation and by saying "with pleasure." (Gülen, *Prizma 1*, p.41-42).*

*"The **voluntary community** like the apostles who goes out on the way, **the sacred army**" (Gülen, *Buhranlar Anaforunda İnsan*, Nil Yayınları, İstanbul, 2013, p.26), "**the army of the sacred ones**" (Gülen, *Prizma 1*, p. 92), "**the army of the sacred cause**" (Gülen, *Fasıldan Fasıla 3*, Nil Yayınları, İstanbul, 2011, p.58). "**the illuminated army of the sacred ones chosen among the selected ones from the people**" (Gülen, *Yitirilmiş Cennete Doğru (Çağ Ve Nesil-3)*, Nil Yayınları, İstanbul, 2011. p.16). "...the one whom we say is the person of the 'golden age', always considering his abundance as the sole and absolute source, which takes from the Qur'an community of the time of felicity... **these sacred owners who have works, opinions, and thoughts on the scientific, religious, artistic, intellectual, political, commercial, military, administrative and in many other fields, they were the architects of meaning, enlightened guides and spiritual teams of our society and meet every time thousands of them was considered usual**" (Gülen, *Zamanın Altın Dilimi (Çağ Ve Nesil 4)*, Nil Yayınları, İstanbul, 2011, p. 59-60). "...**the sacred, the intellectuals, and the army of light**..." (Gülen, *Asrın Getirdiği Tereddütler 4*, Nil Yayınları, İstanbul, 2011, p.68-69)*

As it can be seen from the above quotes, Gülen often refers, in many of his works, to his own fabricated claim of his jama'ah being chosen in order to motivate his followers. However, it is every believer's duty to work on the path of Allah and earn His approval, and it is the reason of creation of humans that they do good deeds in this world (Mulk, 67:2). It is a fact put forth by the Qur'an and the Prophet (s.a.w) that a believer should be in between hopeful and worried while putting efforts for the cause above. In other words, a believer cannot be sure of going to the heaven despite his good deeds, nor can a believer be hopeless about Allah's mercy regarding his/her sins being forgiven despite having committed many sins. A believer lives the life between those two feelings, in relation to the eternal salvation. This principle clearly shows that to be a member of a certain community does not guarantee the eternal salvation just as to call someone 'holy' does not make him/her holy.

It is without doubt that all humans will account for what they have done in the world. The Prophet (s.a.w) said to his daughter Fatimah (ra), ***“Oh, the daughter of Muhammad, Fatimah! You also protect yourself from the fire of hell because I have no means of giving also to you (on the Day of Recompense) a benefit or a damage”*** (Tirmidhi, Tafsir al-Qur'an, 26; Bukhari, Manaqib 13). Moreover, the Prophet (s.a.w) said to a member from the Sahabah who expressed his wish to be together with him in heaven, ***“In that case, by praying and prostrating a lot, help me for yourself!”*** (Muslim, Salah 226).

Another aspect of this issue is that it is not possible for a person to judge someone to be among those who will go to heaven because the power and authority to make such a judgment belongs to the Almighty Allah only.

L. THE PROPHET PERSONALLY ARRANGES THE INTERNATIONAL ORGANISATION

Gülen's words in his speech at the Erzurum Ulu Mosque on 3 June 1990 are as follows:

...Our friends wanted to go as tourists for checking the atmosphere. Some friends said that before they even left, even before they arrived, our Prophet went to every house they went before them and said, "Our friends will come here." They came and told us. And those who went said, "We had a dream about you, they were certainly you." They were not at all a bit. The things friends said about this subject were not at all a bit. So, it means there are people expecting things from you. Then, you will be spiritually very ostentatious, very talented. (Garipler Kervani-2, 12:13 min).

We see that as Gülen's organisation attains an international identity, the Prophet (s.a.w) becomes exploited more. In this case, the Prophet allegedly goes to countries, where members of Gülen's organisation will open educational institutions, to arrange preparations in advance. These kinds of expressions show, without doubt, that the Prophet is being exploited at every stage. These expressions include problematic claims, from the perspective of Islamic faith, such as the Prophet (s.a.w) continuing to make decisions even after his death, certain persons establishing communication with him, and the Prophet foretelling about persons to get to certain places. For those who suppose that the Prophet (s.a.w) may have knowledge of the ghaib, the answer is given by Allah in the verses: **"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe"** (A'raf, 7:188. See also An'am, 6:50, 59; Hud, 11:31).

M. GÜLEN'S FOLLOWERS ARE NOT AMONG THOSE WHO WILL GO TO HELL (!)

In his voice record dated 6 April 1979, Gülen uses the following words:

And a child will come by my side four-five days ago, he will tell me this, "do not blame me because of my feelings, forgive. I saw concentration and propagation happen with all the arbitrary giving anxiety, I saw hell sow terror like a flame coming out from the inflamed corridors, they will take and throw lots of people into hell, I saw and suddenly a tall and fine person of the finest appeared... he stretched out his arms on the door of hell, he said that one could not go inside here, he took the people before him, he struggled so that no one could enter. He had intercepted the first comers, no one was henceforth coming inside. However, he could not resist a reprimand, when he withdrew everyone was pushed inside and everyone was burning furiously, he said that among them were people he knew, the majority were terrorized, he told trembling, "I did not see those I had seen in your mosques, I did not see those I see in our jama'ah, there were friends I knew, they were protected and were staying in the back." What does it mean to you? What do they tell you? It says that the imam raises the curtain inside the jama'ah and looks at you, it says that the sun that does not go down looks at you... (Sesli Vaazlar 7, 1979 04 06, İktisadi

Mülâhazalar-7, 1:33:30 min)

In many of his speeches, Gülen makes judgments about his followers based on dreams that are had by some people. The pulpits, from which Islam and the Islamic brotherhood should be told to people, are being used by Gülen for his subjective thoughts and projects, and holy places are being exploited.

If the above extract is read attentively, it is seen that there are two problems related to faith:

1. **Although, according to Islam, no person can prevent sinful people, who are adjudicated to go to hell, from going to hell, in the above dream it is described that a person blocks the gate to hell with his body and prevents people from entering into hell. The Almighty Allah,**

however, says in the Holy Qur'an **"And the Mujrimun (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there"** (Kahf, 18:53). Gülen's words above contradict the clear verses of the Holy Qur'an that suggest that neither should one lose hope about Allah's mercy, nor should s/he be sure of Allah's wrath (Isra, 17:57).

2. Gülen argues, based on a dream, that no one from among his followers will go to hell. His effort to make his followers appear to be of virtue by sharing a dream with them as if it is real indicates the extent of his false perception of religion in his world of thought. While our Prophet (s.a.w), who was sent as mercy to the worlds, repents and asks Allah for forgiveness seventy, in fact even more (Bukhari, Da'awat 3), times a day, Gülen's words above show clearly the magnitude of the delusion he has.

To be a member of a certain group alone, according to Islam, is not enough for salvation. What will save a person in the Akhirah are his/her faith and good deeds. Indeed, the Prophet (s.a.w) points out to this fact by saying the following words to his beloved daughter Fatimah **"Oh, the daughter of the Prophet, Fatimah! Protect / save yourself (from the punishment) of Allah. I cannot do anything for you"** (Bukhari, Vasaya 11, Tafsir 26; Muslim, Iman 351).

N. THE DIVINE LIGHT OF GÜLEN'S JAMA'AH EXTINGUISHES THE FLAMES OF HELL

In his speech in Menemen on 19 October 1979, Gülen says:

...This sacred group, their divine lights will extinguish the flames of hell even when they pass over hell... (1976-10-19_Gonul Dunyamizdan-10 - Azim ve kararlilik (Menemen), 53 min)

Gülen take his compliments about his organisation's members even further and claims that their divine light even extinguishes the flames of hell. This kind of an assertion is certainly opposed to the Qur'an and the Sunnah. This is exploitation of religion. To talk about matters related to the ghaib, which only Allah knows, and to deceive people is problematic in terms of religion. Even the Prophet always asked Allah for forgiveness regarding the punishment with hell, and advised his ummah to pray to Allah. It is stated in the Holy Qur'an that ***"There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)"*** (Maryam, 19:71-72). It is narrated in the hadiths related to the interpretation of the above verse that people will see the hell as they pass over the Bridge of Siraat, and sinners and deniers will fall into the hell by not being able to make it to the end of the bridge. Early scholars, too, were always worried because of the news in that verse, and warned people accordingly. It is narrated by Abd Allah b. Mubarak from Hasan of Basra that a person asked his brother "Have you got the news that you will go to hell?". He answered, "Yes". He asked again, "Then have you got the news that you will be saved from and get out of the hell?". He answered, "No". Then, the other person said, "If so, why are you laughing so much and why are you so happy?" (Ibn Kathir, Tafsir al-Qur'an al-Adhim, III, 128-130).

0. TAKING PERMISSION FROM GÜLEN EVEN FOR ENTERING THE HEAVEN

.....

In his book titled *Fasıldan Fasıla 1*, Gülen uses the following words with which he expresses his wish from his followers to be absolutely obedient and submissive to him regarding not only the worldly things but also the things related to the Hereafter:

Loyalty means sacrificing one's feelings of material and spiritual blessings. And this requires walking towards the shown goal without saying "why". Asking "why" damages the soul of loyalty. In this context, if you are loyal: **1. If you are asked about your wishes and opinions, you will explain them. Otherwise, you will submit.** **2. While walking towards the goal, if they show you paradise and say "Here is the heaven, enter", you must say, "No, I need to consult."** **3. When they say, "You will be free from hell if you come to this point", you have to respond by saying, "Escaping hell is a great thing, but I still need to consult.** (Gülen, *Fasıldan Fasıla 1*, Nil Yayınları, İzmir, 1995, p.180).

P. WAIVER OF THE HEAVEN FOR THE SAKE OF THE JAMA'AH

In his speech in Afyon on 27 June 1980, Gülen refers to similar issues:

The person who will overcome so many disasters and collapses (in the 20th century) must be very devoted. He must have surpassed all material and spiritual things. He must find living beings within the various feelings of material and spiritual fidelity, he must dispense with feelings of material and spiritual pleasure, he must even, if necessary, kick the way to go to heaven... (1980-06-27_Gonul Dunyamizdan-01 - Allah yolunda fedakarlik (Afyon), 11 min onwards)

The following claims are referred to in the passages above:

1. **It is obligatory to obey and be submissive to the organisation's leader unconditionally.**
2. **One must ask the organisation's leader for permission even for going to the heaven.**
3. **One must act according to the decisions of the organisation's leader even if exemption from hell is promised.**

It is understood from the above expressions that Gülen wants himself to be obeyed absolutely. He describes the required extent of such obedience as that one should ask him for permission even to go to heaven, give up on the heaven, and even reject being saved from the hell. In the Islamic faith, however, absolute obedience is only shown to Allah and His Messenger. In fact, it is stated in the Holy Qur'an as follows: **"O you, who have believed, do not put [yourselves] before Allah and His Messenger..."** (Hujurat, 49:1). Moreover, even some orders of the Prophet that were not based on revelation were questioned by the Sahabah, **"Oh the Messenger of Allah, this is your opinion, or have you received an order from Allah?"** Upon the Prophet saying, **"This is not a revelation, this is my opinion"**, the Sahabah freely presented their own opinion, and thereafter, the Prophet changed his decision in accordance with the opinion of his Sahabah.

One of the finest expressions that explains the way that Muslims should follow regarding obedience are the words that are found in the famous speech that Abu Bakr made when he was elected the Caliph: **"Oh Humans! While I am not the best of you, I have been elected as your President. As long as I am right in my**

government, help me. If I depart from righteousness, correct me. Honesty is fidelity, and falsehood is infidelity. He who is weak between you is strong by my side until he takes his rights. As for the one who is strong between you, is weak at my side until he takes the rights of another person from him. During all the time that I obey Allah and His Messenger, obey me. If I depart from this obedience, you are no longer obliged to obey me” (Tabari, Tarih, III, 210; Ibrahim Sarçam, İlk Dönem İslam Tarihi, p.272-273)

Q. A YEAR OFF FOR HAJJ BECAUSE OF ORGANIZATION'S ACTIVITIES

.....

In his speech at the Süleymaniye Mosque on 17 June 1990, Gülen utters the following words:

I advise you to go to Kazakhstan and see what slavery means. Go on a trip, this year pause your umrah. If I have had the power, if I have not regarded it as disrespect to the one faithful of the truth, O Messenger of Allah, if I have not considered it as disrespect to you, I was going to say to put one year off for hajj, go on a journey in these countries, see slavery, see the remoteness of religion, see the estrangement to the mosque... (Görüntülü Vaazlar, Süleymaniye-06 (Şükür Ufku) 17.06.1990.divx, 18 min onwards).

In his speech at the Süleymaniye Mosque on 19 August 1990, Gülen uses the following words:

When you go to the umrah or the hajj, if you do not intend to tell it, then delay your worship until you find your intention. We are not in a situation and a time to go like this to the umrah or to the hajj. Even if I did not have that sensitivity to the pilgrimage and to the umrah, to those places which preserve these sacred spiritualities and notions, I was going to tell you to go and that I would say nothing about your obligations. (Hicret ve İffet; 23:45-24:17).

There is no problem in terms of religion when a Muslim postpones the worship of hajj because of a legitimate reason about himself/herself, his/her family, or the ummah, arising out of the religion-related or the worldly endeavours. However, it is not acceptable from the religious point of view that one of the five pillars of Islam, the worship of hajj, is implied to be skipped for one year on account of performing services for the organisation, for the reason that the rituals of worship, which are the expression of Allah's rights on His servants, and His servants' respect for Him at the highest level, are among the most important duties of people after having faith. It does not conform to the fundamental principles of the religion to neglect the worship of hajj, which is one of the five pillars of Islam and is said to be a right that Allah has over His servants (Ali 'Imran, 3:97). In fact, the hajj is a ritual of worship that does not obscure Muslims' Islamic social responsibilities but quite the opposite it consolidates such consciousness.

The Gülen movement, as seen in many examples, reflects features that damage family, nation, and ummah bonds. Such an assertion about the subject of hajj that is one of the most important bonds of the ummah is the clear demonstration of the matter.

R. THE ABANDONMENT OF INDIVIDUALLY-PERFORMED WORSHIPS IN THE NAME OF PEOPLE'S WORKS (!)

.....

In his speech at the İzmir Hisar Mosque on 5 September 1976, Gülen says:

The Muslim must sacrifice, in the name of the happiness of the people, his own evolution, his personal worship, and even the divine orders. He must set aside to become a saint to make the world happy. He will temporarily set aside his personal evolution in order to make the universe happy. (Sesli Vaazlar-10/İslam

Aleminin Kurtuluş Yolları, 42 min).

Worship, in its narrow sense, is a set of rituals that symbolise respect and obedience to the Supreme Creator and are advised performed by Allah and His Messenger. To determine, and make obligatory, what is regarded as worship is in the authority of the Almighty Allah and the Prophet, through revelations from Him, just as to suspend, postpone or abolish certain rituals of worship are in their authority. The verse **“Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment”** (Shura, 42:21) addresses those who attribute authority to themselves in that regard.

Rituals of worship are, in a way, spiritual schools that bring believers closer to Allah, cure people's illness of egoism and endow them with the virtue of unselfishness, and raise awareness of social responsibility in people. Therefore, rituals of worship function as serving more consciously and proactively, other than blocking, people's well-being, happiness, and welfare. It is, therefore, a great mistake to present rituals of worship as an impediment to doing good in view of the fact that a person who is not mature by Islamic standards cannot be expected to be helpful to the society at desired level.

It is known that one of the basic tactics that the organization uses in performing its illegal works is to practise taqiyyah, in the name of being precautious, until it reaches its goal. The above expression is important as to show how, for years, members of the organization have been trying to legitimise their violation of the requirements and prohibitions of the religion for the sake of the organisation's works and secrecy.

S. ATTRIBUTE INNOCENCE TO PEOPLE OTHER THAN PROPHETS

In one of his speeches recorded as **Bam Teli**, Gülen utters the following words to attribute innocence to people other than prophets:

...to a certain extent, there is the attribute of innocence (*ismet*) in a frame beneath the prophets, it is innocent. (14-Sesli Sohbetler-1 / Bamteli

01-10 (Gurbet soluklari) Bamteli, 9/2, 1 min)

In Islamic theology, as it is known, the attribute of 'ismah' refers to the innocence of prophets, meaning they do not commit sins. Therefore, to say that the characteristic of 'ismah', which belongs to prophets only, can be attributed to people other than prophets not only distorts the meaning of it but also means to position people in the place of prophets, and it is a very problematic situation in terms of the faith. For this reason, the attribute of 'ismah' belongs to prophets only, in the Ahl al-Sunnah faith system ("Ismet", DİA, XXIII, 135).

The Prophet's statement **"All people are sinners. The most beneficial of sinners are those who repent"** (Ibn Majah, Zuhd 30) is evidence of the truth that humans possess the characteristics of committing sins and making mistakes.

Moreover, while FETÖ acts very carefully when presenting itself as a Sunni movement, it actually bears many ideas that have no place in Ahl al-Sunnah system. The most striking among such ideas is the claim that the leader of the organisation, Gülen, is equipped with the attribute of 'protected' (<http://www.zaman.com.tr/aliunal/cemaat-hata-yapmaz-mi-yapmadi-mi2268682.html>; 06.01.2015; 17:17). This expression is, in a way, to claim being 'infallible'. As FETÖ cannot employ the attribute of 'ismah' because it is a sign of prophecy in Ahl al-Sunnah principles, it uses the attribute of 'protected', which comes to mean the same as 'ismah' with some nuance, for its leader.

The concepts 'innocence' and 'infallibility', in a word, mean being 'protected'. As seen in some religious groups, the followers of Gülen's organisation, too, describe its leader as being 'protected' just as prophets are described so. However, 'innocence', or, as used in the doctrinal texts related to the faith, 'ismah' are specific to prophets only and refer to the fact that prophets are protected by Allah in the performance of their duties. This characteristic cannot be attributed to any person or group other than prophets under any other name whatsoever. The members of the organisation, after many years of training or indoctrination in other words, regard all kinds of instructions from their leader and managers called brother/sister as 'orders from Allah and the Prophet'. They carry out the received orders unquestioningly without discussion or

expressing their opinion, with the presumption that 'It must have an underlying reason that we may not know', even if such orders are in contradiction of the religious rules and bases. They disregard the following Islamic principles while they obey their leader without questioning: ***“There is no obedience in matters involving disobedience to Allah. Obedience is only in matters which are good and universally recognised.”*** (Bukhari, Akhbar al-Ahad 1; Ahqam 4; Muslim, Imara 40; Abu Dawud, Jihad, 87; Ibn Hisham, *as-Sira*, VI, 53).

CHAPTER V: GÜLEN'S IRRATIONAL STATEMENTS AND CLAIMS

A. INVITATION TO ACTING AGAINST PHYSICAL LAWS

.....

By fortifying his intention even if a person drinks poison, it will be a cure and a remedy for him with a solid morale; but it is a story to focus, to fully believe and resign... (Gülen, *Asrın Getirdiği Tereddütler* 4, p.220)

I have such a belief that, if a person opens his heart and once says "Allah" with his complete faith, then throws himself down the tenth floor, the concretes will be broken into a thousand pieces but he will have nothing at all. (Gülen, *Kırık Testi* 1-2, p.56)

There are certain unchangeable laws in the universe established by the Almighty Allah. Nobody can act against such laws other than prophets, who are enabled to perform miracles, and exceptions that Allah wills. No matter how strong a faith a believer may have, they, other than the above, would only witness the natural laws of the matter being executed such as that poison kills, fire burns, water causes drowning, and who falls down from a high place sees the effect of the fall. Nobody can challenge these laws set up by Allah. Who respects and fears of Allah the most is the Prophet (s.a.w). However, this fact does not constitute an impediment to him becoming injured at the Battle of Uhud, becoming drenched in blood because of stones thrown at him in Taif, or becoming affected because of eating rancid mutton. If the question were 'having

complete faith and trust in Allah', then it would be problematic to think that somebody may surpass the Prophet (s.a.w) in this regard. Moreover, it is nothing but to deviate and exploit religious feelings to encourage people, from the pulpit of a mosque and using religious feelings and beliefs, to act against physical laws.

B. THE DEATH OF GÜLEN'S GRANDMOTHER AND HER COMEBACK

.....

In some of his speeches, Gülen recounts this strange event:

My grandmother to me dies, resurrects, returns to earth. Afterwards, she lived for years. My mother said, "I went to the other world. She is a very beneficial woman. Two angels arrived. They said, "She uses her tongue in a bad way, we needs to peel the flesh of her tongue, she speaks badly, her tongue was dirty." They peeled the flesh of his tongue." Me, I did not see my grandmother... (Sesli Sohbetler, 18_01- Gıybet, 13.55 min onwards)

My grandmother to me dies, resurrects, returns to earth. They lengthen her and close her eyes. How long I do not know, my mother said, "she has resurrected again. Then she lived, for years she lived. I went to the other world. She is a very beneficial woman. Two angels arrived. They said, "She uses her tongue in a bad way, we needs to peel the flesh of her tongue, she was speaking badly. She said, for example, you are a dirty person." "Then they peeled the flesh of my tongue," said my grandmother. I did not see my grandmother; they say she was a holy woman. Now in the hereafter, they treat the person as if he is an unclean man. (53-Yenilenme Gayreti-, 14.10 min)

It is never possible for a person whose life in this world has come to an end to become resurrected and continue to live in the world, except the prophets' miracles, according to the two main resources of Islam: the Qur'an and the Sunnah. Therefore, Gülen's story about his grandmother is no way likely to be true. Moreover, it is stated in the Holy Qur'an, **"Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, so that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected"** (Mu'minun, 23:99-100). Moreover, such thoughts, which pave the way for non-Islamic conceptions, have no place in Islam.

C. A DEAD PERSON'S RETURN AND VISITS

Gülen voices a delusion of his at the Süleymaniye Mosque on 15 April 1990 as follows:

*...if you will allow me, I will talk about your friends who died in an accident under a tanker going somewhere two years ago, their faces miss me so much you cannot know... **Maybe they are among you**; I will not be able to forget this great imam who, when he saw that I was offended in one of these pulpits, threw himself on it and said "you have offended our master over there ". Perhaps he is still among you; maybe he still feels your sorrows. **Maybe he still wanted to get on the pulpit, scream, and say "do not break his heart"**. It was a close date; maybe a month has not passed. In the small town where he performed his function for many years, one of his student friends he probably often saw, Ramazan or something like that, during the night prayer I think, and what I tell you is not a dream it is a state. **It is not a dream, it is apparent, it is in the half-asleep state. Two years earlier, he was crushed under a tanker, sewed his burnt finger, and while his body was found in ashes, he was found in a fidelity to take an oath at La Ilaha Illallah Muhammad Rasulallah (There is no god but Allah, and Muhammad is the messenger of Allah). But when he touch the knocker of the door of our student brother, he is baffled, confused in front of him who opens the door. In front of the door there is our master who died two years before. This is not a sleep. Because they have pulled the beyond into the world and have lived, brought the world and lived in the hereafter... The world and the Hereafter came side by side... He opens the door and invites him, "how are you?" they sit at these hours of the night prayer time and discuss, maybe tea is getting ready, drinking or not, he says "I have to leave now, it is getting late." The boy is still confused. Probably, he was only allowed to that. He opens the door, makes his farewells and, a while later, his memory comes back to him. "I am going to call sister-in-law, for two years she is at home faithful. The sister-in-law waiting without even seeing his body, wondering if he***

*will come back someday.” The sister-in-law picks up the phone, she has a trembling voice, “sister-in-law,” he said, “I witnessed something,” he said. “Do not ask, he said, he just knocked a bit before the door, he entered inside at the same time. We sat down and chatted. Then a time later he said “if you let me, I will go to sleep.” He lay down on the bed and as the boy threw himself on him, he disappeared suddenly and he is crying and he is closing the phone. I repeat, forgive me, they killed time. **They have lived the beyond here...** (Süleymaniye-04 (Nefse Karşı Büyük Kavga) 15.04.1990.divx; 17 min onwards).*

A situation in which a person returns to the world after death, visits his/her acquaintances, and drink tea with them does not reflect the truth nor is it acceptable in terms of religion. In point of fact, it is stated in the Holy Qur’an, **“My Lord! Send me back, so that I may do good in that which I have left behind!” No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected”** (Mu’minun, 23:99-100).

D. PARANOIA AND SCHIZOPHRENIA

In his work titled ***Sohbet-i Canan***, Gülen makes a generalisation about those who lead and guide people about religious topics as follows:

It seems to me that people who teach others something to some extent in other topics of the religion, primarily Sufism, and who lead them are open to the danger of paranoia and schizophrenia. These people can be directly related to Allah with an observation not theoretical but intuitionistic... (Gülen, *Sohbet-i Canan*, p.154)

Gülen's above assertions parallel the attributions to prophets, who are sent to inform people of the religion, such as 'mad', 'bewitched', 'soothsayer', and 'magician' (Isra, 17:47; Shu'ara 26:153, 185; Sad 38:4-5; Muddaththir 74:21-25), and also include grave insult to scholars other than prophets. These assertions, as can be understood from many of his expressions quoted in this book, can be considered a confession of Gülen having such diseases. It seems that, with such assertions, he actually tries to justify his own nonsense and contradictions before his jama'ah. His such efforts should be examined by experts in psychology and psychiatry. His statement "being able to have a connection with Allah through an intuitive observation" is another example of faith-related deviation that is not possible to be accepted religion-wise. Indeed, as has been mentioned many times, only the prophets can be directly in communication with the Almighty Allah, or in better words, in contact with Him through revelation.

E. THE HOOTING OF THE SATAN AS AN OWL

In his book titled ***Vuslat Muştusu***, Gülen says,

... The Satan, sometimes, brings an owl – entering into it if necessary – to your balcony and makes it hoot there for hours ...

(Gülen, *Vuslat Muştusu*, p. 205-206)

To present to the people these kinds of irrational expressions which have religiously no basis will lead to people seeing the living beings created by Allah by supervising various wisdoms with a different eye and will drag people into various fantasies about them. To tell superstitions as such in the name of religion is nothing other than manipulating the authentic religious mentality. Telling people about strange and groundless notions, the accuracy of which cannot be identified, in the name of religion and in a manner as if they were religious information, are practices that can be explained as aimed to attract attention and awaken interest in people instead of for informing people. It is self-evident that such an assertion will cause exploitation and distortion of the religion. In point of fact, claiming some animals e.g. owl, etc. to cause bad luck by attributing different meanings to them is one of the examples of superstitions that were seen in the Jahiliyyah Period and rejected by the Prophet with his following words **“There is no bad luck in Islam”** (Bukhari, Tib, 53; Muslim, Salam, 110) and **“There is no misfortune in the owl”** (Bukhari, Tib, 49; Muslim, Salam, 102)

F. THE WALLS OF THE HOUSE ARE GROANING

Gülen refers to the walls of a house groaning at the time of dhikr practice during the visit of a great person, and he says he hears voices from the walls, ceiling, and floor of the house:

*...I had listened to a retired colonel. A gigantic mentality, an immense soul, which illuminates a century or perhaps even that brightens many centuries, has been invited into a house. That is the story. That is his state anyway. Those who presented him to us, informed us, made him known to us in this way. The person of the dhikr, the person of the moan, the person who has forgotten himself for a long time in the name of saving people. The owner of the house does not know him. He was sleeping with his wife. **He suddenly hears that the walls of the house were screaming. A groan! What is it? This noise heard in all the walls, the floor and the ceiling of the house like the grave that speaks to Umar: -but I could not say that noise. For neither my voice is his voice, neither my breath is his breath, nor my throat is his throat, nor my tongue his tongue.- Oh my God! La ilaha illa anta subhanaka inni kuntu minaz zalimin (There are none worthy of worship besides You. Glorified are You. Surely I am from the wrongdoers) and Ya Rabbi inni massaniyad durru va anta arhamur rahimin (Indeed, adversity has touched me, and you are the Most Merciful of the merciful), Rabbi inni massaniyad durr. Accept even my joke oh My Lord! Rabbi inni massaniyad durr. In principle it was me that the damage hit. You are the arham-al rahimin (Most Merciful). Rabbi inni massaniyad durru va anta arhamur rahimin, Rabbi inni massaniyad durru va anta arhamur rahimin. He touches his wife beside him, and says, "Get up! We have received the Godsend." This man is Khidr or what? He is not Khidr, but an eminent representative of Khidr's place.** (Kutsilerin Takvası, Kutsiler Takvası-2, 41:10 min onwards)*

...One of the trembling places took place once in our time. He said, "We sat inside the car. Suddenly, -as we went to the

*pilgrimage- the car in which we were started to move back and forth. The car moved forward and backward. He too was out of his mind like a madman, he was inside deep meditations. He did not die last year. If this year also he is not dead, he must still be alive. That is, the land where you grew up, has also made people like it grow, the earth has not yet lost its strength to give life. It is always educating eminent people. We understood that he came from that source. I approached him and asked, "What were you thinking at that moment?" "I thought that when the state of the ummah of Muhammad who does not listen to the truth, who does not obey appeared before my eyes, Allah was punishing them. I said, "Me, oh Allah! Burn me! My Lord, burn me!" **The car began to shake, it moved forward, it backed away.** (Kutsilerin Takvası, Kutsiler Takvası-2, 52:00 min)*

It has been long used as a tactic employed by some charlatans to tell irrational stories about the religion and attract attention by doing so. The passages quoted here are typical examples of it. Such expressions cause people to distance from the true conception of religion.

G. THE DOUBLE OF THE PROPHET (!)

Gülen asserts that the Prophet (s.a.w) is alive by mentioning that he has a double while he tells how much the Prophet appreciates the services of his jama'ah in his speech in Yozgat on 29 June 1980:

*...Let us hold our hearts straightness, let us hold our hearts in the direction of the honourable sultan, let us know that he is the guardian of all our states... **the Prophet, blessed be he, is living with his perisprit and his double, he is among us and is the observer to our states...*** (1980-06-29_Gönül Dünyamızdan-06 - iman ve amel, 35: 59 min onwards)

He further pushes the limit by referring to the Sahabah using the same words:

As the angel considered an honour to conceal himself in the form of Mus'ab, he entered into his form and fought thus until evening even though he was a martyr. Mus'ab had become a martyr but his double was there. This is the double of Mus'ab. If you help the religion of Allah, then Allah will also help you. (Melekut Alemleri 3, 75 min)

He utters the following words in his speech dated 10 March 1978:

Each person has his/her double; the double lives in him/her. It can detach from the person and, thanks to this, a person can be seen in 20 places at the same time. The holy dervishes were honored with this. (Hutbeler 1 İrşad Ekseni, Melekut Alemleri 2, 42 min onwards)

It is said that every person has his/her double and that spiritual beings exist by making references to the story of Goethe in which although he sees a friend of his in front of him despite his friend being away, his other friend next to him cannot see what Goethe sees. This is referred to as similar to the saints being witnessed in many places at the same time. (Melekût Âlemi 3, min. 30)

It is a superstition to claim that the Prophet has his double, according to the Islamic faith. It disrupts people's authentic beliefs if a Muslim gives credit to such words and recounts them as if they are true. There is no information in the two main resources of Islam, the Qur'an and the Sunnah, for such groundless assertions to be based on. Moreover, no prominent Islamic scholar has ever expressed such opinion about

this. It is understood that such baseless and irrational beliefs are brought from other cultures.

With the assertion about the Prophet's double, it is claimed that he continues to decide over things in the world even after his death. Under many headings above it is explained that it would not ever be possible. That is to say, he, too, died and departed for the Hereafter, just like other humans (Zumar 39:30; Ali 'Imran, 2:144). Some members of the Sahabah who had a great shock after the death of the Prophet and could not accept the situation, such as Umar, returned to normal upon the following words of Abu Bakr, **"Oh people! He who worships Muhammad (s.a.w) knows that he is dead. He who worships Allah knows that Allah is alive and immortal."** (Abd as-Salam Harun, *Tahzibu Sirati Ibn Hisham*, p. 342-343) He recited the following verse after his words above, **"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he were to die, or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."** (Ali-'Imran, 3:144) The noble Sahabah did not expect anything from the alleged double of the Prophet nor did they even think of expecting something like that although they suffered many internal conflicts, revolts, and fought for survival following his death.

As a result, Allah sees everything, knows all, and orders that only He be prayed to, and only from Him be help wanted. The above approach, on the contrary, is problematic in terms of faith as it causes people to have expectations from the created beings other than Allah.

H. HURUFISM AND DJEFR/DJIFR (ABJAD)

Gülen uses the following words in his book titled **Zihin Harmanı**, where he claims that the Holy Qur'an has verses that point out to the 1958 revolution in Iraq:

Can you explain to us the place in our religion to bring out the indications of the Qur'an in relation to the personalities and works of the eminent persons serving religion?... The second important notion for understanding the subject is this: The situation of individuals who extract from the Holy Qur'an the indications in relation to their time, movements, and works is not an event seen for the first time in our era... Ibn Abbas was asked the meaning of "Ha Mim Ayn Sin Qaf". He answered this question as follows: "The meaning of "Ha Mim Ayn Sin Qaf" is thus: A time will come when there will be a state whose capital will be on a hill. In the middle of the city where this capital is located, there will be a river crossing the whole city from top to bottom. There will be one person from Ahl al-Bayt, named 'Abd al-Ilah or Abdullah, inside those who will govern this state. There is going to be a person from the Ahl al-Bayt. This individual is going to be massacred by a bewitching community that is revolting..." This comment of Ibn Abbas was read but without knowing what event he was referring to. In 1958, there was the revolution in Iraq. At that time, when we draw the sketch of Baghdad, we see this picture: A city built on a hill and a river cutting in two from top to bottom this city. It is interesting that during the 1958 revolution, Emir 'Abd al-Ilah, who is in the position of the second statesman and uncle of King Faisal II, is going to be assassinated by the revolutionary forces that made the putsch. And even that day, the supporters of the defunct Faisal II and Emir 'Abd al-Ilah published on paper this narration from Ibn Abbas in the form of a manifesto in the streets of Baghdad against General Abd al-Karim Qasim, who was at the head of the revolution. Therefore, Tabari wrote this event a thousand years ago and if a day has arrived and this event has unfolded in all its nakedness, there is no longer any need to deny it fully. We will then say that yes, wet and dry, there is everything in the Qur'an. (Gülen, *Zihin Harmanı*

(Prizma 7), Nil Yayınları, İstanbul, 2011, p. 162-166)

Similarly, Gülen argues that the calculation method of abjad should be used in order to understand the huruf al-muqatta'ah (Gülen, *Bir İcaz Hecelemesi*, p. 92).

The letters muqatta'at are letters like "Elif, Lam, Mim" at the beginning of some surah. While until that day, a way of encryption in relation to letters has never been seen and has never been tried. Yes, the secrets of the Qur'an have been codified to his soul. The keys to this encryption are the letters "muqatta'at". Those who know what encryption means will understand this very well. The receiver that put its headphones, the sounds "di-di-da-dit; da-da-dit" that reach the ears of an operator without transmitter, do not make any sense to us. He will therefore change these sounds into letters like "F-G" and write them five by five. However, the operator took such a group of numbers before these letters that all the mystery is precisely in those numbers. The encrypted message come, can precisely be solved with these numbers and will have meaning. (Gülen, *Kur'an'ın Altın İkliminde*, p. 74)

According to the results obtained from academic studies, the first commentaries about djefr entered into Islam through Batiniyya-Isma'ilism school and the old religious-philosophical resources. The majority of the Shiites and some Sunni scholars are also influenced by this approach and have the misperception that djefr may contain information about the future. However, after the revelations came to an end, and the tabligh was completed, the idea of acquiring information about the future by means of djefr or other methods would mean nothing but a claim only. Moreover, this thought also does not conform to the fact that the knowledge about the future is specific to Allah only. In fact, as the great Islamic scholar Imam Ghazali says, there is no consistent and scientific evidence that letters refer to certain meanings and numerical values ("Cefr", *DİA*, VII, 217). The efforts to attribute the origins of this mentality to Ali and Ahl al-Bayt are unfounded. Thus, when Ali was asked whether there was any private information in the hands of Ahl al-Bayt that the Messenger of Allah had not revealed to the people, he replied, "No, we have nothing private apart from the capacity of understanding that Allah has given to humans in order to understand the Qur'an." (Abu Dawud, *Diyah* 11; Ahmad ibn Hanbal, I, 79)

In conclusion, the scholars of *usul al-tafsir* and *usul al-fiqh* do not speak of such a method in relation to the understanding of the Qur'an and its interpretation. Moreover, the verse in connection with "everything is in the Qur'an, wet and dry" which Gülen refers to in the quotation, is related to the absolute knowledge of Allah and does not constitute proof to the conception of the *djefr*.

CHAPTER VI: EXORCISM (AFFAIRS WITH JINNS)

A. “WE WOULD PRACTISE EXORCISM, TOO, IF WE WANTED TO”

.....

If we want to, we can also be busy with the jinn and throw them out upon some people, even play with their reasons. But no prophets have walked on this path and have infected with it their communication and right path. (Gülen, Fasıldan Fasıla 2, Izmir, 1995, p.99)

B. EXORCISM AND MEDIUMSHIP AFTER THREE-MONTH WORK (!)

.....

*All Muslims can be informed of events such as being in touch with the spirit in the name of the future... exploration and miracle... presentiment... telepathy... reading thoughts... mediumship and yoga... calling spirits and jinn to develop the soul, which we have tried to take in hand until today. **These are things that some people can get with a three-month work.** (Gülen, İnancın Gölgesinde 1, p.116-117)*

Karamah means an extraordinary state that a believer has who does good deeds. This state cannot be acquired through a person's will, but Allah's blessing.

As for meditation methods such as yoga and the like, these are related to Hinduism

and Buddhism in particular, and are a number of methods that are claimed to equip people with certain divine knowledge and abilities. It is against the Islamic faith principles to knowingly and wilfully promote or perform yoga that stems from other religions.

There is no information whatsoever in the Holy Qur'an and the hadiths concerning people who contact with the spirits of the dead. Therefore, there is no religious ground for claims that it may be possible to contact with the spirits of the dead during sessions to summon spirits.

In conclusion, there is no religious ground for directing believers, under the name of religious lectures, to certain practices such as mediumship, yoga, and summoning spirits that Islam does not approve in any way.

C. DISMISSING THE JINNS WITH THE NAMES OF ASHAB AL-BADR

.....

I will tell you my own observation as follows. I burned with envy to invite a friend whom I very much appreciate and who is a very pious woman, in order to please Allah because she is a very excited woman. I brought the names of the Sahabah of Badr. I have seen many miracles of the Badr's Sahabah. I told myself to put it next to it, maybe suddenly the Sahabah of Badr, Hamza will show themselves to these jinn. When I was still climbing the stairs, the woman started screaming up. Apparently, they say the master is coming, we are going to exhaust him. I am not yet at home. I thought it is good, our case worked. I brought the names of the Sahabah of Badr. She lost consciousness during trance, doctors know this very well. My friend's gone. I gave her a blow on her chest. She began to speak, we hear her voice: "Why do you run away? You are fleeing because Hamza has arrived, is not it? You run away because the Badr's Sahabah came." How do you explain this? You cannot explain it and then she was purified with the help and grace of Allah, she went on pilgrimage this year... (02 Sesli

Vaazlar-1/Fizik Otesi Hayat/Cinlerle ilgili soru-cevap-1-Cin çağırma var midir.mp3; 18 min onwards)

It is because of people's wish to seek help from and contact with the jinns that they cause harm to people despite Allah Almighty's clear warning as explained in the verse **"And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden."** (Jinn, 72:6). Therefore, it is referred to this situation in the Surah al-Falaq and the Surah an-Nas, and people are encouraged to seek refuge in the Almighty Allah, the Lord of all things, regarding the harms and anxieties caused by jinns and all created beings. This means that it is not possible for devils and jinns to have power or pressure over and cause harm to people who have true faith in Allah. They may only cause harm to people who befriend with them and attribute them as partners to Allah (Nahl, 16:99-100). In this regard, believers should seek refuge in Allah from any kind of harm that may be caused by jinns and human devils, and should not be afraid of them. Those who do not have any interest in them and employ their willpower in truth and truthfulness only become protected from any kind of harm that may come from jinns and devils. Moreover, there is no information on

methods of protection from them stated in reliable resources other than information that certain prayers that are taught by the Prophet and the mu'awwidhatayn surahs should be recited. Therefore, there is no religious basis for the use of the names of the Ashab al-Badr in an attempt to be protected from jinns and devils.

D. LINKING SCHIZOPHRENIA TO JINNS

In one of his speeches about jinns, Gülen says that jinns and evil spirits may cause schizophrenia, with the following words:

...it is possible in schizophrenia that the jinns fill up within the vein and that they perturb its equilibrium, they disturb it. That they destroy the nervous system, which they sometimes make crazy and sometimes they keep in balance... (02 Sesli Vaazlar-1/Fizik Otesi

Hayat/Cinlerle ilgili soru-cevap_5-Cinni şeytanlar insanlara musallat olup onlara manevi hastalıklar verirler mi.mp3 10:45 min onwards)

There is no information in Islamic sources that jinns may enter into veins and cause diseases. On the contrary, it is informed that the harm that they cause is to deceive people and encourage them for doing evil. To link mental diseases, which may develop because of some genetic and physiological factors as well as social and psychological ones, with jinns contradicts the modern science. Moreover, this way of thinking parallels the assumption by the Christianity in the Middle Ages that people develop mental diseases because jinns enter into them.

E. WOE TO ALL

.....

FETÖ leader Gülen, in a way, gives details about the July 15 Coup Attempt from years ago in his speech on 9 February 1979:

Nevertheless, if you unleash everything, in one place the soldier will be killed, in another place the officer, in one place, they will put a bomb into the parliament; in another place, they will destroy the Assembly. At another place, they will shoot at innocent people. In the base of all these rest blasphemy and ungratefulness. There is the disavowal of the past, there is the runaway of oneself. There is oppression, there is insult to the past. Woe to all! (1979-9-02-09_Zekat-7.mp3", 01:15:00 min onwards)

WOE TO ALL!

CONCLUSION

This study consists of texts quoted from Fethullah Gülen's books and speeches, and brief scientific assessments on them. The passages used here are the first-hand reliable sources reflecting Gülen's character and religious mentality. The opinions and evaluations that were expressed in the pulpit of a mosque or anywhere else 30~40 years ago especially without being subject to an editorial process where verbal narration techniques are used clearly show Gülen's natural state and real opinions. As much as we know, Gülen does not negate his ideas expressed in these recordings, but he also uses them more and more both in the TV series presented to masses on television channels or in his anecdotes spread in his written works and he almost robotizes his followers by hypnotizing them in this way.

Taken into consideration Islam's main approach defined in the framework of *usul al-kalam* and *usul al-fiqh* based on the Qur'an and the Sunnah, the assertions quoted in this study can in no way be defended or annotated.

When the quotations provided in this study are considered collectively and noted that they are records that have been spread over the years, it becomes clear to see that they follow a systematic pattern. In other words, these expressions are not caused by a moment-long slip of tongue, or they are not throwaway remarks or words that are said beyond purpose, but they are beyond the quality of *shatahat* as seen in Sufism. The owner of these remarks uses them consciously and regularly in order to obtain an anticipated result. The owner of these words regularly uses all these affirmations conscientiously and in order to obtain a specific result. This phenomenon shows that the owner of the words eliminates all possibilities of being able to comment on the so-called affirmations and that he expends these words in order to lock the people to the target without questioning, using secret procedures that we have seen in some historical examples. In this case, it is clear that the words he says are real affirmations consciously selected in order to establish a precise understanding and perception in the minds of his followers, in order to obtain concrete, material results contrary to metaphors and comparisons that can be commented on. In the light

of this observation, we can summarize “the cult of Gülen” that has emerged from quotations provided in this study, with reference to the elements in contrast with the faith principles of the main path of Islam, as follows:

1. **His thoughts that damage the divinity:** Undoubtedly, every believer can feel the existence of the Lord with their personal experience, and can establish a private and sincere communication and contact with the Almighty Allah. The nocturnal walk of the Messenger of Allah on the line of Makkah – al-Quds characterized as a miracle called Isra and Mi’raj, and then his meeting with the Lord through his ascend to the skies is an exceptional blessing that only a prophet can be endowed with. As a matter of fact, the Messenger of Allah, upon this experience of his, brought the worship of salah to believers with which they stand before Allah five times a day, and this ritual of worship was called as “the miraj of believers”. This refers to every person’s communication with the Lord in their private world, and improvement of their spirituality and devoutness by worshipping Allah only. Although there is an impression in Gülen’s words that he may be observing sensitivity towards divinity, it is understood, when examined more attentively, that he often voices certain opinions that may damage divinity. The worst of them is his claim that he interviews with Allah every day and almost every moment. Muhammad (s.a.w), although he is a prophet, did not meet and interview with Allah as much as Gülen allegedly does. More precisely, the Prophet Muhammad (s.a.w) did not have any problem on the inside about linking everything to mystic powers and persuading people to believe in certain things using such mystic powers. Gülen, however, has put every effort to create the perception that his almost every action is controlled and directed by Allah, and to this end, he has deviated verses and hadiths from their context and distorted their meaning so as to comment on them as he likes, both in his speeches, books, and on the internet media in recent years.
2. Allah speaks with people only through the instrumentality of prophets as is stated clearly in so many words in the Qur’an and the Sunnah of the Prophet Muhammad (s.a.w). After the Prophet brought the Last Book as the Last Prophet, the Lord’s direct communication with people, following the complete revelation of the Qur’an, would only be possible through this Holy Qur’an. It is a serious deviance to claim to have divine messages other than the guidance of the revelations for the reason that no person, other than prophets, has the right to acquire divine knowledge and present them as messages from Allah to people, and no prophet will come after the Prophet Muhammad. Those, who claim to have passed the divine limit, which is a very private space, apart from the prophets, and have tried to impose these pretensions as divine messages on others, are those who have separated from the authentic path of Islam.

3. **His thoughts that damage the prophecy:** A prophet, according to Islam, is a person chosen from among people by Allah to establish communication with them. This chosenness places prophets at the special position of “the informant of the Revelation / Prophecy”. For this reason, prophets are protected from falling into error in this subject (ismah) so that they can deliver the message of Allah completely and precisely. When the revelation ended with the death of Muhammad (s.a.w), the Muslims were initially shocked, and then panicked. On this, Abu Bakr said his famous saying, **“Who worships Muhammad should know that he is dead. Who worships Allah should know that Allah is alive and immortal!”** The heritage of the Qur’an and the Sunnah, which our Prophet left, has continued to guide Muslims after his death.

In the Gülen cult, Muhammad (s.a.w) is as if the housemate of the cult’s leader, as if they sit and talk about strategies day and night, and then Gülen delivers to his disciples and followers what is entrusted to him as a result of such talks. It is interesting that almost every decision is embellished with mysteries to strengthen the “Gülen’s Organisation” and direct the followers to obey it without questioning.

Undoubtedly, mujizah and karamah are a fact and truth. Karamah may be become apparent with people who are friends of Allah; however, those great Sufis who move within the limits of the Islamic law never perform karamah to build an organisation or develop a political movement’s strategy. It is obvious that this conception, which turns the Prophet Muhammad (s.a.w) into a figure of an organisation set up for worldly interests, cause damage to the notion of prophecy. It is inevitable to describe as deviance the expressions and thoughts that damage the two of the most important faith principles such as divinity and prophecy.

4. Any information that contradicts Islam’s two main sources e.g. the Holy Qur’an and the Sunnah of the Prophet Muhammad has no religious value. All conceptions that are outside the path that the majority of Muslims have followed since the times of the Sahabah are to mean deviation from the true path.
5. All opinions or explanations related to the religion should be based on the fundamental sources of information of Islam. Therefore, no religious assertion can be accepted that is not confirmed by common sense, healthy sensory organs, or true news (mutawatir news or notification from a prophet).
6. The negligence of the fundamental sources of information of Islam allows mentally ill people, who deviate the clean minds with their hallucinations and steer people towards the direction of their personal suspicions and fantasies, to say and do everything under the name of religion. This makes it easy for a “cult” leader to emerge, with dreams, mysteries, and alleged karamah that no other person than himself can understand and that cannot be compared with the fundamental

sources of information of Islam. In this case, the person, who is believed to be chosen, becomes the leader who allegedly interviews with the Almighty Allah and the Prophet Muhammad (s.a.w) in half-awake/half-asleep state and receives instructions (!) from them, and manages his organisation using these instructions. At this point, it becomes unimportant for his followers to pay attention to what the Holy Qur'an and the Sunnah suggest for the reason that according to them what is binding is what their allegedly "protected/innocent" leader says and how he understands the religion. This, then, allows for the distortion of Islam.

7. Religion means sincerity. Sincerity, then, requires performance of servitude in order to seek approval of Allah without expecting any worldly benefit, ambition, and power. It contradicts the conception of sincerity if a Muslim believes that s/he is different from other Muslims and is 'chosen', and similarly considers his/her community as "chosen community" that is superior to other Muslim communities. The claim to be "chosen", being a principle of belief belonging to the Jews, is definitely rejected by Islam. This expression has been used throughout history by ambitious people wishing to take over the power of the earth as an impressive motivation. In addressing his followers as the "second generation of the Sahabah", "the sacred" and "the divine" to make them believe that they are a chosen community, Fethullah Gülen actually concentrates on raising assassins ready to do everything he may say.
8. Islam is the last divine religion sent to the entire humanity. The validity of the previous religions expired upon coming of the Prophet Muhammad (s.a.w) as the last pearl of the chain of prophets and the revelation of the Holy Qur'an as the last divine book. Therefore, it is not acceptable in terms of the Islamic faith to regard Islam on the same line with Judaism and Christianity, and carry out "interfaith dialogue" works claiming that the previous religions have not lost their qualities of being "true religion". To bring the last and only true religion, Islam, side to side with other religions does not conform to its oneness and superiority before the Almighty Allah.

To establish peaceful humane relations with members of other religions is a duty that Islam holds every Muslim responsible. However, to put efforts in order to develop a mixed theology by merging Islam with other religions and exploiting that humanistic situation is something else. Gülen's opinions that he expresses in the framework of interfaith dialogue also indicate his problematic conception of "true religion".

9. Gülen, in a way, seems to have undertaken the duty of distorting Islam as a figure from within by means of many concepts, symbols, and opinions that he borrows from other religions and faiths including Zoroastrianism, Roman idolatry, and the Ancient Greece polytheism.

10. It should be emphasized again that the authentic sources of religious information in the Islamic scientific tradition include the Qur'an, the Sunnah of the Prophet Muhammad, the Ijma, and the Ijtihad. No source or method that may rule or guide the life of people/communities other than the above are not accepted. Methods such as inspiration, dream, kashf, etc. are subjective and not binding. Therefore, if a person attempts to guide a Muslim by means of the above, then the reaction of a Muslim to it should be to question such attempt in accordance with the methodology specified above.

In this regard, Muslims should learn Islam from reliable and competent scholars who are in agreement with the methodology set by the Sahabah, who were able to be educated by the Prophet, and the next two generations following the Sahabah. No credit should be given to people, such as Fethullah Gülen, who interpret the religion or make judgments under the name of the religion based on their own subjective perceptions, fantasies, hallucinations, and dreams. Otherwise, it would not be possible to save oneself from the sin of it.

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