

METAPHYSICAL LOVE IN TURKISH CULTURE

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ABSTRACT

What is Love? Is it identifiable? or is it learned by living? It is not as easy as one might think to give a coherent answer to these questions. Scientists, thinkers and artists have defined love in different ways or have tried to explain it. Scientists say that the motive of love begins with birth. This is an important starting point in terms of revealing the source of love. From this point of view, it will contribute to our saying that love begins with the existence of the first human being. At first, people feel lonely and are alone with themselves. Later, as he gets to know the beings and objects outside himself, he enters into some relations with them. If there is no expression of love in these relationships, the person returns to his loneliness again, which creates a feeling of shame in him. This is also a source of guilt and restlessness. As a matter of fact, in the history of humanity, especially in our age, there are millions and billions of people whose needs are not met to love, be loved, adopted. If the conditions continue like this, man can become the preparer and implementer of the great slaughter, that is, the apocalypse. When the biological and trust needs of the person are not met, what can happen when the love and adoption needs are not met, drug addiction, aggression, murder, hippieism, conversion to primitive religions, robbery, war, conflict, etc., in advanced societies such phenomena and events. The reason for such undesirable facts and events is not only lovelessness. There are many economic, political, social and cultural reasons for this. However, one of the important reasons may be that the need to love, be loved and embraced is not met.

Keywords: Love, Fondness, Turkish Culture, Metaphysics.

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THE GATEWAY TO LOVE

Scientists say that the motive of love begins with birth. This is an important starting point in terms of revealing the source of love. From this point of view, it will contribute to our saying that love begins with the existence of the first human being. At first, people feel lonely and are alone with themselves. Later, as he gets to know the beings and objects outside himself, he enters into some relations with them. If there is no expression of love in these relationships, the person returns to his loneliness again, which creates a feeling of shame in him. This is also a source of guilt and restlessness. So, the greatest need of man is to prevent him from returning to this loneliness (Fromm, 1995, p. 18). Because the person who confines himself to himself may experience some psychological problems because he will be cut off from the outside world after a while. For this reason, one must constantly strive to get rid of this loneliness. Of course, people resort to various ways while making this effort. These solutions are related to the personality level that the individual has reached. The infant's sense of self is very underdeveloped. The baby initially considers himself as one with his mother, and does not feel lonely as long as his mother is with him. The baby's sense of loneliness is relieved by his mother's physical presence, breasts and skin. With the development of the child's sense of loneliness and personality, the physical presence of the mother begins to be insufficient. That's when the desire to relieve his loneliness in other ways appears, increases and becomes stronger (Fromm, 1995, p. 19). In this case, the child turns to another object or object that will relieve his loneliness.

Love is not a feeling that anyone can taste at random without reaching a certain maturity. For true humility, boldness, faith, and discipline cannot be satisfied in love. It is for this reason that the faculty of love remains an elusive achievement. Or everyone keeps asking themselves how many people they know who really know how to love (Fromm, 1995, p. 9). But despite all this, one should not restrain himself from all efforts in order to love and to taste love.

Erich Fromm in *The Art of Loving*: Is love an art? He sought an answer to his question. He dealt with the issue with a two-sided explanation that if love is an art, then a knowledge and effort will be necessary, or love is a sweet feeling that is left to coincidences and that one will "keep" if luck helps. Fromm stated that today's people are more influenced by the second definition of this dual definition and this view is more accepted. But according to him, it is necessary to dwell on the first definition (Fromm, 1995, p. 11).

In this study, we will try to direct our work by addressing love in the direction of the first definition put forward by Fromm. Because our purpose in putting out this work is to contribute to the education of love, even if it is a part. If people talk about love, they must be knowledgeable to be worthy of that love and make an effort to obtain this love. Love is too important to be left to chance. In this sense, education will make a great contribution to the acquisition of love. In this, there is a need for people who will primarily teach love, but who can primarily love the people they teach. In addition, people who need love and want to get it should know that they have to make an effort.

Love should be learned from those who know how to love (Naso, 1994, p. 19). Love differs according to the situation and place. But there is a truth that love and the form of love are learned. That's why people love as much as they see it. Violent-prone people grow in places where violence is intense. Many studies on this subject now support this view. Where love is intense, people who love each other grow. In this regard, teachers in schools where children stay together for a long time have great responsibilities. In particular, teachers will have a great impact on the upbringing of new generations, which we define as our future, and their transfer to the future as loving people. Of course, the teacher is not the only factor in teaching this love. It should not be forgotten that the environment and friends, especially the family he is in, are also factors in the formation and spread of this love. In the Ancient Greek Period, when there were polytheistic religions, love was considered as a god and it was said that the first thought of the Mother God was love

(Eflatun, 1972, p. 30-31). Thus, it has been said that many things have emerged from this God of Love. When those who want to live well in this period were asked what makes people live well, the answer given by these people was "Love."

What is love? Is it identifiable? Or is it learned by living? It is not as easy as one might think to give a coherent answer to these questions. Scientists, thinkers, and artists have defined love in different ways or have tried to explain it. For example, according to Erich Fromm, "love is actively going into another person." Sponiza, on the other hand, considers love "as an action that can be experienced only when free, without coercion, and which knows human power concretely." Freud describes love as "reflection and exaltation of the sexual instinct." "Love is the unity that one realizes by preserving his own integrity and individuality," "Love is giving something from the human world, it is concern, responsibility, respect and knowledge with them. Love is "always open arms. If you close your arms for love, you will see that there is nothing left to keep except yourself." According to Bademci, "love is an ordinary flower that is not poisonous like passion and is grown by everyone." Which of these is love? He is not one of them alone; but all of them can reveal certain dimensions of it (Sönmez, 1990, p. 61).

Love is the most important and most confusing word in our language. Both secular and religious thinkers agree that love plays a central role in our lives. We are all told that "love is a glorious thing" and that "it is love that turns the world." This word adds flavor to thousands of books, songs, magazines and movies. Numerous philosophical and religious systems have given love an important place. Psychologists have concluded that feeling loved is a man's primary emotional need. For love, we cross the mountains over the seas, we cross the deserts on foot, and endure indescribable difficulties. Without love, mountains are insurmountable, seas are impassable, deserts are unbearable, and difficulties are invincible. If we can agree that the word love applies to every aspect of human life, both in the past and present, we agree that it is a very confusing word. We use it a thousand ways. We say, "I love hot dogs." After a second we say "I love my mom." We talk about loving activities such as swimming, skiing, hunting. We like objects such as food, cars, houses. People; We love our mother, father, son, daughter, grandmother, wife, husband, friends. We even love love itself (Chapman, 2002, pp. 13-14).

Until now, love has been generally accepted as weakness, while being cruel, insensitive, deceitful, and authoritarian as strength. Whereas love is the greatest strength, others are weakness; because love comes from love, that is, tolerance, sharing, sincerity, truth, virtue, justice, etc. born and develop, the person who loves can understand how little he loves, he can turn towards enriching his feelings and changing them consistently in order to love more. As they love, they can learn to be tolerant, to share joy, pain, distress, poverty, wealth, knowledge, virtue, and justice (Sönmez, 1990, p. 54). People become beautiful when they are happy. To love is to bloom in a thousand and one colors from every angle. A person who does not love, that is, who is in grudge, hatred, fear, pain, and dissatisfaction, is sick. It can be said that the root of many psychological and physical disorders is the lack of love. A person who does not love, is disliked, is not accepted by others and society is more dangerous than all weapons; because one of the sources of all kinds of inconsistent behavior is lovelessness. Such a person is pushed into solitude and inconsistency. In other words, it is cornered in every way. We can say that there is no inconsistency that a person in this situation cannot do. As a matter of fact, in the history of humanity, especially in our age, there are millions and billions of people whose needs are not met to love, be loved, adopted. If the conditions continue like this, man can become the preparer and implementer of the great slaughter; that is, the apocalypse. When the biological and trust needs of the person are not met, what can happen when the love and adoption needs are not met, drug addiction, aggression, murder, hippieism, conversion to primitive religions, robbery, war, conflict, etc. in advanced societies. such phenomena and events. The reason for such undesirable facts

and events is not only lovelessness. There are many economic, political, social and cultural reasons for this. However, one of the important reasons may be that the need to love, be loved and adopted is not met (Sönmez, 1990, p. 58).

Love is a feeling that does not obey orders; because love includes cognitive and predominantly emotional features. He has no profit, no fear, no lies, no humiliation, no disrespect. On the contrary, there is a wide tolerance. It is an overwhelming and intense self-sacrifice placed on top of consistent and conscious thought. There is understanding, exaltation, protection, defense, secretion and sharing of pain, distress, sadness, virtue, joy, that is, happiness.

Along with science, fine arts, and philosophy, love is a mammalian emotion and not in one dimension. To be good, beautiful, honest, tolerant, virtue, fair, loving, to devote oneself to nature without thinking of any benefit, to give without expecting anything in return, to help others to realize themselves, to offer options, not to hurt people, not to upset them, not to exploit them. and sharing moral value fairly, being free, being unselfish, etc. There are sizes like In other words, love is finding and applying the way to be human, to live humanely. Knowing alone is not enough. If the knower does not do what he knows, love has not fully formed in him. He is only aware of love. In this case, the information is insufficient; because the only way to access real knowledge is the act of loving (Fromm, 1995, p. 39).

In love, lies, deception, exploitation, revenge, grudges, using and using assets as tools, contempt, humiliation, killing, punishment, etc. There is no room for such feelings. Loving; accepts his beloved as he is; that is, it does not exclude it; but she helps and guides him to change his inconsistent behavior. He is always with the person he loves. He opened up his whole brain, heart, that is, his being; because love is to create a rich soul, thought, opinion, feeling in two bodies. In a way, both bodies protect their feelings and thoughts, that is, their features; it is also that they become one by realizing themselves. Being one, getting rid of the part (number) and becoming the whole; in a way, they reach unity (unity). Love can be towards a person, an entity, as well as towards other people and beings. A person should love himself first, then mother, father, brother, nation, people and beings. Love for oneself, or for a being or a nation, remains weak; cannot grow and develop. It may even lose its quality under certain conditions. It can be out of love. That's the kind of love that turns into hate. However, love that develops gradually, takes root, grows, becomes richer, and constantly thins out and branches out, embraces not only people but also all beings with them, all beings in this cosmos (Sönmez, 1990, p. 63-64).

Love is giving, not asking. The lover is not passive, he is in a situation. It does not get flooded like a lover. Giving is an expression of strength, while asking is weakness. The love of someone who expects or wants love is unhealthy. Even if only the love received from outside, like borrowed money, comforts people in the short term, it is a burden in the long run and never brings happiness. One-sided love cannot achieve fusion and union. He is like someone who wants love, waiting for service like a baby, but he is not as cute as a baby. Love is the wholehearted and voluntary bonding of two people. The heart is not a person's shelter, but a shelter where lovers share and develop their strengths.

Love is a positive force that separates people from their values when necessary and unites them by breaking down the walls when necessary. Love involves the contradiction of the union of two persons and the remaining separate persons of those two entities. People who are complemented by love drink each other's morals and have the same feelings in hope, joy and worry. They differ only in having their own will. The proof of love is sincerity, devotion, self-sacrifice and the vitality of the lovers.

Love is tolerance, but being indifferent is not giving up. So, as in everything, there is a balance in love. It is not good to be too tolerant or

to be too indulgent. Where there is no tolerance, there is grudge, hatred, vengeance, fear, oppression, torture, slaughter. These are incompatible with love (Sönmez, 1990, p. 97). Love is helping a person to know himself and develop his abilities.

Every person has an area in life where they can be successful. A person cannot be expected to be equally talented and successful in every field. Even if there is, scientific, technical, artistic and philosophical developments are so fast; a person's lifetime is not enough under these conditions to learn coherent propositions in all of these areas. For now, it is not possible for a person to learn all the information in all fields, even in the lowest branches of science.

All people are similar to each other in a way and different from each other in a way. There are differences between the cognitive, emotional, psychomotor, and perceptual readiness levels of each person. In addition to all these, the environment for every human being; same parents, family environment, school, institution, etc. Even if they have, they cannot be equal. When this is the case, there is a need for an education system suitable for each student's level of readiness, that can recognize himself, develop his abilities, and enable him to realize his existence. However, the education system that has been employed throughout the ages has generally not taken these features into account. It was asked from those who grew up the same (curriculum) as if every person were identical. Thus, it was thought that the desired life could be realized. In other words, it can be said that instead of developing both them and differences based on similarities, it is tried to identify with similarities. However, the similarities are the differences; differences create similarities.

Cognitive, affective, psychomotor, and perceptual development of people from the youngest age should be measured by experts at certain times. For this, a coherent and functional guidance and counseling center should be established in schools; the development of each student in the four dimensions mentioned above should be monitored. This institution should support and help each student to know himself (Sönmez, 1990, p. 101-104).

"Truthfulness, goodness, beauty, justice, benevolence, virtue" have been accepted and defended as a necessity of life in almost all periods of human life. "Lying, stealing, killing, hypocrisy, aggression, fraud, etc." are generally accepted as undesirable behaviors. All these concepts have changed from time to time, from country to country, from person to person, from society to society in terms of the essence, that is, the meaning they carry. A behavior that was accepted as right, good and moral in one period or society could be seen as wrong, bad, ugly or immoral in another period and society. Because these values are from the object; rather than fact; The person, the society, that is, the "truth values" are not based on the quality and quantity of the object, but rather according to the psychology, interest and view of the person who perceives it. Moreover, the content of these values has always been agreed upon in terms of society and the individual. The meanings attributed to such values differ according to belief systems, ideologies, philosophical, artistic, economic, social, cultural characteristics. Despite this, it can be said that "truth, goodness, beauty, justice, virtue have been adopted and defended as concepts" at almost all times.

Love should be transparent in a way. As Mevlana said, "either be as you appear or appear as you are" is the most distinctive feature of love. In the educational environment, teachers and students should express their feelings and thoughts without hesitation. In order to ensure this environment, the teacher must first fulfill every promise he has made, and when he does not fulfill it, he must explain the reason as it is and apologize to his students (Sönmez, 1990, p. 104-106).

Love is an element that brings all beauties with it. Let's tell a story about it. A lady, leaving the house to go shopping, was surprised to see three identical old men with white beards sitting on a bench on the sidewalk

opposite her door. When She saw that these people were still sitting around noon, she invited them to dinner.

One of the three elders asked the woman if her husband was at home. When she got the answer "No," she said, "We can't come in if your wife is not at home." When his wife returned home in the evening, she told him what had happened and her sadness, and she told him to go out and have a look, and if they were still sitting, he could invite her to dinner. Then she went to the men to invite them to dinner. One of the men said, "We can never be guests in a house the three of us. But one of us can come. Look, my name is Love, this friend's name is Success, the other is Wealth. Now go home and make a decision. Then you can call us.

The woman told the situation to her husband. They got into a deep argument. The man was saying, "Let's invoke wealth, if there is wealth, there will be success and love." His wife was in favor of Success. Because success would bring wealth and love with it. His daughters said that Sevgi should be called.

Finally, they decided to call Love. The woman went to the elders and said, "Love will come with us." Love has risen. But right behind him, Success and Rich also rioted. As they entered, the woman asked, "What happened? When only one of you would come?" Love answered. "It would have been so if you had chosen my other friends, but here is the rule. Success and Wealth always come after Love" (Büyükdere, 2004, p. 58).

Love is the most essential element, the brightest light, the greatest force in every being that comes into the world, and there is no enemy on earth that this force cannot defeat. First of all, love elevates every soul with which it can integrate and prepares it for the beyond. Then, these souls start to fight for eternity to make the things they are satisfied with dominate all hearts. In this way, he dies, dies and is resurrected; when they die, "love" also dies, and when they are resurrected, they are resurrected with the breaths of love.

It is not possible for souls who do not love to mature and rise to the human heavens. Yes, even if they live for hundreds of years, they can't go a long way in the name of maturity. Since these breasts, deprived of love, cannot escape from the dark labyrinths of the ego, they cannot love anyone, cannot sense love, and are devastated, unaware of the conversation in the chest of existence.

When a child opens his eyes to the world for the 1st time, he encounters love, sees souls stretched out with compassion, and grows up with his back to hearts beating with affection. Later on, he sometimes finds this love and sometimes he does not; but all his life he always seeks that love and runs after it.

There are traces of love on the face of the sun. The waters rise steam toward that love; The water bubbles dripping above, take wings with the wings of that love and descend into the bosom of the earth by shouting. Roses, flowers stretch with love and smile at passers-by. Throne in the bosom of the leaves, jales cast loving dimples on their surroundings and dance with love. Sheep, lamb lovingly bleat and unite; the birds chirp affectionately and form choruses of love.

Every being, due to its place in the universe, calls out to one side of this wide love with a bright symphony, and tries to show the deep love and affection in the bosom of the being, voluntary and involuntary.

Love leaves such deep traces on the soul of man that the homeland is abandoned for that cause, the fires go out when necessary, and a separate mad "Leyla!" he groans. Shallow hearts, who have not grasped the love in their souls, call this madness.

Altruism and living for others is a high human emotion and its source is love. Among people, those who get the most from this love are the greatest heroes. The greatest heroes who have managed to shed their

grudges and hatreds. Death cannot take the breath of these heroes. Hazan cannot wither their flowers.

In fact, these feisty souls, who ignite a different torch of love in their inner world every day, turn their hearts into the center of love and enlightenment, and know that they can enter all hearts with the paths and tunnels they opened in their emotional world, have taken the right to live "eternally" from such a high sofa that they have taken the right to live "forever," not death and life. Even eternity and doomsday cannot make their flowers wither and overturn their glasses.

TRANSFORMATION OF FONDNESS OR INTRODUCTION TO LOVE

There is no area in human topography that has been less explored than the area of love. In fact, it can easily be seen that love is a very complex phenomenon. It is a known fact that there is an unlimited variety of types of love and affection. An effort to illuminate them, to investigate and reveal the relationships between them, and to position each of them in a system that centers the most functional ones, may mean constructing a "love phenomenology" that approaches the goal to a large extent. Because the generative root or stem that starts each other, such as human love, love of God, love of science, love of motherland, love of parents, love of children, love of nature, love of animals, differentiated with the objects that are the subject of love, is precisely love, it must be the act itself (Özen and Gülaçtı, 2010, p. 136).

Every being, due to its place in the universe, calls out to one side of this wide love with a bright symphony, and tries to show the deep love and affection in the bosom of the being, voluntary and involuntary. Love leaves such deep traces on the soul of a person that the homeland is abandoned for that cause, the fires go out when necessary, and a different crazy "Leyla!" he groans. Shallow hearts, who have not grasped the love in their souls, call this madness. Just as it is natural for water to flow from above, it is so natural for man in love and affection. To live according to his own law, it is necessary to fly to a bee, crawl to a snake, swim to a fish, and love man. The death of a person is not the loss of money, loss of fame, loss of property or not being able to have them. A person is considered dead when he loses his real feature, his highest happiness, that is, his ability to love (Büyükdere, 2004, p. 56).

Love operates as a system both inside and outside the world by philosophers and is seen as the first factor in ensuring the continuation of the world. This understanding is an accepted idea in both Islamic and western philosophies. In this study, we aimed to make a critique of the metaphysics of love.

Did you get involved in metaphysics once, did you challenge metaphysics once; it all comes down to love in the end. In today's Turkish, metaphysics means beyond physics, beyond science. So what's beyond science, physics, chemistry and biology? What we don't know yet and what we will learn when the day comes? Or is it something we are already aware of that we cannot possibly know and that we will never know?

WHAT COULD IT BE IS METAPHYSICS?

Aristotle's work *Metaphysics* played a leading role in determining the subject, problems and terminology of this discipline as the name of a philosophy discipline. Andronikos of Rhodes. He named this work of Aristotle *Meta ta Physika*, meaning "after Physics," and over time, this name turned into a term denoting the field of metaphysical existence and knowledge (Peters, 1967, 159). The meaning of the term since the classical age of Islam has also been related to his book called *Aristotle and Metaphysics*. During the translation activities, the work was translated into Arabic with the name *Mâ Ba'de't-ṭabî'a*, referring to metaphysics, and the term began to be used in the Islamic world as the name of the metaphysics discipline. However, the Muslim philosophers of the classical age used the terms of the first philosophy (*philosophy-i ulla*), theology (*ilm-i-ilahi, ilahiyyat*), wisdom (*al-hikme,*

al-hikmetu'l-mutlaka) as metaphysical terms, which were included by Aristotle. TDV, 2013, c: 29, p. 399).

Ikhwan-i Safa, on the other hand, defines the research area of metaphysics as theology, knowledge of metaphysical beings such as reason and soul, and political metaphysics with their prophetic and moral aspects. According to Farabi, the research area of metaphysics consists of three parts: Entities and things related to them, the principles on which the evidences used in special sciences such as mathematics, logic and physics are based, and finally non-corporeal and non-corporeal entities (Farabi, 1968, p. 120).

In his introduction to *al-Ilahiydt*, the last book of Ibn Sina *al-Shifa'*, the last book of his philosophical corpus, he deals with the subjects and problems of the discipline in a broad way to eliminate misconceptions about metaphysics. At the beginning of these misconceptions is to think that God is the subject of metaphysics. This confusion is caused by the ignorance of the difference between the subject of a science and research problems. Since the subject of a science is the accepted reality without the need for research and proof, it is necessary to prove the existence of God, and this proof can only be made in metaphysics, God is not the subject of the metaphysician, but the being he wants to know through proof. Mention of God in physics books does not imply that God is the subject or problem of physics. It means that the physicist makes an extra reference to metaphysics. With an approach similar to Ibn Sina, he reveals that metaphysical causes cannot be the subject of metaphysics. However, this does not mean that the metaphysician will not investigate and prove the causal state of existence as a problem. Likewise, general attributes such as universal-particular one-many, possible-necessary, power-verb are also in the problem area of metaphysics. Special sciences refer to these concepts in their explanations, but do not take them as subjects or problems for themselves. These general qualities that join existence are also the problems of metaphysics. The most important thing is that the special sciences, which deal with some of the existing things from a limited perspective, do not focus on a general analysis of existence. Here, science, which envisages existence as the main subject in terms of its existence, is metaphysics, which should be considered completely separate from other universal arts such as *cedel* and *sophistication*. Being is the most general concept of the mind, and the metaphysician does not attempt to investigate and prove the reality of the being, which he accepts as eloquent. When existence in the absolute sense becomes the main subject of metaphysics, it remains to investigate metaphysical concepts and principles belonging to special sciences and metaphysics, general ontological concepts that participate in the first cause (God), the first cause (God), and metaphysics to be investigated or proven with the analysis of this existence (Sina, 2017, p. 3).

While the logical positivists' view that metaphysical propositions are meaningless by seeing them outside of the testability criterion of science, Karl R. Popper's objections to this school bring new dimensions to the discussions about the relations between science and metaphysics, Alfred North Whitehead. He based God-world-human relations on process philosophy, and his ideas inspired process philosophers such as Charles Hartshorne, G. Barbour, who reconsidered the relationship of process metaphysics with science and theology, and postmodern theology as observed in David Rey Griffin. It is known that esoteric (sufistic) metaphysics, which is called pre-eternal wisdom or tradition, which takes its contemporary expression in the pen of Muslim Western thinkers such as Abdulvahid Yahya (Rene Guenon) and Isa Nureddin (Frithjof Schuon), arouses a great deal of repercussions in Western intellectual circles. The discussion of Huston Smith, one of the authors of this school, with Griffin about traditional metaphysics, modern science and postmodern theology, informs that there is a dialogue opportunity for different conceptions. However, some views approaching metaphysics from the point of view of modern science imply that issues such as the substance reality, the existence of the universe as a whole, the existence of the universe as a whole, can be reduced to the field of scientific research to some extent, and therefore there will be no need for a metaphysician (Walsh, 2001, p. 4-17). If

this approach to metaphysics means pulling all the possibilities of knowing and understanding to the epistemological boundaries of special sciences and wanting to be content with an ontology reduced to physics, the views that emphasize the indispensable need of human beings for metaphysics (Taylor, 1983, p. 7) will be updated again means.

WHAT COULD IT BE IS LOVE?

The term love is an Arabic word in the dictionary; "severe and excessive love," "too much love," "severe affection," "affection," "devotional love," "attachment," "relevance," "which drags and binds people toward a certain entity, object or universal value." It means bond of heart, "excessive and intense love felt by man for the highest being, beings or beauties basically outside himself" "the last level of love," "the complete domination of love by man," "the origin of existence and the reason for its creation." (Uludag, 1991, p. 495).

The word love is not mentioned in the Qur'an and authentic hadiths. Instead, in the early periods of Islam; It is seen that concepts such as "Hubb-Muhabbet," "Heva," "Relevance," "Vecd" and "Vüdd" are used (Uludağ, 1991, p. 19).

Love is the passionate and deep form of love. The most important features of love; loyalty, devotion, and compassion. These three characteristics show the difference between love and affection. Emotions take priority in the person who is in love and reasoning is secondary. This is the reason why people who love passionately are called "infatuated." A lover is a person who abandons his own interest because he loves.

The concept of love, in the development process of philosophical thought, the moral and cosmological values of love in terms of explaining the world and the ideal human form, the views on mind, soul and body, and examined from this perspective. Although most of the ancient philosophers considered love to be only a bodily desire, philosophers such as Socrates (469–400), Plato (427–347), Aristotle (384–322), and Plotinus (202–270 AD) considered love the highest, and they considered it as the highest emotion. 5 The concept of love was used in Greek thought with the terms "philia," "eros," "agape," "amor" and "caritas" (Hançerlioğlu, 1993, vol. 4, p. 71).

The source of love is hidden in the good, beautiful and right direction in the soul. Because all the good and beautiful are present in nature, and nature is available from God's overflow. In other words, the fact that the search for a divine good and beautiful is in the essence of man is actually due to the manifestation of God's Best and Most Beautiful in a divine field, in nature. Love seeks only the beautiful and loves only it. Because love should last forever as it feels. Beautiful and Infinite come from the same source. For this reason, falling in love with beauty also means love forever and forever (Kılıç and Aslan, 2007, p. 324).

There is affection in love, unlike what is experienced in love and affection. Although it is generally thought that they are on the same line, love and compassion are two different things. Whether a person is in love or not can be understood by looking at his affection. Also, compassion is unconditional and unconditional. The person who feels compassion wants to make the person in love happy at any cost.

As we go down the Oneness of God itself, it comes into existence in every level of being a little more differentiated from itself. It has also placed the guarantee of bringing all existing multiplicity back to Oneness in the structure of beings. Reaching the One allows to get rid of the particular bodily existence with the rotational movement inherent in the soul and to unite it with the divine. It is this movement that will bring itself up to the One again. The fact that the soul knows the way of this movement is due to the divine good that was given to it beforehand. The soul first knows itself by turning to itself. Then, sensing divine sensations from nature, he remembers his original homeland. All this remembering and heading to the homeland takes place under the guidance of Love and in the intensity of love (Kurtoğlu, 2000, p. 135).

A lover is a person who acts with the idea of "I must make him happy" and is ready to make any sacrifice for his beloved. True love is love that is experienced by definition. Love is a feeling of sincerity and sincerity. The lover thinks, "I can tell my beloved all my secrets and he is the most special person in my life." In addition, there is a dimension where logic is secondary and passion is experienced in love.

God affects the whole world with love and affection, with the world and those in the world longing for him. All that happens in the realm of existence always occurs, takes action and is formed by matter's longing for God. In other words, God is the cause of all kinds of actions because of the love for God, which is in the essence of all beings.

There may be a close relationship between love and commitment, but not all love means commitment and not all commitment is love. Although some people think that they are connected to each other, it is their common interests that keep them together. When interest disappears, love and affection fly away. Interest is especially seen in metaphorical love.

The philosophy of love has also been discussed by Islamic philosophers and mystics. Islamic philosophers have dealt with the ontological dimension of love, which is the approach of previous philosophers. Mystics, on the other hand, see love as a stepping stone in the journey of figurative love to true love, starting from the dualism of figurative and real love. At the same time, they expressed that transcendence is an important experience in gaining the title of perfection in human beings. This experience opens the door to a separate realm, namely the realm of the self, as it gives the person the most difficult but at the same time the most beautiful feelings.

IN SHORT, EVERYTHING IN THE REALM IS LOVE

Love is the passionate and profound form of love. The three most important characteristics that distinguish love from love are loyalty, devotion, and compassion. The lover, who is attached to his beloved with an insane passion, is the one who abandons his own interests for him. In the person who is in love, reasoning has fallen into the background, and your feelings have become the priority. Love is also a romantic feeling that goes beyond reality and is experienced in the world of dreams. What is understood by love is romance. A good synthesis of what destroys and enhances romance is required to have a beautiful love affair.

Love has a lifespan that varies between 1.5 and 3 years. After that, it evaporates and flies away. The process starts with love and romance, but continues with logic. Love without logic is doomed to disappear after a while. Love is like going on a long journey or watching a burning fire. One looks at fire with enthusiasm, but one has to make an effort to keep it alive. Even though the fire tends to go out once in a while, it flares up again when it receives the necessary care and attention. The reason why love is short-lived is that lovers think that they need to jump into the fire of love and burn.

However, love is a fire that needs to be managed. Supplementing the fire from the outside allows to benefit from its heat and energy. The lovers become happy by watching the fire they ignite together. But irrationally plunging into the flames turns it into a pile of ash that goes out in 2 years. So love; It's not the reason, it's the result of a good relationship.

Success in love is linked to personality. Man is like a closed box. We try to get information from inside by looking at his outward appearance. It is necessary to pass some time in this; closed box can be understood. People say "I love you madly" without adequately knowing the personality of the person they are in love with, but they do not know how to behave when they are in love. It is not enough to love for good love. The important thing is to know its rules and to manage it well.

Love is such a powerful force that can turn the world. Just as motion is required for a motor to rotate, the impressive power of love is required

for the earth to rotate. Also, love has a healing power, a fascinating effect. In the history of humanity, there are sages who have been removed from social life and left alone, sometimes by authority and sometimes by the people. However, some of them have such a love that manifests in a divine way and in others in a human way; after a certain time, they drew people around them.

If we ask people who have known love, love is feeling that the heart does not belong to itself. Love is getting out of the self and reaching the we. What we call love is falling in love with anything that reminds us of the name, state and attitude of the person we are in love with. It is to record a single movement of him, his mimic, without skipping it, to not be able to think of it without him, to be captive of our breath to the state of communication between us and him. Love is not being able to spend a single day without thinking about him, loving what he eats, passing through the roads he passed, looking for him in the streets of the city where it is impossible for us to see him. It is the only reason why a hope as small as a speck exists. ah ah. It is knowing whether you want to look into his eyes even if he comes. This is the most beautiful reflection of love on a person's mood. People believe that the doors of peace are opened in this way, that is, they are opened with "love." It is as if the world is gone, but if only he remains, it will be enough for us. With a great energy and childishness, it shows us life in rosy color.

As can be seen, the feeling of love is an emotion that is associated with the brain and the body and has complex processes. Because humans are multidimensional. A person cannot have a healthy human plan without knowing his feelings and knowing about himself. Love is one of the important feelings that should be recognized about human beings. Because it is the emotion that makes people human.

Love will one day rule everywhere...

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