
ISLÂM AND SUFISM – I

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All-Merciful, the All-Compassionate

IMAM ISKENDER ALI MIHR

CHAPTER 1

THE REUNIFICATION OF THE RELIGIONS

The Reunification of the Religions 1 – 2 – 3

The Creation of Man

Why Did Allah Create the Universe?

To Be Saved from “Dalâlet” (Misguidance) and to Reach
Hidâyet (Guidance)

To Be a Mü’min (Believer)

The Soul’s Purification and the Spirit’s Surrendering to Allah

The Stations of Sainthood

Is There a Happiness Called Worldly Happiness?
What is This Happiness?

ISLÂM AND SUFISM – I

1-1- THE REUNIFICATION OF THE RELIGIONS 1-1-1- THE REUNIFICATION OF THE RELIGIONS – 1

The decrees of Allah are the same in all the heavenly Books.

Allahû Tealâ says: “There is only one religion: To surrender to Allah. You are charged with surrendering your spirit, your physical body, your soul, your free will to Me, to Allah. There has not been any other religion than this.”

To be the owner of “Takva”, to be a believer (mu’min), to be a servant to Allah, to be the owner of wisdom (hikmet): All of these are the events put forward not only by our Master the Prophet (PBUH). All the prophets have said the same things to their nations, to the whole world, to all the universe.

As to our time, it is the age of illuminating the universe. In this time, explanations have been arriving to all the universe. And Allahû Tealâ announces that there is only one religion in all the universe.

Now, we have been seeing that Allahû Tealâ has constantly given the same things to each prophet, to each personage whom He has commissioned with explaining them, that He has given them the same orders. The same concepts are at issue.

Allahû Tealâ decrees so:

46/Al-Ahqâf – 12:

And before this, was the Book of Moses (the Old Testament) as imam (a guide) and a mercy. And this is a Book which confirms (the Books sent before it), which is (has been sent) in the Arabic language, which admonishes the unjust, and which is as Glad Tidings to those who are MUHSIN (righteous) (good-doers).

Just as the Noble Qur’ân was sent down as a Mercy to all the Worlds, Allahû Tealâ says the same thing for the Torah, too. He says that it also was sent down as a guide (imam, leader), as a Book making men reach hidâyet (guidance).

From two aspects, we see the relation between the Noble Qur’ân and the Torah. Both are a guide and a mercy. It makes men addressees to the Divine Mercy.

And both the All-Wise Qur’ân and the Torah are the Books confirming the Books prior to them.

The Torah was sent down by Allahû Tealâ as a Book confirming the Books sent down to all the prophets before Hz. Mûsâ (Moses).

The Book of Psalms was sent down as a Book confirming the Torah and other Books.

The Gospel was sent down as a Book confirming the Torah and the Book of Psalms and other Books.

The Noble Qur’ân was sent down as a Book confirming the Torah, the Psalms, the Gospel and other Books.

ISLÂM AND SUFISM – I

We see that all the Books confirm one another. All of them contain the same things. They do not have any contents differing from each other. Each one confirms those that have preceded it, confirms the prophethood of the prophets who have come before them, and confirms the messengerhood of the messengers who have come before them. We see thus that those which were sent down are the same.

Allahû Tealâ calls men to Guidance (Hidâyet).

He invites men to be servants to Allah.

He wills men to be saved from Misguidance (Dalâlet).

He wills them to be the owners of “Takva”.

He wills only them to reach the Happiness of this world and of Paradise.

Allahû Tealâ decrees so in the 48th verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 48:

And (Allah) will teach him the Book, the Wisdom, the Torah and the Gospel.

Pay heed to what Allahû Tealâ has said to our Master the prophet (PBUH): He has sent down the Book. There is Wisdom in this Book. Consequently He has sent down Wisdom, too. He has not sent down only the content of the Book and Wisdom; He also has taught him the Torah and the Gospel, because those in the Torah, the Gospel and the Noble Qur’ân are the same with each other.

All of them are the same teachings that the Single God has granted to all His prophets in all ages. There is no difference in the teachings of the Books. But Iblîs (The Devil) has managed to make men deviate from the Way of Allah and caused them to forget all the Holy Books. Is it the entirety of the Books? No, he has caused them to forget all the particularities that will make men reach worldly happiness and the Bliss of Paradise. Because of this, both Jews and Christians, and most of the people in the Islâmîc World (more than 90%) have forgotten the fundamentals of the Book.

Then, Allahû Tealâ taught our Master the Prophet the Book, the Wisdom, the Torah and the Gospel, too, just as He taught Hz. ‘Îsâ (Jesus) the Book, the Wisdom, the Torah and the Book of Psalms, just as He taught Hz. Dâvûd (David) the Book He had given him, the Wisdom, the Torah He had sent down before him and all the books sent down before him.

The same things have occurred in all the periods of time. Allahû Tealâ confirms the previous Books with His new Book.

This means that: After each prophet has revealed his explanations, and he has made men reach hidâyet (guidance), ages continue to pass. With the passage of time, Iblîs (The Devil, Satan) manages to deform, to cause to forget, and to gradually annihilate all the truths that Allah had sent down to all the prophets, by means of the wrong teachings he has inculcated upon men, and those wrong teachings taught by these men to others... Pay heed! Iblîs (Satan) especially annihilates the main factors that will make men reach worldly happiness and the

ISLÂM AND SUFISM – I

Beauty of Paradise. All he desires is to drag men into Hell along with himself and to prevent them from living the happiness of this world.

Now, in the days to come, all the human beings will learn that the Noble Qur'ân, the Gospel, the Book of Psalms, the Torah, and all that which was sent down to the prophets are exactly the same with each other. They contain the same Law (şeri'at). These verses have been sent down by Allahû Tealâ in order to explain the same matters again and again.

Allahû Tealâ decrees in the 65th verse of Âl-'Imrân Sura:

3/Âl-'Imrân – 65:

Oh people of the Book! Why are you disputing about Abraham? Both the Torah and the Gospel were revealed after him (at his time)? Do you still not contemplate?

Men say: “Hz. Ibrâhîm (Abraham) was a Jew, Hz. Ibrâhîm (Abraham) was a Christian.” That is, they say that Hz. Ibrâhîm (Abraham) was related to one of those two religions. Jews claim that he was a Jew; Christians assert that he was a Christian.

But there is not any other religion! All are the same religion, the only religion. With certainty, Hz. Ibrâhîm (Abraham), Hz. Mûsâ (Moses), Hz. Dâvûd (David), Hz. 'Îsâ (Jesus) and our Master the Prophet (PBUH) possessed the same things. They lived the same religion. A single religion was lived during the ages of all the prophets. All of them and those who had depended on them had surrendered their spirits, physical bodies, souls and free wills to Allah. They were the owners of wisdom. They were the owners of “takva”. They were servants to Allah. They had reached hidâyet (guidance). All of them had fulfilled the same things. They had received the same Book from Allah, the same order of Law.

Allahû Tealâ says that Hz. Ibrâhîm (Abraham) was “Hanîf”: He believed in One Allah. They had formed a single community, he and his dependents. That is, Hz. Ibrâhîm (Abraham) and his dependents were unified (tevhid).

The religion of Hanîf bears two characteristics:

1) To believe in One Allah (Monotheism): The unification of men, that of the believers in the Way of Allah, their forming a single unity, embracing one another very tightly.

2) To surrender to Allah:

Therefore, all the religions are “hanîf”. A single religion comprised of the surrender of the spirit, the physical body, the soul and the free will to Allah and making men into a single group in the Way of Allah.

Then, it is wrong that men say: Hz. Ibrâhîm (Abraham) was from us. Men have been divided into separate groups, they have made differences between them, they have even seen themselves as enemies to each other.

To consider those who belong to another religion as enemies is still a habit in a great many of religions. But Allahû Tealâ declares throughout the Noble

ISLÂM AND SUFISM – I

Qur'ân: "There is no difference between them." With the passage of time, men have formed separate religions by themselves and have begun to consider themselves as enemies to each other.

If the Torah, the Book of Psalms and the Gospel were sent down after the time of Hz. Ibrâhîm (Abraham), as Hz. Ibrâhîm (Abraham) had lived before them, is it at all possible that he may be a Jew or a Christian? He already possessed the same fundamentals on which they depended during the ages of their own prophets.

In that case, is it at all possible that Hz. Ibrâhîm (Abraham) would have belonged to any of those religions that men named "Judaism" and "Christianity" a very long time after him? We have to accept that it is those who had depended; it is impossible for him to be so. Hz. Ibrâhîm (Abraham) was the owner of the religion of Hanîf, that is to say, of the religion of believing in One Allah and surrendering to Him.

This 65th verse of Âl-'Imrân Sura is an extremely noteworthy verse. No one can claim that Hz. Ibrâhîm (Abraham), who was the owner of the religion of Hanîf, was a Jew or a Christian. This claim is not valid considering the concepts Christians have intended by the term "Christianity" and Jews by "Judaism". Everything has changed with the passage of time, and men have forgotten the fundamentals. Unfortunately, the same "corrosion" has arisen in Islâm, too. And the degeneration has pulled more than 90% of men out of Allah's mercy.

3/Âl-'Imrân – 67:

Abraham was neither a Jew nor a Christian; but he had submitted himself (to Allah) as HANIF in nature (the one who believes in the oneness of Allah and that it is a command of Allah to reach Allah before death and to submit). He was also not one of those MUSHRIK (those who attribute partners to Allah).

The basis of being Hanîf is to surrender to Allah. The only religion in the universe is the religion of Hanîf. This religion commands men to surrender their spirits, physical bodies, souls and free wills to Allah.

Our Master the Prophet (PBUH) and his Companions (sahâbe) fulfilled it.

Hz. 'Îsâ (Jesus) and his apostles performed it.

Hz. Dâvût (David) and his dependents did it.

Hz. Mûsâ (Moses) and his dependents did it.

Hz. Ibrâhîm (Abraham) and his dependents did it.

All the prophets and those who depended on them were "hanîfs", that is to say, had surrendered to Allah.

Thus, we see that all the prophets carried out the same things.

Allahû Tealâ decrees in the 68th verse of Âl-'Imrân Sura as follows:

3/Âl-'Imrân – 68:

Without doubt, among men, the closest ones to Abraham are certainly those who depend on (follow) him, and also this Messenger and those who are

ISLÂM AND SUFISM – I

AMENU (those who wish to reach Allah in this life before death). And Allah is a Friend of MUMIN (those who have faith in their hearts).

Allahû Tealâ says: “Those who have the best claim to Ibrâhîm (Abraham).” As he was the former prophet, Hz. Mûsâ (Moses) and all those who are the owners of the Books up to this day came after him, it becomes evident why Allahû Tealâ has said about Hz. Ibrâhîm (Abraham) “your forefather Ibrâhîm (Abraham)” and qualified him as the ancestor of men in the Noble Qur’ân. He was the owner of the religion of Hanîf, that is to say, he was the one who believed in One Allah, constituted a single community composed of those who were in the Way of Allah and surrendered to Allah (those who had surrendered their spirits, physical bodies, souls and free wills to Allah).

Our Master the Prophet (PBUH) acts according to the Book, the Noble Qur’ân. And the Noble Qur’ân states that both Judaism and Christianity have been gradually altered in the course of time and the Owners of the Scripture have not fulfilled the duties incumbent on them; they have been the owners of a different religion and have gradually separated from one another.

A state of BEING ÂMENÛ is composed of seven levels:

1. You become âmenû when you wish to reach Allah.
2. You become âmenû when you depend on your murshid.
3. You are âmenû when you make your spirit reach Allah.
4. You are âmenû when you surrender your physical body to Allah.
5. You are âmenû when you surrender your soul to Allah.
6. You are âmenû when you reach “irshad”.
7. You are âmenû when you are the owner of the “true takva”, you reach “Hakku’l yakîn” (Absolute Certainty, Closeness to Allah in truth).

In which case, “being âmenû” always existed in the Era of Hz. Ibrâhîm (Abraham), in the Age of Hz. Mûsâ (Moses), of Hz. Dâvûd (David), in the Age of Hz. ‘Îsâ (Jesus), during the Ages of Hz. Lût (Lot), of Hz. Nûh (Noah), ...in the ages of all the prophets, too. Now, Allahû Tealâ says that those who are âmenû have the best claim to Ibrâhîm (Abraham), who is considered as the forefather of all the prophets coming after him.

When we consider the standards of being âmenû, we see that they are reduced to a whole. It is a way that men have taken until the end.

In this verse of the Noble Qur’ân, it is decreed: “Allâh is the Friend of the believers.” If so, those who depended on Hz. Ibrâhîm (Abraham) were believers. At the moment they had depended on him, they got rid of Misguidance. The word Disbelief (Küfür) was taken out; the word Faith (Îmân) was written in their souls’ hearts. All of them attained the honor of being believers. At the second level of being âmenû, all men were believers. The same things were in question in the Era of Hz. Ibrâhîm (Abraham), too. Those who were the closest to him, those who had depended on him in that time, were those who lived the seven levels of “takva” in

ISLÂM AND SUFISM – I

that Era. And in all the ages, as in the Age of our Master the Prophet, all those who were âmenû were the ones closest to Hz. Ibrâhîm (Abraham).

Allahû Tealâ decrees in the 95th verse of Âl-‘Imrân Sura as follows:

3/Âl-‘Imrân – 95:

Say: "(Allah) spoke the Truth. Then follow (depend on) the religion of Abraham as HANIF. And (also) he was not of the Pagans."

He was neither a Jew nor a Christian but had surrendered to Allah as Hanîf (one who believes in the Oneness of Allah and that reaching Allah before dying and surrendering to Him is obligatory). He was not of Al-Mushrikûn.

So, when Allah says: "Depend on the religion of Ibrâhîm (Abraham) as hanîfs", He means to say, "Surrender to Allah". Surrender your spirits, your physical bodies, your souls and your free wills to Allah. That is to say, He sees no difference between depending on the religion of Islâm of our Master the Prophet, depending on the Noble Qur’ân that Allah sent down to our Master the Prophet (PBUH) and depending on the religion of Hanîf of Hz. Ibrâhîm (Abraham), and Allahû Tealâ says also that both Hz. Mûsâ (Moses) and Hz. Dâvûd (David), Hz. ‘Îsâ (Jesus) were hanîfs. He says that our Master the Prophet (PBUH) also was hanîf: those who believe in one Allah and surrender to Him. And Allahû Tealâ gives this order to all sahâbe: Depend on the religion of Ibrâhîm (Abraham) as hanîfs.

30/Ar-Rûm – 30:

You set yourself as HANIF to the religion, with the HANIF Nature of Allah, as Allah has created mankind with HANIF nature. This is the religion, which will be forever, but most people do not know.

And just think now, if the Noble Qur’ân says that the religion of Hz. Ibrâhîm (Abraham) is the same religion like that of Islâm, if the Torah sent down to Hz. Mûsâ (Moses) confirms the Book sent down to Hz. Ibrâhîm (Abraham) and all the books sent down to all the prophets before him, if the Book of Psalms confirms the Book of Hz. Ibrâhîm (Abraham) and the Torah sent down to Hz. Mûsâ (Moses), if the Gospel confirms the Torah, the Books sent down before it, the Book of Psalms and if the Noble Qur’ân confirms the Books sent down before Hz. Mûsâ (Moses), especially the Book of Hz. Ibrâhîm (Abraham), his religion, the Torah, the Psalms, the Gospel, and if there is the command: "Depend on the religion of Hanîf of Hz. Ibrâhîm (Abraham)" in the Noble Qur’ân, then, are the books sent down to all the prophets not the same?

In that case, why is there this quarrelling, this conflict between men? Why are men the victims of this commotion?

All the religions absolutely have to come together following the decree of Allah in this Age [the Age of Guidance (Hidâyet)]. All men should learn that they are the faithful of the same religion.

ISLÂM AND SUFISM – I

Now, our Age is the Age of Guidance. In the Age of Hidâyet (Guidance), all men will be invited to Guidance. Those who make (men) reach Hidâyet (Guidance) and those who reach it will put their mark on this Age. This Age is that of Guidance!

3/Âl-‘Imrân – 96, 97:

Verily the first House (of worship) appointed for men was that in Mecca: full of blessing and of HIDAYET (the true guidance leading to Allah) for all kinds of beings: In it are Signs Manifest, the Station of Abraham. Whoever enters it attains security (from any kind of attack). For those who can afford a journey to there, pilgrimage is a duty men owe to Allah (fard). Whoever denies this (fard), verily Allah stands not in need of any of His creatures but everybody and everything of Him.

Allahû Tealâ expresses in an extremely clear fashion that the religion of Hz. Ibrâhîm (Abraham), the religion of surrendering to Allah, the religion of Hanîf, the religion of being Islâm (Muslim), this religion that has taken all other names, is the religion of all the Worlds. Beyti’l Harâm [the Inviolable House (of worship) in Mekke (Mecca)] was built by Hz. Ibrâhîm (Abraham) and his son Hz. Îsmâil (Ishmael). This House (of worship) has been the center of all the Worlds, the center of worship in all the ages.

Allahû Tealâ decrees: “Beyti’l Harâm is a Guidance for all the Worlds.” Allahû Tealâ says in the 97th verse of Âl-‘Imrân Sura: “There is the Place of Hz. Ibrâhîm (Abraham) in it. And Hacc [Pilgrimage to Mekke (Mecca)] to the House (Ka’be) is a duty that mankind owes to Allah. Whosoever enters it, he attains security. It is a place of security.”

Allahû Tealâ decrees in the 159th verse of Âl-‘Imrân Sura as follows:

3/Âl-‘Imrân – 159:

It is part of the Mercy of Allah that you dealt gently (and with tolerance) with them. If you were severe or harsh-hearted, they would have broken away from about you. So, forgive them and ask for ((Allah)'s) forgiveness for them. And consult them in affairs. Then, when you have made a decision, put your trust in Allah. For Allah loves those who put their trust (in Him).

We are looking at the 26th verse of Al-Hadîd Sura. Allahû Tealâ says that the prophethood has been granted to the descendants of Hz. Nûh (Noah) and Hz. Ibrâhîm (Abraham).

Allahû Tealâ makes known in the 27th verse of Al-Hadîd Sura that just as our Master the Prophet (PBUH) dealt with his sahâbe gently, Hz. ‘Îsâ (Jesus) also dealt with his apostles with the same standards.

ISLÂM AND SUFISM – I

57/Al-Hadîd – 27:

We followed them up with (others of) Our messengers in succession. We sent after them Jesus, the son of Mary, and gave him the Gospel. And We ordained in the hearts of those who depended on (followed) him Compassion and Mercy. But the monasticism which they invented for themselves, We did not prescribe for them; but they sought for the Good Pleasure of Allah, but that they did not obey even as they should have done. So We bestowed, on those among them who were AMENU (who wish to reach Allah in this life), their (due) reward, but many of them were rebellious.

The fact that Allah ordained in the hearts of those who followed Hz. ‘Îsâ (Jesus) compassion and mercy demonstrates exactly our Master the Prophet’s relationship with compassion and mercy, too. He had bestowed upon Hz. ‘Îsâ (Jesus) the Mercy that He has also bestowed upon our Master the Prophet. He granted to Hz. ‘Îsâ (Jesus) the same gentle dealing with others of our Master the Prophet. The same things were realized by all the prophets.

Allahû Tealâ has bestowed gentleness, compassion and mercifulness to our Master the Prophet. He has accorded the same things to Hz. ‘Îsâ (Jesus), too. He has accorded all these things to all the prophets.

6/Al-An’âm – 156, 157:

Lest you should say: "The Book was sent down to two nations before us; and we indeed were unaware of what they recited." Or lest you should say: "If the Book had been sent down also to us, we certainly would have attained HIDAYET (the true guidance leading to Allah) better than them." There has come unto you HIDAYETCHI (a guide who takes you to HIDAYET), an evidence and mercy from your Lord. Then, who is more unjust than the one who belies the verses of Allah, and turns away from Him? We will chastise those who turn away from Our verses, with a dreadful (evil) torment for their turning away.

Here, Allahû Tealâ gives a warning to the Arab World, too. Allahû Tealâ decrees: Lest you should say, “We were in fact unaware of what they studied because it was sent down in other languages,” or lest you should say, “If only the Book had been sent down to us, we would surely have been better guided than they”. So now has come unto you a clear proof, the Qur’ân in the Arabic language from your Lord, and a guidance and a mercy.

When we consider the content, we see that all the prophets took and communicated the same things in essence, and that those who depended on them absolutely reached Felâh (Salvation, the glad tidings of Paradise). No matter on which prophets men had depended, they fulfilled the same commands that Allah had given to all the prophets.

ISLÂM AND SUFISM – I

Throughout the verses mentioned till now, Allahû Tealâ has spoken of being the owner of “Takva”, of being a servant to Allah, of surrendering to Allah, of the manners of behavior of the prophets.

We see that the manners of behavior of all the prophets are the same.

There is a message that Allah wills to give by means of all the Holy Books:

Each Holy Book was sent down in order to confirm all of the Books sent down before it.

Allahû Tealâ speaks of that which He gave to all the prophets in the 81st verse of Âl-‘Imrân Sura. He gave the same things to all the prophets. He bestowed mildness, gentleness, and mercifulness upon them. He made them to be a guide and charged them with the duty of showing His Way to all the universe.

You see that all the prophets and those who depended on them were fulfilling that which you have been carrying out in your relationship with Allah today. In those ages also, the greatest part of mankind had not attached any importance to them, and were not on their sides. And a great majority had done wrong things in a hostile manner.

All the beauties of Allah are for you in your relationship with Allah. All the religions are the same with each other. There is no difference with respect to the main factors. All the Books were sent down as a confirmation of the Books sent down before them.

Allahû Tealâ says to those who lived in all ages: “There were always messengers prior to your age, too. And those messengers who have existed in all ages have conveyed all the beauties to humankind.”

There is only one religion: the religion of Hanîf. There has been only one religion that leads men to believe in one Allah, to surrender to Allah, THAT MAKES THE SURRENDER of the spirit, the physical body, the soul and the free will to Allah obligatory throughout human history. Only one religion!

Requesting beseechingly from our Exalted Lord that you may reach both worldly happiness and the Bliss of Paradise as the faithful (adherents) of the religion of HANÎF (ISLÂM) of Allah, we wish to complete our conversation here, inshaallah.

May Allah be pleased with all of you.

ISLÂM AND SUFISM – I

1-1-2- THE REUNIFICATION OF THE RELIGIONS – 2

Allâh is the Key to Happiness.

Allâh is the Owner of Happiness.

Allâh is the very Source of Happiness.

And Allah wants all of us to be happy, only this. He has created us for this purpose.

Although our topic is the Reunification of the Religions, in essence, this is not a reality. There is no such thing as “the religions” in the Noble Qur’ân. THERE IS ONLY ONE SINGLE RELIGION! The everlasting religion of the universe, the unique religion of Allah enjoining us to surrender to Allah and thus to be the owners of absolute happiness in this world and in Paradise, the religion of Hz. Ibrâhîm (Abraham), the religion of Hz. Îsâ (Jesus), the religion of Hz. Dâvud (David), the religion of our Master the Prophet (PBUH)... The unique religion of all the prophets, and all the messengers.

1-1-2-1- THE RELIGION OF SURRENDERING TO ALLAH

The religion consists of this:

Allahû Tealâ, a Unique Allah.

The religion of “Hanîf” of Hz. Ibrâhîm (Abraham) adopts as its foundation the unity of those who believe in One Single Allah, aiming at their constituting a single community, the unique religion of the universe, the religion of Hanîf of Hz. Ibrâhîm (Abraham). This same religion was lived by all the prophets and their dependants.

There are the messengers of Allah in all nations today, too. All of these messengers have been living the same beauty, together with a small minority who depend on them all over the world and in the universe. But a very great part of human beings have forgotten this unique religion of Allah throughout the centuries. With the passing of centuries, everything has been corrupted, and men have deviated from the main goals in the Way of Allahû Tealâ.

Allahû Tealâ has sent down the same decrees. The decrees of Allah are the same in the Torah, in the Book of Psalms, the Gospel and the Noble Qur’ân. The decrees of Allah are the same in all the heavenly books.

21/Al-Anbiyâ’ – 104:

The Day that We roll up the heavens like a scroll rolled up for books (completed), even as We produced the first creation, We will reproduce it (as the former situation). This is a promise We have undertaken. Truly, We are the one to fulfill (it).

ISLÂM AND SUFISM – I

21/Al-Anbiyâ'-105:

Verily, We wrote in the Psalms, after the Old Testament (given to Moses) that My servants who are SALIH (righteous) will inherit the earth."

In the statement: "As We began the first creation, We shall repeat (return, restore, retribute) it," a matter has been expressed: Allahû Tealâ has uttered the same thing in the Book of Psalms after the Torah. As long as the universe continues to exist, the earth also will last and Allah will grant the earth as an inheritance to His improved servants.

21/Al-Anbiyâ' – 106:

Verily in this (Qur'an) is a Message, an Advice for people who would (truly) worship Allah.

For people who are the servants of Allah, there is advice in the Noble Qur'ân regarding the surrenders to Allah.

21/Al-Anbiyâ' – 107:

We sent you as a Mercy for all creatures, not for another thing.

He was not the Prophet of this minute earth only; He was created as a mercy for the Worlds.

He was sent as a mercy for the Worlds.

He was a Sender of mercy to all the Worlds.

(We dedicate this to those who consider our Master the Prophet as a Messenger, a Prophet sent only to this world).

The personage who performs the Imamât of the Era is the spirit over the head of everyone who steps on the Way of Allah in all the worlds. That Spirit expresses that he is a mercy for all the worlds.

As for the Imam of our Age, he was sent as a Guidance (Hidâyet) to the worlds. For this reason, his title is the saint Guide (hidâyetchi), the one who makes (men) reach hidâyet (Guidance).

Our Age is the Age of Guidance.

21/Al-Anbiyâ' – 108:

Say: "What has come to me by revelation is that your Allah is the only god. Will you therefore become MUSLIM (submit yourselves to Allah)?"

Selâm (Peace), teslim (Surrendering) Müslim [the one who has surrendered (to Allah)], Müslüman (mussulman), all stem from the root SÎLM (Surrender, Peace).

ISLÂM AND SUFISM – I

1-1-2-2- TO SURRENDER TO Allah

From Hz. Âdem (Adam) who was the first man and the first prophet up to our Master the Prophet (PBUH) who was the Last Prophet, Allah has constantly given the Books of Canon Law (şeri'ât). The last Book of Canon Law is the Noble Qur'ân sent down to the Last Prophet. From Hz. Âdem (Adam) up to this day, the Religion of Allah has never changed in the sight of Allah. This religion is the religion of "Hanîf" of Hz. Ibrâhîm (Abraham). This religion is the religion of Hz. Nuh (Noah), Hz. Lut (Lot), Hz. Sâlih, Hz. Hûd, Hz. Dâvûd (David), Hz. Îsâ (Jesus) and Hz. Muhammed (PBUH), our Master the Prophet. The unique religion, the same religion... A unique religion is present from the creation of the universe until the Day when the heavens and the mountains will be rolled up. Allahû Tealâ has said the same thing in all the Holy Books.

Allahû Tealâ gives the Sahâbe as an example:

48/Al-Fath – 29:

Muhammad (PBUH) is the messenger of Allah. Those who are with him are strong against the ones who are in blasphemy, (but) compassionate amongst each other. You will see them bowing and prostrating themselves (in prayer), seeking grace from Allah and (His) Good Pleasure. On their faces are their marks, traces of their prostration. This is their characteristic in the Torah; and their characteristic in the Gospel is like a seed which sends forth its shoot, becomes thicker as they become strong, and stands straight on its own stem, delighting the sowers. As a result, it fills the ones who are in blasphemy with rage at them. Allah has promised those among them who become AMENU (who wish to reach Allah in this life) and do improving righteous deeds, forgiveness and a great Reward.

Allahû Tealâ mentions sahâbe (the Companions of the Prophet) in the Torah and the Gospel that are His Books. He speaks of Hz. Mûsâ (Moses) and his dependants, of Hz. Dâvûd (David) and his dependants, of Hz. Îsâ (Jesus) and his dependants, and of our Master the Prophet and his sahâbe (Companions). And if Allahû Tealâ speaks of each messenger, each prophet as "His messenger and prophet", He has revealed approximately the same things to each of those 20 messengers and prophets as He has mentioned in the Noble Qur'ân.

He has given a Book to each prophet. Therefore, there is continuity. Each messenger, each prophet fulfills his mission incumbent on him and then dies. In the succeeding period of time, in that nation (community, tribe) a messenger is absolutely commissioned. But he is not a prophet (nebî) now.

The messengers have existed continuously after our Master the Prophet in all nations (communities). What a pity that that which is said by those messengers has been rejected due to the books distorted by men.

ISLÂM AND SUFISM – I

The messengers of Allah have been living in all nations at the moment. The reunification of the religions will be realized with them.

Whatever Allahû Tealâ had sent down to Hz. Ibrâhîm (Abraham), Hz. Mûsâ (Moses), Hz. Îsâ (Jesus), Hz. Dâvûd (David), Hz. Hûd, his brother Hz. Sâlih, Hz. Nuh (Noah), He has sent down the same things to our Master the Prophet.

YOUR GOD IS ONLY ONE GOD. BE SERVANTS TO Allah!

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

5/Al-Mâ'idah – 43:

How do they appoint you as a referee when they have with them the Torah in which are the laws of Allah? And then, they turn away from it (your decision). And they are not MUMIN (those who have faith).

If they had depended on the standards of surrendering to Allah that are to be found at the basis of the Torah, they absolutely would have become believers. First, they would have wished to reach Allah, and then they would have reached their murshids. In the Era of our Master the Prophet also, there were murshids among the Jews and the Christians. And they have been present in each period of time. There were always murshids from the time of Hz. Mûsâ (Moses) to that of our Master the Prophet, and everyone has completed one's lifetime by being dependent on one's murshid. This has continued until the Era of our Master the Prophet. But the number of them was naturally very limited among the Jews and the Christians. Their number is also very limited inside the Islamic world.

Allahû Tealâ says that those who applied the decrees in the Torah were the believers among the Jews, and that those about whom He tells, "They are not believers," were those who had not applied His decrees.

If human beings wish to reach Allah just like it is ordered in the Noble Qur'ân, Allah will absolutely show them their murshids. If they depend on them, they will assuredly become believers by taking 12 favors from Allahû Tealâ. Just like this, the same thing is valid for Jews and Christians, too. There absolutely are the messengers of Allah who are alive among each of them. All the Books are a Light. The Noble Qur'ân is a Light, a Guidance.

5/Al-Mâ'idah – 44:

Verily, We revealed the Torah. Therein are a HIDAYET (the true guidance leading to Allah) and a light. The prophets who submitted themselves (to Allah) judge over the Jews with it. And those who have devoted themselves to Allah and those who are AHBAR [the ZAHID: who feel themselves incomplete without DHIKR (remembering and repeating the name of Allah) and the scholars] judge by what they are asked to protect of the Book of Allah. And

ISLÂM AND SUFISM – I

they also bear witnesses thereto. Therefore, do not fear people, but fear Me; do not sell My verses for a low price. And whoever does not judge by what Allah has revealed, then they are QAFIR (blasphemous).

Allahû Tealâ says the same thing for the original of the Torah. And it has been announced here that the basic characteristic of all the prophets is to surrender to Allah.

You will find in the Noble Qur'ân sent down to our Master the Prophet (PBUH) this decree: "Truly, the religion with Allah is Islâm." 3/Âl-'Imrân – 19. Because Islâm means to surrender to Allah.

Those who judged had judged by what they were charged with the duty of protecting.

With the passage of time, this matter was distorted and corrupted. Men have begun not to give heed to a point they were charged with protecting. In all the periods of time, the prophets and the messengers and the murshids are charged with the duty of preserving the basic decrees of Allah.

There is a very plain decree in the 44th verse of Al-Mâ'idah Sura. Allah has given there the conditions of becoming a believer:

To wish to reach Allah.

To reach and depend on the murshid thanks to 12 favors obtained from Allah.

The writing of Faith (Belief, Îmân) into the (soul's) heart. To be the owner of Faith born in the (soul's) heart (to be a believer).

To be believers now whereas we were previously named the owners of Disbelief (Kûfûr), disbelievers, as disbelief was written in our (souls') hearts.

These men are the ones who know the decrees of Allah and protect them.

The decree of Allah: to wish to reach Allah. And this is the fundamental decree of Salvation.

To wish to reach Allah absolutely makes a man reach his murshid. You perform this willingly. Allahû Tealâ grants you this basis:

To make the spirit reach Allah and thus to surrender to Allah spiritually.

To surrender the physical body to Allah.

To surrender the soul to Allah.

The salvation of the one who does not wish to reach Allah is not possible.

There is the Law of Equality in punishment (Kisas) in all the Holy Books.

5/Al-Mâ'idah – 45:

We (in the Torah) commanded them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone gives up his right to retaliation by way of charity, it will be an atonement for himself (for his sins). And those who fail to judge by (the light of) what Allah has revealed are unjust (wrong-doers, cruel).

ISLÂM AND SUFISM – I

There is the Law of Equality in punishment (Kisas) in the Torah just like in the Noble Qur'ân. Whatever is in the All-Wise Qur'ân is also in the Torah and the Gospel.

It has become definite that Guidance (Hidâyet = reaching Allah spiritually before death) existing in the Qur'ân exists also in the Torah. Hidâyet (Guidance) is the surrender of the spirit, the physical body and the soul to Allah.

And there are the Lights. All the Holy Books use as a basis the formation of guidance through three lights called mercy (rahmet), virtue (fazl) and benedictions (salavât) that Allah sends.

5/Al-Mâ'idah – 46:

And in their footsteps, We sent Jesus the son of Mary, confirming what they had of the Torah. And We gave him the Gospel in which are a HIDAYET (the true guidance leading to Allah) and a light, and which is a confirmation of what they had of the Torah, and which, for those who have TAQWA (piety), takes to HIDAYET (the true guidance leading to Allah) and is an advice.

Hz. Îsâ (Jesus) has come as a confirmation of the Torah.

Our Master the Prophet has come as a confirmation of the Gospel and all the Holy Books prior to it.

Hz. Îsâ (Jesus) has come as a confirmation of the Book of Psalms, the Torah and all the Holy Scriptures prior to them.

The Gospel, which confirms the Torah, was sent down to Hz. Îsâ (Jesus). He also says the same things. There is guidance and light therein.

There is guidance in the Noble Qur'ân. There is also guidance in the Gospel and the Torah.

There is light in the Noble Qur'ân. There is also light in the Gospel and the Torah.

The Glorious Qur'ân confirms the Gospel, the Psalms and the Torah and those that have preceded them.

The Gospel confirms the Psalms, the Torah sent down before it and all the Holy Books that had come before it.

The Book of Psalms confirms the Torah and all the Books that had preceded it.

The Torah confirms all the Books that had preceded it. Furthermore, not only the events that occurred before them, but also the events that will happen in the future take place therein. Allahû Tealâ mentions our Master the Prophet (PBUH) both in the Torah and the Gospel. Allahû Tealâ has established a firm causal chain between the Holy Books. He has said the same things therein.

The practice of "Takva" exists both in the Torah, the Gospel and the All-Wise Qur'ân. There are just 7 "takvas".

The practice of "Fisk" exists both in the Torah, the Gospel and the Qur'ân. Allahû Tealâ decrees so:

ISLÂM AND SUFISM – I

5/Al-Mâ'idah – 47:

Let the people of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed, then they are FASIQ (who fall into blasphemy).

5/Al-Mâ'idah – 48:

To you (O Muhammad!) We sent down the Book in truth as a confirmation of the books they have in their hands, and as a guardian. So judge between them by what Allah has revealed, and do not obey their desires, diverging from the Truth (Allah) that has come to you. We have prescribed a law and an open way for each among you. If Allah had willed, He would have made you a single nation; but this is to test you in what He has given. So, compete in good deeds. strive as in a race in all virtues. The return of you all is to Allah. He will inform you about the matters in which you differ.

If Allah had willed, He would have made it possible for you to carry out (apply) the unique Law (şeriât) He has given you. Allahû Tealâ commands our Master the Prophet:

42/Ash-Shûra – 13:

Saying, “ Establish religion and make no divisions in it”, He (Allah) has ordained the same religion for you as that which We ordained for Noah - that which We have revealed to you - and that which We ordained for Abraham, Moses, and Jesus. The thing (invitation to Allah and to have faith in Allah) to which you invited was hard for those MUSHRIK (who attribute a partner to Allah). Allah chooses to Himself those whom He pleases, and guides (takes) unto Himself those who turn to Him.

Allahû Tealâ says that their Canon Law (şeri'at) is present exactly in the All-Wise Qur'ân. Here also, He says: We have made a unique Law for all nations.

Here is a judgment: Allahû Tealâ makes known that He has sent down this Book (this Qur'ân) in truth for the confirmation and protection of those Books.

In the 48th verse of Al-Mâ'idah Sura, this act of protection is present. The Glorious Qur'ân bears a decree protecting all that should be protected in the Torah, the Gospel and the Holy Books sent down to the prophets before them. He has sent down this Book (the Qur'ân) in order that It should confirm and protect them. And He has sent down all the Holy Books – the Qur'ân, The Torah, the Gospel... – in truth. There is “Takva*” in the Noble Qur'ân. There is “Takva” in the Torah and in the Gospel, too.

(*Takva stems from the root “vikâye” that means: to abstain from all kinds of sins and evil deeds which He has forbidden and to perform all kinds of good deeds which He has ordained.)

ISLÂM AND SUFISM – I

There is “*Hidâyet” (Guidance) in the All-Wise Qur’ân. There is Hidâyet in the Torah and in the Gospel, too.

(*Hidâyet: *reaching Allah before death.*)

There is Light in the Noble Qur’ân. There is Light in the Torah and in the Gospel, too. There is the surrender of the human spirit, physical body, soul and free will to Allah and the decrees that should be protected in all of these Books.

Thus, it has been seen that centuries have passed since then, and Iblîs (the Devil, Satan) has managed to alter and distort everything.

In such a design, it has become definite that the decrees, the properties and the aims of the Books of Allahû Tealâ – the Noble Qur’ân, the Torah, the Gospel... – which are placed at our disposal are the same.

With our prayers.

ISLÂM AND SUFISM – I

1-1-3- THE REUNIFICATION OF THE RELIGIONS – 3

We see that a multitude of religions that do not have any heavenly books, but might have had them many centuries ago, and afterwards they have disappeared, have nowadays been finding a field of practice in the world, besides Jews, Christians and the faithful of the religion of Islâm who have their heavenly books.

A great many religions... that still split human beings into groups, into various sects, and signs indicating that the constant effort of Satan has been successful in this matter...

Satan desires for men to be split into separate camps. His aim is to ensure that the group in each camp may be an enemy to all the other groups apart from itself. And throughout human history, the matter upon which the Devil (Satan) has dwelt the most, that he has elaborated and in which he has succeeded is enmity.

These vices are present in all human beings. The souls of men have been created with 19 vices. Now, some of these constitute grudges, enmity, and hatred. Unless men will purify their souls, diminish the vices, place the good qualities (haslets) of the spirit under the name of “virtues” into their souls’ hearts instead of them, and passing beyond them, annihilate all the vices in their souls’ hearts by reaching continuous zikir, the constitution of a milieu of peace and tranquility will occupy humankind too much due to the ceaseless effort of Satan.

Allahû Tealâ wills only the peace and religion of “Hanîf” of Hz. Ibrâhîm (Abraham) that is the unique religion in the universe (the Arabic name of this religion is Islâm) and enjoins that all the vices in men’s souls should be extinguished through continuous zikir and that the good qualities (haslets), the virtues, should replace them. And the goal that the person wants to reach is to bring an end to the quarrel between his soul and his spirit and to reach peace and serenity. It is to terminate the quarrel with other men in his outer world and to reach peace and calmness. It is to finish the resistance to the orders and the prohibitions of Allah in his relationship with Him and to reach a complete peace and tranquillity, respecting both the commands and the prohibitions, and to live in a state of uninterrupted peace and calmness.

This state is called happiness, and Allahû Tealâ wants only one thing from men: their being happy. In this respect, the Noble Qur’ân is:

- 1) **an Invitation to Happiness**
- 2) **a Prescription for Happiness**
- 3) **a Guarantee of Happiness**

In that case, there are the souls of human beings, the vices of their souls, and the vain desires of their souls behind their being uneasy and unhappy.

The soul is full of the vices that absolutely oppose all the commands of Allah, that are reluctant to execute His orders and that desire to do whatever He has forbidden. At the beginning, the soul’s heart is 100% full of vices. Whenever you wish to reach Allah, you attain the post of irshad (murshid) by taking 12 favors from

ISLÂM AND SUFISM – I

Allah, you repent in front of him, and you begin the soul's purification from that point on. Thanks to the zikir you do, the virtues, out of the mercy, virtue and benediction particles, begin to accumulate around the word of Faith (Îmân) in your soul's heart (that Allah has written at the moment you depended on your murshid) and stick to it very tightly. No power is able to expel them from there. And the soul's heart gradually begins to be filled with virtues, that is to say, with the beauties that will obey all His commands and not commit any acts forbidden by Him.

Now, this being filled up with each accumulation of 7% light, makes the spirit draw near to Allah, the spirit that has set off towards Allah by leaving the physical body at the moment the person depended on his murshid. And in the end, it makes him reach Allah. With each accumulation of 7% light, the soul surpasses the stages of Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardîyye and Tezkiye respectively. While there were no virtues in the soul's heart at the beginning, and there were only the vices of the soul, when that point is reached, 51% light accumulates. The area of domination of Satan has decreased from 100% to 49%. **Do not forget: Satan can only influence the vices of the soul!** The method of annihilating those vices is to do Allah's zikir. Allah has taught this to all the prophets and all the messengers beginning from Hz. Âdem (Adam).

While the soul's heart is full of vices, he desires the orders of Allah not to be fulfilled, whereas the virtues of the spirit demand that they have to be fulfilled in any case (the spirit is full of the virtues, of the beauties).

Therefore, there are two opposite forces to each other in our inner world. They are in constant quarrel. Wherever there is a quarrel or a conflict, there is an uneasiness and unhappiness there. For this reason, human beings are unhappy. There is a ceaseless conflict in their inner worlds.

The intellect that has often gained consciousness in an environment outside of the orders of Allah often consents to the demands of the soul and carries them out. Beyond the quarrel between the soul and the spirit in your inner world, an attitude in this direction urges man to an easiness once more, because Allah causes him to taste an immaterial torment immediately after each sin committed. The spirit also applies a torment to the soul.

In which case, the vices of his soul are absolutely behind his being unhappy in his inner world. Do not forget that Satan has the possibility to influence them constantly. Whoever wants to get rid of the influence of Satan is obliged to annihilate the vices in his soul ('s heart). Allahû Tealâ has given the formula in His All-Wise Qur'ân.

You are uneasy in your outer world, too. In your discussions and behaviors with other people, you wish to put them in their places, to be superior to them, to be respected. You want to prove to them that you are superior to them. You hurt them and treat them brusquely. You cause them to be uneasy, but at the same time you too become troubled, because Allahû Tealâ applies a torment to you.

Know that you are at the command of Satan when you break someone's heart. Satan has overcome you once again in a new event. Thereafter you will

ISLÂM AND SUFISM – I

experience uneasiness. You will be uneasy once again as that person will take revenge on you. And you cannot stomach the revenge done to you. You too will attempt to take revenge on him. If you can, you will be troubled once again. If you cannot, there will be an accumulation of stress, and you will again be troubled.

You are also uneasy in your outer world. The means to get rid of this is to annihilate the vices of the soul ('s heart). Beginning from the moment you will annihilate them, you cannot behave badly towards others. You will always behave towards them so as to make them happy. You will so experience easiness and happiness after each event. No one will take revenge on you. You are always happy.

It is not possible for your subconscious accumulation to be formed, because there is no more resistance in your inner world. The soul and the spirit are in complete accord. You have reached peace and tranquility. Neither will you do wrong to others nor will they take revenge on you, nor will there be any subconscious accumulation in your inner world arising from your being unable to take revenge on others where before you burned to take revenge on them. None of these is in question.

As for your relationship with Allah: whenever the vices in your soul ('s heart) are purified, you will attain complete quietness. You will fulfill all the orders of Allah; you will not commit any acts forbidden by Him. Thus, Satan cannot dominate you at any point.

This is the goal that Allah wants to make all human beings reach. He enjoins this exceptional creature of His called "man" to live in an uninterrupted state of peace and quietness, that is, happiness both in his inner world, in his outer world and in his relationship with Allah, respecting the orders and the prohibitions.

The first surrender in Islâm is the surrender of the spirit to Allah. You experience happiness for half of the day and in the other part, you still continue to behave so that you will be unhappy. When you surrender your physical body to Allah, your happiness surpasses 80%. But when you annihilate all the vices in your soul ('s heart), you will succeed in it 100%. From this point on, you will live happiness 100% in your inner world, in your outer world and your relationship with Allah.

This is the goal of happiness of Allah for all human beings, the unique order He has given from Hz. Âdem (Adam), who was the first man and prophet, to the Last Prophet to whom Allah has sent down the Last Book of Canon Law (Şeri'at):

TO SURRENDER YOUR SPIRIT, PHYSICAL BODY, SOUL AND IN THE END YOUR FREE WILL TO ALLAH, AND THUS TO LIVE IN AN UNINTERRUPTED STATE OF HAPPINESS.

The word Islâm means to surrender. (This is) a way of happiness that passes through surrendering your spirit, physical body and soul and in the end your free will to Allah...

Besides the religion of Hz. Mûsâ (Moses), the religion of Hz. Îsâ (Jesus), the religion of Hz. Muhammed Mustafa (PBUH) there was the religion of Buddha, the religion of Confucius, and a great many other religions apart from them. Such

ISLÂM AND SUFISM – I

conceptions of religions exceeding 50-60, perhaps 100, have split humankind into so many groups and sects. However, there are not religions, there is only one religion. That religion is that of Hanîf (Hanîf means the ability to believe in One Single Allah, to surrender to Him and thus to experience peace and quietness, in other words “Islâm”) of Hz. Ibrâhîm (Abraham). That religion is that of Hz. Âdem (Adam). That religion is the religion of mankind nowadays.

At this moment, each faithful of each religion thinks that his own religion is true and other religions are false or on the wrong way. Furthermore one group (sect) in each religion considers all other religions outside of their own religion as an enemy to themselves and are busy with inciting this enmity. Unfortunately, there are such types of men in each religion. Some of them do not remain on this basis of thought; they put it into practice and so attempt terrorist actions and shed the blood of innocent people. The events which occurred in the USA are the most manifest sign of this.

ALLÂH DOES NOT ENJOIN ENMITY. ALLAH ENJOINS FRIENDSHIP.

And enmity is of the vices of your soul (’s heart). Allahû Tealâ, who has ordered you to annihilate all the vices of your soul (’s heart) in a categorical fashion enjoins you also to get rid of the vices of enmity, grudges and hatred in order that you should attain a state of peace and tranquility.

Now, if some men in all religions make declarations such as: “Other religions are false, only our religion is true, we are enemies to whomever is in the other religions, you also, be enemies to them.” If they thus want to instigate everybody to be enemy to the adherents of the other religions, this is definitely an act forbidden by Allah.

Allâh commands Friendship and Love.

95/At-Tîn – 4:

Verily, We created man (his ego) in a design in which he can reach the best (ahsen).

95/At-Tîn – 5:

Then, We turned him into the deepest pit of Hell.

Allâh has created the soul in a period of time and in such a fashion that he can annihilate all the vices in his soul (’s heart) and become the most beautiful if he begins to do zikir and reaches continuous zikir by possessing the required conditions. But as the majority of men do not perform this, they will go to Hell.

There has been a single religion of Allah in the world from the time of Hz. Âdem (Adam) up to this day and there shall be so until the Day of Judgment. And that is the religion of Hanîf of Hz. Ibrâhîm (Abraham), our ancestor.

Allahû Tealâ commands this to our Master the Prophet in the Noble Qur’ân:

ISLÂM AND SUFISM – I

30/Ar-Rûm – 30:

You set yourself as HANIF to the religion, with the HANIF Nature of Allah, as Allah has created mankind with a HANIF nature. This is the religion, which will be forever, but most people do not know.

30/Ar-Rûm – 31:

Turn back to Him (Allah), and have TAQWA (piety) for Him, and perform regular prayers, and do not be among those who are MUSHRIK (those who attribute partners to Allah).

30/Ar-Rûm – 32:

Do not be one of those MUSHRIK (those who attribute a partner to Allah) since they split up their religion, and become Sects, and each party rejoices in the knowledge with it.

The religion that Allah had ordered to Hz. Âdem (Adam) is the religion of Hanîf that means to surrender the spirit, physical body, soul and free will of the human being to Allah.

The religion of Hanîf is the unique religion in the universe that commands men to constitute a unique community (there should not be two opposite communities) in the Way of Allah and that commands the Oneness of Allah.

Allahû Tealâ has created all human beings with the properties with which they can live the requirements of the religion of “Hanîf”. **It is Allahû Tealâ who has brought forth the religion and it is also Allahû Tealâ who has created mankind.**

Factor 1: To believe in Allah, in One Single Allah; that is to say, to accept only one God as Allah.

Factor 2: To constitute only one community in the Way of Allah; to put an end to the quarrel, conflict and war between various communities, to annihilate these discords.

Factor 3: To surrender to Allah; to surrender the spirit, the physical body, the soul and in the end the free will to Allah.

Allahû Tealâ has brought forth a religion, only one religion: the religion of Hz. Âdem (Adam). This is also the religion of the last men who will be living when the Day of Judgment arises: The Religion of Hanîf. The order given by Allah to the Prophet of that religion He has named Islâm in Arabic (a word synonymous to Hanîf), to Hz. Muhammed Mustafa (PBUH) is:

You are related to the religion of Hanîf; fulfill the requirements of this religion of Hanîf. So direct yourself to that religion, the religion of your ancestor Ibrâhîm (Abraham). We have created men with the disposition of Hanîf. And we made the religion also as a religion of Hanîf, that is to say, as a unique religion that will make men reach peace and quietness. You too will live that religion.

ISLÂM AND SUFISM – I

PLEASE PAY HEED TO MY WORD: Human beings are created with the disposition (nature) of Hanîf and are endowed with the properties with which they will be able to live only the religion of Hanîf, and the religion that Allah has brought forth is the religion of Hanîf.

Thus, Allah who has brought forth the religion of Hanîf, Allah who has created the human beings, has created all of them with the properties with which they will be able to live the religion of Hanîf.

“Lâ tebdîle lihalkillâh (lihalkillâhi).”

There cannot be any change in the creation of Allah.

Allahû Tealâ will create all men with the properties with which they will live this religion of Hanîf until Doomsday as He had so created the first man.

“This is the lasting religion.”

This is the unique religion, the only religion that will last from the pre-eternity to post-eternity, that had formerly existed and will continue to exist.

“But most men do not know (this truth).”

Today, both Jews and Christians think that they are related to separate religions. So does the world of Islâm, too.

Furthermore, the adherents (dependants, faithful) of the religions existing today all over the world have been thinking that they belong to separate religions.

Allahû Tealâ says to our Master the Prophet:

This religion that We have sent down to you under the name of “Islâm” in Arabic is the religion of “Hanîf” of your forefather (ancestor) Ibrâhîm (Abraham).

We have made a Law (şeri’at, Canon Law) for you that which We had made for Hz. Ibrâhîm (Abraham), Hz. Nûh (Noah), Hz. Mûsâ (Moses), Hz. Îsâ (Jesus) . The Law of all of you is a single Law. Why does Allahû Tealâ say “Your father” (forefather, ancestor) about Hz. Ibrâhîm (Abraham)? Because it was Allahû Tealâ who taught him the religion of Hanîf. That which He taught to Hz. Âdem (Adam) was the same. But with the passage of many centuries, men have again lost their religion. Allahû Tealâ marked a new epoch with Hz. Ibrâhîm (Abraham) and mentions the religion of Hanîf of Hz. Ibrâhîm (Abraham).

Allahû Tealâ decrees:

42/Ash-Shûra – 13:

Saying, “ Establish religion and make no divisions in it”, He (Allah) has ordained the same religion for you as that which We ordained for Noah - that which We have revealed to you - and that which We ordained for Abraham, Moses, and Jesus. The thing (invitation to Allah and to have faith in Allah) to which you invited was hard for those MUSHRIK (who attribute a partner to Allah). Allah chooses to Himself those whom He pleases, and guides (takes) unto Himself those who turn to Him.

The order that Allahû Tealâ has given is extremely clear:

ISLÂM AND SUFISM – I

Make no divisions (no various sects) in religion!

The religion of Hz. Mûsâ (Moses) is the same religion. That of Hz. Îsâ (Jesus) is the same. Your religion also is the same religion and this religion did not begin with Hz. Mûsâ (Moses). It began with Hz. Âdem (Adam). All the people (tribes, nations) that had lived Hz. Âdem (Adam) died out (vanished) as the Flood of Noah enveloped the whole world. As only Hz. Nûh (Noah) and his few dependants survived, Allahû Tealâ ordained the same thing for Hz. Nûh (Noah), that religion of Hanîf of Hz. Ibrâhîm (Abraham). Afterwards, that religion continued by preserving the same fundamentals. Thereafter, Hz. Mûsâ (Moses) lived the same religion, he and his followers. After him, Hz. ‘Îsâ (Jesus) and his dependants lived the same religion. And then, our Master the Prophet and those who depended on him lived the same religion. Allahû Tealâ who has created all human beings with the disposition of Hanîf and said to His Prophet:

“Direct yourself to the religion of Hanîf, it is your religion, too. This is the religion that will last until the Day of Judgment” has also created the religion as a religion of Hanîf in order that all men may live in perfect accord... Here, Allahû Tealâ is giving His Command to all human beings:

Make no divisions (no various sects) in religion!

There is no other religion called “Islâm” apart from the religion of “Hanîf”. There is only THE RELIGION OF HANÎF of Hz. Ibrâhîm (Abraham).

There is no other religion called Christianity apart from the religion of Hanîf.

The Jews do not have a religion called Judaism apart from the religion of Hanîf. Any sect does not have a separate religion apart from the religion of Hanîf. There has only been one religion; that is the religion of Hanîf. The Law of Hz. Mûsâ (Moses) is just like that of Hz. Ibrâhîm (Abraham). As for Hz. Îsâ (Jesus), he has also lived the Law of Hz. Ibrâhîm (Abraham).

Remember that Allahû Tealâ has given the same commandment to Hz. Mûsâ (Moses) some 3000 odd years ago. Hz. Mûsâ (Moses) also lived the religion of Hanîf of Hz. Ibrâhîm (Abraham). Allahû Tealâ has given the same order to Hz. ‘Îsâ (Jesus). He lived the religion of Hanîf. Hz. Mûsâ (Moses) and his dependants, and Hz. ‘Îsâ (Jesus) and his dependants, all of them surrendered their spirits, physical bodies, and souls to Allah and lived the fundamentals of the religion of Hanîf (42/Ash-Shûra – 13).

We made a Law (Canon Law, şeri’at) for Hz. Mûsâ (Moses) also that which We ordained for Hz. Ibrâhîm (Abraham), he too lived the religion of Hanîf that Hz. Ibrâhîm (Abraham) lived. We made it a Law for Hz. ‘Îsâ (Jesus), too. He also lived the religion of Hanîf that Hz. Ibrâhîm (Abraham) lived. We have also made it a Law for you. You also have been living the same religion. So set your face (physical body) towards that religion, says Allahû Tealâ.

And... “Beware! Make no divisions (no various sects) in religion!”

ISLÂM AND SUFISM – I

You are the same, the religion of all of you is one single religion. UNITE!

The time of reuniting has come. We are in that era. Allah has given His definite command in the 13th verse of Ash-Shûra Sûra: “Make no divisions (no various sects) in religion.” No divisions (no sects)!

All the faithful of any religion should know that there is only one religion; a multitude of religions deemed the religion did not exist, does not exist, and will not exist. None of them is different from the others. Strip off the skin (peel) of Islâm, Christianity and Judaism, take them out of the standards men have ascribed to those “religions”. When you put them in their original place, you will see then that there is only one religion. The religion you have called “Islâm” is not a religion apart from the religion of “Hanîf”.

The religion you have called the religion of the tribe of Judah (Judaism) is not separate in essence from the religion of Hanîf.

There is only one religion: That is the religion of Hanîf of Hz. Ibrâhîm (Abraham).

We have sent down this Qur’ân in the Arabic language.

As the Qur’ân has been sent down in Arabic, Allahû Tealâ has used the word Islâm that is the exact equivalent of “Hanîf”. Otherwise Islâm is not a “new” religion. Christianity also is not a “new” religion. The religion that Hz. Mûsâ (Moses) lived during his lifetime was not a “new” religion.

There has never been a second religion. There is only one religion that had begun with Hz. Âdem (Adam) and will continue till the Day of Judgment: The religion of Hanîf of Hz. Ibrâhîm (Abraham). That is to say, with its Arabic name: the religion of Islâm.

The order that Allahû Tealâ has given to our Master the Prophet is categorical: Our Religion is the religion of Hanîf. Set your face (physical body) too towards that religion. That religion is the lasting religion. You will only live that religion.

Before you, Hz. Mûsâ (Moses) and his dependants lived it. First, Hz. Ibrâhîm (Abraham) and those who depended on him lived it. Hz. Mûsâ (Moses) and his followers, Hz. ‘Îsâ (Jesus) and his followers, all of them lived the religion of Hanîf. Allah has never changed His religion in any epoch, He says.

There cannot be any change in the creation of Allah!

Allahû Tealâ has created men with the disposition of Hanîf. He has established in the universe one single religion that men whom He has created with the disposition of Hanîf can live: the religion of Hanîf.

We want you to know that the time for the reunification of the religion has come! And this will absolutely be realized. There are not 2, 3, 4, ... 20 religions. There never have been.

Men have definitely lived the religion of Hanîf during the Era of any prophet on whom they depended. With the passage of time, the Devil (Satan) has dragged men into divisions and into various sects in religion.

ISLÂM AND SUFISM – I

All the religions lived in the Ages of Hz. Mûsâ (Moses), Hz. ‘Îsâ (Jesus) and Hz. Muhammed Mustafa (PBUH) were exactly the same. But nowadays, let alone their splitting from each other, men become enemies to the faithful of other religions, and murder the sinless, innocent people. In such a design, the order of Allah: “Make no divisions (no various sects),” and men’s being divided into separate religions are incompatible. Above all, the fact that people belonging to different religions consider others as enemies, kill them without mercy, and massacre thousands of innocent people unjustly: This is TERRORISM!

WE CURSE TERRORISM!

Allah has commanded Friendship.

If we who are living our religion, all of us, if we are living the religion of Hanîf of Hz. Ibrâhîm (Abraham), if this is the religion that we have to live, if we are created with that disposition, that nature, by Allah, if we are endowed with the properties of living that religion, if all men have lived the religion of Hanîf during the Era of each prophet, if there has never been another religion apart from that single religion, then, oh! those who have been reading us and listening to us, just think: Shall we still not realize that we have fallen into a great trap of Satan?

Who desires Enmity? Îblîs (The Devil) desires it, Satan desires it.

Who wishes Friendship? Allah wishes it. If Allahû Tealâ says: “You do not have separate religions. The religion of all of you is the same, the unique religion. Unite then upon it, make no various sects!” should we not put an end to this enmity, by coming to our senses?

We have to come to our senses, as the faithful of the religion of Hanîf.

Each event of terror and each crime incites a new crime, because men are addicted to the vice of revenge. There are the vices of revenge, of grudges, of hatred, and of enmity in their souls (‘ hearts). They will reciprocate the enmity made to them with the same weapon. Such an event will provoke the retaliation of the opposite side. That means that blood will be shed unjustly on this globe of the earth for only God knows how many years.

All the faithful of the religion have to act in order to save the world from this disaster. We should once again live the religion of Hanîf of Hz. Ibrâhîm (Abraham) lived during the periods of time of all the prophets at the end the world. Everyone thinks that he belongs to a religion separate from that of others. There is no such thing. There is only one religion. When we scrutinize the fundamentals of that religion, we see the same thing in all the Holy Books.

Allâh wants everybody to surrender to Him but most men do not know how they will surrender themselves to Him. **Now, Allah has granted that knowledge to us.**

How will you surrender to Allah?

How will you live the religion of Hanîf of Hz. Ibrâhîm (Abraham)?

The days to come will pass by communicating those fundamentals to the entire world.

The world has finally come to a point of reunification.

ISLÂM AND SUFISM – I

You will see that Allah's enemies who desire to divide people will not be able to succeed in it for long. After a while, grudges and revenge will come to an end. Humanity will enter a period of peace and tranquility. Now, we have to join together in order to arrive at such a point.

Thanks be to Allah that the basic data of this are ready.

Allahû Tealâ says:

Our messengers are present in all eras, and absolutely in all nations. We continuously send a messenger in each nation (community, tribe...), we bring to life, we commission a messenger in it and when the one dies, we absolutely appoint another in place of him at the same time. We never leave any nation (tribe) without a messenger. If We had left it without him, We would not have punished that nation (community). Whereas, there has not been any nation that did not get what is deserved (that was not deserving of punishment). Men who will assemble in Hell after the Day of Judgment will represent both the periods of time in which they had lived and the men in that time and place where they had lived, no matter in which part of the world they had lived. No nation is excepted from this. Now then, consider this as glad tidings.

Consider this as glad tidings that the messengers of Allah have definitely been living at the moment in all nations. They will join together step by step in the near future. They are those who know whatever We have taught you. They are those taught by Allah. He has been teaching them just like He has been teaching us. And these men who are to be found in each nation will gather together in the days to come. **This is the book that has initiated the progression step by step towards worldwide peace.**

You will absolutely witness that the messengers in all nations and communities will emerge one by one in the days to come. And this grudge, this enmity will be terminated.

My dear brothers and sisters! We serve only Satan with grudges and enmity. Terrorism is not a way out. It is a whirlpool that drags men into Hell. The command of Allah is not enmity, it is friendship.

ALL OF US, WE SHOULD BE THE REPRESENTATIVES OF FRIENDSHIP AND DO NOT FORGET: WE HAVE BEEN CREATED FOR THIS. WE HAVE BEEN CREATED IN ORDER THAT WE SHOULD BE FRIENDS, NOT ENEMIES!

Now, human beings will be in a circle of friendship hand and glove after some conflicts and some events of shedding blood. They will unite in the Way of Allah heart to heart. Allah be praised that the main factors of this are present today in all the nations as messengers and in the near future the messengers in all nations will emerge one by one. And they will absolutely establish a togetherness with the Imam of the Era.

This is a declaration. Thus, let us know this:

Terror can bring forth nothing other than bloodshed, enmity, and grudges.

The Command of Allah is Friendship.

ISLÂM AND SUFISM – I

The Command of Allah is to prevent bloodshed.

And therefore, we say openly and proudly that your religion, their religion, and our religion are not separate. We all have a unique religion. We all are the faithful, the adherents of the same religion: the religion of Hanîf of Hz. Ibrâhîm (Abraham).

Therefore, we are obliged to know, to learn that we are only the faithful of a single religion, that our Prophet had lived that religion and we also should live it, and apply it in our lives.

If you place into its proper place the fact that you are in reality the faithful of a unique religion, no matter to which religion you are related now, you will absolutely find in your own Book the verses related to it. And as a result, you will see that just like there is no religion other than the unique religion, there is also nothing other than friendship.

The basic command of Allahû Tealâ: *“Make no divisions (no various sects) in religion. Live the religion of Hanîf.”*

In which case, do not split into various sects, separate groups, and especially into communities that are enemies to each other!

Live the religion that makes men reach all the beauties of Allah!

Put an end to the quarrel between your spirit and your soul in your inner world!

Terminate the conflict between you and other people, other communities, and other nations in your outer world!

Finish the quarrel in your relationship with Allah by annihilating the elements opposing His orders and prohibitions.

In a design of peace and calmness, be united, be all together, receive each other with open arms, and embrace the future all together!

Dear readers, my very close friends, my cordial friends, this is the testament of Allah for all of you! We request beseechingly from our Exalted Lord that He make you both the owners of worldly happiness and the Bliss of Paradise in the Afterlife through your living the requirements of the disposition of Hanîf in this world.

May Allah be pleased with all of you.

With our prayers.

ISLÂM AND SUFISM – I

1-1-4- THE CREATION OF MAN

Man has been created out of three bodies. He has a physical body, a spirit and a soul. He has three different bodies belonging to the three separate worlds. Allahû Tealâ has created six worlds. Three of them are considered as bases. Three of them are their opposites. He decrees: We create everything in pairs, causing it to exist through its opposite. Allahû Tealâ has created the Manifest (Visible) World. The planet we call the Earth (the world) is a part of it (belongs to it). We can see the Manifest World with our eyes, we can hear the sounds in the Manifest (Visible, Apparent) World. It is the world of our physical body.

Allahû Tealâ has created a second world, which is one of the worlds we call the Invisible World, where the jinns (genies, spirits) have been living. Allahû Tealâ has created a different world named by us the World of Command (âlem-i emr) beginning from the Ground Floor (consisting of about 200 billion galaxies, each containing approximately 200 billion stars and to which our Earth also belongs). This is the World where our spirit materializes. These three Worlds are basic (asıl): The Manifest (Visible) World where human beings live, the Invisible World where the jinns live, and the World of Command where our spirits live. The World of Command expresses a journey (an extension) to Allah, contains the seven heavenly floors and the seven worlds of the seventh heavenly floor. Each world also has its opposite:

The opposite of the Manifest World is the Intermediate World (âlem-i berzâh). This is the name of the world where dead human beings continue to live until the Day of Judgment (Doomsday). The Intermediate World of the Invisible World, is the name of the world where the souls of the jinns continue to live until the Day of Judgment. The world of Darkness, the opposite of the World of Command, is the World of Satan. We have so described and separated the six Worlds. But they always speak of seven Worlds. The seventh World is Non-existence, Nothingness. If Allahû Tealâ had also created Nothingness – as it is nothingness, it is not possible for it to be created by its very definition – there would have been eight Worlds. And Allahû Tealâ would have absolutely caused it to exist with its opposite. As it is not created, it is single, without any partner. Thus, there are seven Worlds. Our physical body belongs to the Manifest World. Our soul belongs to the Intermediate World. Our spirit belongs to the World of Command. Now, the three bodies named differently and belonging to the three separate Worlds have been brought forth by Allahû Tealâ.

Allahû Tealâ has created our physical body.

15/Al-Hijr – 26:

We created man from sounding clay of a mud molded into shape.

ISLÂM AND SUFISM – I

So, Allah created (HALK) the physical body of the human being out of earth.

91/Ash-Shams – 7:

I swear, that soul (ego) was given the proportion and order (at 7 steps).

Our soul in which 19 vices (imperfections, sicknesses) have been placed is designed, (built with concentrated darkness) is shaped by Allahû Tealâ with the property (ability) of transforming into virtues (haslets).

As for our spirit, it is breathed (blown) into us, into our physical body.

32/As-Sajdah – 9

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit, and He gave him (his soul's (ego) heart) the faculties of SEMI (hearing) and BASAR (sight) and FUAD (comprehending). How little are the thanks you give!

Allahû Tealâ announces that our soul is designed (91/Ash-Shams – 7), our physical body is created, and our spirit is breathed into us. Our three bodies have been brought forth differently. Our Exalted Sustainer orders our three bodies to surrender to Allah during this worldly life in all of His Holy Scriptures. All the Holy Scriptures, all the religions are present for the accomplishment of this order.

The common characteristics of all the religions is to submit (surrender) to Allah.

Until recently, people did not have any detailed knowledge about the fact of surrender. The existence of an element capable of reuniting all the religions was unknown to them. In an international conference held for the purpose of the reunification of the religions, for the first time such a proposal was presented for consideration. And this matter is known today. Allah has had only one religion throughout human history. It orders us to surrender to Allah. The Devil could not manage to extract the verses related to submission (surrender) from the Old Testament (the Torah and the Psalms) nor from the New Testament (the Gospel) in spite of all his efforts he has expended in order to trap human beings and drag them into Hell together with him. We see that Allahû Tealâ has absolutely placed the verses related to surrender in those Holy Scriptures. Until recent days, the faithful of these religions believed that these verses of surrender existed only in their own religions. Moreover, they did not know that this is a common element and the most important common element in the relationship between Allah and human beings in the universe. The world has hardly begun to learn this reality.

There are discussions about the matter of religion in developed countries. All the faithful of the religions are invited; men can express their thoughts freely. They wish for unity and togetherness. They wish to be together with Allah. Neither the Jews nor the Christians nor the adherents of the other religions object to the fact

ISLÂM AND SUFISM – I

that the verses related to “surrender” also exist in their own religions. There have been some changes in the unique religion sent down by Allahû Tealâ, in the religion of surrender, throughout the course of time. Therefore, the ceremonies of the different religions have displayed some differences from each other. But what is necessary for us is to start from the points on which we come to an agreement, to accept them and then to treat the matters one by one in a basis of agreement in the course of time and to determine their common points. There is only a single Allah (God), and there are solely the prophets of Allah.

Allah is the Owner of the names El-Hakk (The Truth, The Reality) and El-Adl (Just). It is not possible for Him to treat men unjustly, to withhold from certain men what He has granted to others. The Glorious Qur’an is the last Book of Canon Law (Sharia) that was sent down to the Last Prophet and considers the surrenders as fundamental in man’s reaching the Bliss of Paradise and worldly happiness. The spirit’s surrendering to Allah guarantees the Bliss of Paradise, the physical body’s submitting to Allah adds to it 90% of the worldly happiness. The soul’s surrendering to Allah makes him reach the entirety of the worldly happiness.

A man possessing the entirety of the Happiness of Paradise and worldly happiness is a man who:

1. has surrendered his spirit to Allah,
2. has surrendered his physical body to Allah,
3. has surrendered his soul to Allah.
4. has surrendered his free will to Allah

Now, the religions brought forth by Allahû Tealâ express these realities.

The matter of revelation that has been giving rise to such vehement disputes (debates, arguments) in our country (Turkey) is that there is an environment in which hundreds, even thousands, of men, receive revelations from Allahû Tealâ in the United States. There are a few people receiving revelation from Him in each church in any case.

Those who can experience these beauties are the ones to whom Allah has granted some favors. Allahû Tealâ says about them: “Among them too, there are the ones who prostrate themselves, do zikir, believe in all the prophets, and surrender to Allah.” Did you ever think of what kind of fact Allahû Tealâ speaks? Allahû Tealâ, who had given the initial religion to Hz. Adam (PBUH) and those who had depended on him, made it the goal of their surrender to Allah. All the religious learnings He revealed to Hz. Adam (PBUH) are roughly the same as those He revealed to our Master the Prophet (PBUH). The common element in all the religions from Adam (PBUH) until our Master the Prophet has never changed: The spirit’s surrendering to Allah, the physical body’s surrendering to Allah, and the soul’s surrendering to Allah and the free will’s surrendering to Allah. As the faithful of the religion of Islam, we see that the religion of Islam makes our surrender to Allah obligatory on us. It makes it an obligation for us to surrender our spirit, our physical body, our soul and our free will to Allah. It expounds magnificently on the standards and how these will be realized. The conditions of surrendering to Allah

ISLÂM AND SUFISM – I

have been repeated many times in a plain and definite fashion in all the religions. Human beings only recently became aware of the fact that there are a bridge, a common starting point, and certain common, main and final goals among the religions.

If so, let us consider the status of surrendering to Allahû Tealâ from A to Z comprised of hundreds of verses where the explanations in the Glorious Qur'an have been complete. The fact that the details do not exist in other religions is not so important; what is essential is that the fundamentals exist therein. Allahû Tealâ has not given Satan the authority to spoil or destroy the fundamentals concerning surrendering to Allah. The Devil could not alter the verses related to surrendering to Allah in the Holy Scriptures previous to the Glorious Qur'an in spite of all efforts he has expended in order to distort them. Now, the common points around which humankind will gather together in the near future display three phases consisting of: the spirit's surrendering to Allah, the physical body's submitting to Allah, the soul's delivery and the free will's surrendering to Allah. For this reason, we are approaching the days in which the believing part of humanity will become unified. Just as the verses of Allahû Tealâ discussing the surrender remain exactly in other religions, so too Satan who could not distort any point of the Glorious Qur'an and also could not meddle with the verses related to surrendering to Allah. The word "teslim" (surrender, submit) originates from the root "SILM" (Sîn, lâm, mîm). We offer infinite praises and thanks to our Exalted Sustainer (Lord) that the word Islam also stems from the same root. When we say "Islâm", "to surrender to Allah" should come to our minds. Let us have a look at the words coming from the root SILM: "Islâm, teslim, selâm, selâmet, müslim, müslüman..." all these words originate from the same root: SILM.

Thus, we will witness that all religions including Islam will cover crucial phases in their relationships with Allah in the days to come and especially in a few years. We will see that those who believe in Allah will come to certain agreements in unity around the same goal, the goal of surrendering to Allah. Satan has been trying to annihilate such a unity as best as he can. As you know, he has put forth efforts (he has done his best) throughout human history, but he could not manage to cause the Friends (saints) of Allah to go astray. So, what is "submitting to Allah"? The adherents of all religions acknowledge that submission to Allah (surrendering to Allah) exists in their holy books too and that this is a law (decree) of Allah. Well, what is lacking? What is lacking is that they do not yet know how they will reach the goal (aim). I am not speaking only of the religions outside of Islam, but the people inside Islam also do not know how they will surrender to Allah.

Human beings, in particular the great majority of one billion people living the religion of Islam, do not know what "surrendering to Allah" is. Even if they say: "Islam, as it is said, is to surrender oneself to Allah," notice how they consider it. They say Islam has five conditions, consequently submitting to Allah also has five conditions: to perform the prescribed daily prayers, to fast, to give alms (zakât), to go on a pilgrimage to Mecca, and to repeat the Islamic testimony of faith. Whoever

ISLÂM AND SUFISM – I

has accomplished these five things has surrendered themselves to Allah. And they say: we too do them. We perform our prayers, we fast, we give alms, we go on the pilgrimage to Mecca if we can afford it, and we frequently say: Lâ ilâhe illallah Muhammedün Resûlallah: There is no god but Allah and Muhammad is the Messenger of Allah. We are those who surrender ourselves to Allah.

Those who are inside Islam and have this creed (belief) do not know about surrendering to Allah and are unaware of what surrendering to Allah is. They believe that they have surrendered themselves to Allah by carrying out the five conditions of Islam. But all of these five conditions are related to the physical body.

We consider other religions: Allahû Tealâ sent the Torah written on tablets to Hz. Mûsâ (Moses). They contained what Allah had revealed to him. Hz. Mûsâ (Moses) (PBUH) and those who depended on him surrendered themselves to Allah. Men constantly have lived with differences about the religion of Allah after those days due to the side of human nature open to degeneration.

It is due to those differentiations, the degeneration of men, and their having forgotten their religion throughout the course of time that Allah sent the Psalms to Hz. Dâvût (David) (PBUH). The majority of people had forgotten to surrender themselves to Allah by the time of the Era of Hz. Dâvût (David) (PBUH). But a group among them who received knowledge and irfan (beyond physical knowledge) from the preceding believers and surrendered themselves to Allah from among them always lived and are living today, too.

The greater part of society forgot to surrender to Allah. But a group among the Jews who have not forgotten to surrender to Allah are always alive. Nowadays, the group who surrenders following the Commandments coming down from Hz. Mûsâ (Moses) (PBUH) up to now has still been a minority, a little group of men. Those who lived together with Davut (David) (PBUH) surrendered themselves to Allah together with him. Those who lived in the time of Hz. Ibrahim (Abraham) surrendered themselves to Allah together with him. Those who lived in the time of Hz. Nuh (Noah) surrendered themselves to Allah together with him. And it continues. When we say, “those who had lived in that period”, you should not assume that all those who lived in that period surrendered themselves to Allah. Those who surrendered constituted a minor part of society as usual. While this minority was surrendering to Allah in the way of Allah, the greater part of society in the subsequent generations (progeny) was departing from their way. But in all the subsequent generations, men who have maintained the same Tradition, depended on their murshids, and surrendered their spirits, physical bodies, souls and free wills to Allah always lived and are still living. Allahû Tealâ sent the Gospel to Hz. Îsâ (Jesus Christ) (PBUH). Allahû Tealâ says that Hz. Dâvût (David) and those who depended on him, Hz. Îsâ (Jesus Christ) and those who depended on him (the Apostles) surrendered themselves to Allah.

In that case, only the ones who have surrendered (to Allah) receive the honor of reaching Paradise. To surrender one’s spirit to Allah is absolutely to obtain the Bliss of Paradise. The physical body and soul’s surrender is the key to acquire

ISLÂM AND SUFISM – I

worldly happiness in addition to it. Since the time of Hz. Îsâ (Jesus Christ), the people have gradually forgotten the standards of surrendering to Allah.

But the fact that the great majority has forgotten did not prevent a tiny minority from living the standards of surrendering to Allah. As the Glorious Qur'an says, there are still those who surrender themselves to Allah among them. They have reached this point by maintaining their traditions in the Era of Hz. Îsâ (Jesus Christ) (PBUH), by continuing what Allah said to him during that period. What was said to Hz. Îsâ (Jesus) (PBUH) was the same as what was revealed to our Master the Prophet with respect to their fundamental points. Allahû Tealâ described the religion of Hz. Ibrahim (Abraham) (PBUH) to our Prophet and ordered him to be Islam. To be Islâm (Muslim) means to surrender to Allah. But we cannot become Islam by carrying out the 5 conditions of Islâm. Those people merely believe that they have surrendered themselves to Allah.

Allahû Tealâ sent the Glorious Qur'an to Hz. Muhammed Mustafa (PBUH). And Allah be praised that the Devil could not make the least little change in this Book. For this reason, the Glorious Qur'an is the soundest (most trustworthy, dependable) source capable of conveying to all the world all the essentials, bases, and details of surrendering to Allah.

In other religions, among the Jews, those who depend on Hz. Dâvût (David) and on Hz. Îsâ (Jesus) there are still the ones who have been carrying on their traditions through those epochs, for thousands of years, just like the prophets on whom they depend by remaining loyal to what was sent to Hz. Mûsâ (Moses), Hz. Dâvût (David), Hz. Îsâ (Jesus) (in regard to the essentials of surrendering to Allah).

All over the world, there are some people in each nation living in this manner. When considering our matter from this point of view, we will better understand why Allahû Tealâ sent (brought to life, commissioned) messengers in all nations (communities).

23/Al-Mu'minûn – 44:

Then, We sent our messengers in succession. Every tribe to which their messenger came rejected him. So We terminated them and made them a legend. Let the tribe which is not MUMIN (that among the believers of Allah who wishes to reach Him) be away!

2/Al-Baqarah – 87:

Verily We gave Moses the Book and followed him up with a succession of messengers, and We gave Jesus the son of Mary Clear (Signs) and strengthened him with the Holy Spirit. Whenever there came to you a messenger with what (an order) your souls (ego) do not like, you were puffed up with pride? Some you called impostors, and some you slayed!

16/An-Nahl – 36:

ISLÂM AND SUFISM – I

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

3/Âl-‘Imrân – 164:

Verily We grant a great blessing (spirits of the messengers) on the MUMINS (those among the believers of Allah who wish to reach Him) when We send among them a messenger from among themselves. That messenger rehearses unto them the Signs of Allah, takes them to purification, and instructs them in Scripture and Divine Wisdom. Before that (before having depended on these Guide Messengers), they had been in manifest Misguidance.

14/Ibrahim – 4:

There is no Messenger that We sent except (to teach) in the language of his (own) people, in order to make (things) clear to them. So Allah leaves those (who do not wish to reach Allah) whom He pleases in DALALET (Misguidance), and guides whom He pleases to Himself (HIDAYAT= True Guidance leading to Allah). He is Exalted in power, the All-Wise.

Allahû Tealâ says: There is not even a single day passing without the existence of a messenger in any nation (tribe, community...) The messengers of Allah always existed in all communities. It is definite that the messengers of Allah existing in all communities are not the prophets (enbiyâ) of Allah. We know that there were some periods of interruption between the prophets (nebî, enbiyâ), but there are not any intervals between the Messengers, between the saint messengers who are not prophets. Allahû Tealâ declares: We absolutely send (bring to life, commission) a Messenger in each nation uninterruptedly, in succession. In comparison with the greatness (size) of society, there is always a little group that continues the standards of surrendering to Allah following from the time of their own prophet. But the greater part of society in all religions have been living without being aware of this great reality.

This same great truth is at issue for all religions. Nowadays, a very large portion of people, more than 90% of them, in the religion of Islam are saying: We carry out the 5 conditions of Islam and will enter Paradise, because Islam is composed of these 5 conditions, and in essence Islam means “surrendering”. If Islam is to surrender, and if Islam has 5 conditions, the one who carries out these 5 conditions has thus surrendered oneself to Allah.

Let us consider our subject carefully: Here those who will gather humankind together are the messengers of Allah who are to be found in each nation

ISLÂM AND SUFISM – I

(community). They instruct the people around them in surrendering to Allah. Now, the magnificent truth that will gather all human beings together all over the world is to surrender oneself to Allah.

Henceforth, let us explain how we can realize these surrenders. While revealing this explanation by basing it on the verses of the Glorious Qur'an, we will be able to make public how we will reach the common and main goal of not only the Qur'an but also of all the Holy Scriptures. We should know this: that the goal of all the prophets and of all the Holy Scriptures is the same. If so, all the explanations that have been made will shed light not only on the Islamic World but also on all the faithful of other religions. When we consider the World of Islam, let us see together whether the 5 conditions are sufficient for surrendering to Allah or not. The standards of surrendering to Allah are based not on the 5 conditions but on the 7 phases:

Phase 1: the phase of wishing to reach Allah. If we do not wish to reach Allah, we cannot reach any other place. Everything begins with wishing to reach Allah. Allahû Tealâ decrees that the one who does not want to reach Allah will go to Hell.

Phase 2: to reach the murshid and to depend on him.

Phase 3: to send the spirit to Allah, to make it reach the Essence (Zât) of Allah and to ensure that Allah will be the Shelter for the spirit, and thus to have surrendered the spirit to Allah.

Phase 4: to ensure that the physical body becomes "ahsen" (the most perfected, the most beautiful), that is to say, it will possess a property enabling it to obey all the orders of Allah and to not commit any acts prohibited by Him, and thus to surrender the physical body also to Allah.

Phase 5: to ensure that the soul also becomes "ahsen" (the most perfected, the most beautiful), that it will possess a property enabling it to carry out all the orders of Allah and not to commit any acts forbidden by Him, and thus to surrender the soul to Allah.

Phase 6: to arrive at Irshad. Whenever our soul's heart becomes embellished, 7 steps at Ulul Elbab, 7 steps at Ikhlas, and 4 steps at Salah, at that time we reach Irshad (Guidance).

Phase 7: to surrender the free will to Allah. When we submit our free will to Allah, Allah gives the duty of Irshad (Guidance).

All this is accomplished by attaching extreme importance to zikir, by putting your heart and soul into it. If there is no "zikir", we cannot pass more than the second of these seven phases. Yet the first phase makes man reach the Bliss of Paradise. Worldly happiness is completed through the purification of the soul. The point at which we complete worldly happiness is continuous zikir. This is the stage at which we have finished the refining (tasfiye, cleansing) of the soul.

At the soul's purification, when the lights of Allah fill up more than half of the soul's heart, the spirit of that person has surrendered to Allah. At the same point, the soul's heart has been purified by more than 50%. When the proportion of

ISLÂM AND SUFISM – I

purification in the soul's heart has reached completeness, the soul surrenders to Allah. We see that the physical body has surrendered to Allah when this proportion of purification has reached 90%, and that the soul has surrendered to Allah when this proportion becomes 100%.

At the moment when the physical body surrenders to Allah, the illumination of the soul's heart reaches 90%. When the soul surrenders to Allah, it becomes 100%. We have spoken of the seven phases of surrendering to Allah. As it has been seen, these seven phases are unrelated to the five conditions of Islam. At each stage, it is necessary to carry out the conditions of that stage.

Without them, we cannot go to the goal. They are not the goal, but the means to it. Praying, fasting, giving alms (zekât), going on the pilgrimage to Mekka, repeating the Islamic testimony of faith, all these are the instrumental orders; none of them are the goal (aim, target).

Allahû Tealâ did not create us in order that we pray, fast... He created us so that we would surrender ourselves to Allah by performing the prescribed daily prayers, fasting... doing zikir so that we would become a servant of Allah through the surrender of our spirit, be a greater servant (ekber kul) through the surrender of our physical body, and be a greatest servant (azîm kul) through the surrender of our soul to Allah, so that we should attain the Bliss Paradise through the first delivery (surrender, submission) and the worldly happiness through the third delivery.

1-1-5- WHY DID ALLAH CREATE THE UNIVERSE?

Oh men, Allahû Tealâ decrees that He has subjected all that is in the heavens and all that is in the earth to you (as a favor and kindness) from Him.

45/Al-Jâthiyah – 13:

And He, Allah the Almighty, has subjected to you (human beings), as from Him, all (everything He has created for the worlds where there is life) that is in the heavens and on earth. In that are Verses (Signs) for a tribe who contemplates.

39/Az-Zumar – 54:

Turn to Allah (make your spirit reach Allah) and (so) submit yourself to Allah before the torment (in the grave) (before death) comes on you. Or after that you will not be helped.

We should notice that neither our physical body, nor our soul, nor our spirit are ours. Such a day will come when you will feel the need to hand over your intellect, which is the owner of the Trusts, and its closest helper, your free will, to Allah. Then, beyond the surrender of all the Trusts to Allah, He will accept the last

ISLÂM AND SUFISM – I

Trust. Then, you will be the slave, the “captive” of Allah. At the point at which the liberties are limitless, the captivity (slavery) of Allah begins.

The process of surrendering to Allah that will reunite all the religions occurs (takes place) in seven phases: **Phase 1:** to wish to reach Allah. **Phase 2:** to reach the murshid. **Phase 3:** to surrender our spirit to Allah by making it reach Allah. **Phase 4:** to surrender our physical body to Allah by making it the most perfected, the most beautiful. **Phase 5:** to surrender our soul by making it “ahsen” (the most perfected, the most beautiful). **Phase 6:** to reach irshad. **Phase 7:** to surrender the free will to Allah. All the religions are thus composed of seven phases.

Recall all the prophets who come to your mind: Hz. Yakup (Jacob), Hz. Ibrahim (Abraham), Hz. Ismail (Ishmael), Hz. Eyup (Job), Hz. Mûsâ (Moses), Hz. Îsâ (Jesus), Hz. Dâvûd (David), Hz. Nûh (Noah), ... Hz. Muhammed Mustafa (PBUH). They all surrendered themselves to Allah together with those who depended on them. Now, today, we are at a point where all living men have entered the age of surrender. Within a general framework we can consider that we are facing the fact that the greater part of about seven billion people all over the world do not know how they will surrender themselves to Allah. But there is definitely a group composed of those who have surrendered to Allah in all communities (nations) and assuredly there is the Messenger of Allah in each, too. Here are two verses related to this matter:

23/Al-Mu'minûn – 44:

Then, We sent our messengers in succession. Every tribe to which their messenger came rejected him. So We terminated them and made them a legend. Let the tribe which is not MUMIN (that among the believers of Allah who wishes to reach Him) be away!

2/Al-Baqarah – 87:

Verily We gave Moses the Book and followed him up with a succession of messengers, and We gave Jesus the son of Mary Clear (Signs) and strengthened him with the Holy Spirit. Whenever there came to you a messenger with what (an order) your souls (ego) do not like, you were puffed up with pride? Some you called impostors, and some you slayed!

Those who will reunite the whole world in the Era to come as the friends (saints) of Allah will be the Messengers of Allah. The Messengers of Allah have been living at this moment in each nation (community)

Now, let us discuss our topic step by step: Why has Allahû Tealâ created man? – For Himself. First, we answered that question. All that Allah created in the heavens and in the earth are created for man and given to his order (for his disposal).

45/Al-Jâthiyah – 13:

ISLÂM AND SUFISM – I

And He, Allah the Almighty, has subjected to you (human beings), as from Him, all (everything He has created for the worlds where there is life) that is in the heavens and on earth. In that are Verses (Signs) for a tribe who contemplates.

Why was man created? Man was created for Allah.

2/Al-Baqarah – 156:

They are those who said, when afflicted with vice: "We are (created) for Allah, and to Him is our return."

While we are created with the nature (disposition) of man, we are created for Allah, and all the universe (cosmos) with all its heavens and earths (planets) is created for us.

Therefore, we should give praise and thanks for being created as human beings. This is an endless praise and thanks. The most valuable and valued beings, the creatures Allah loves the most, are human beings. We praise and thank Allah endlessly that He created us as men.

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

So, Allahû Tealâ speaks of a great truth in His relationship with men. He has created all human beings in order that they should be His servants. Perhaps such a question may come to your mind: What relation is there between our being servants to Allah and our happiness? First, let us think about the expression: We did not create the jinns (good and bad spirits, genies) and mankind for any other thing; we created them solely for the purpose that they should be My servants.

Here some people take the phrase "liya'bûdûn" as "in order that they should worship Me" and thus fall into a great error, like rendering an instrumental order into a target order. To be a servant requires three standards exceeding this content in any way. When we surrender our spirit to Allah, we reach the first servanthood; when we surrender our physical body to Allah, we reach the greater servanthood (ekber kulluk), and when we surrender our soul to Allah we reach the greatest servanthood (azîm kulluk). And thus we reach three immense goals: The first is the never-ending compensation, the greatest of the rewards (ecrû'l 'azîm); the second is infinite success (victory) [fevzü'l 'azîm]; the third is boundless delight (gratification) [Hazzu'l 'azîm], the greatest of the worldly delights, happiness.

Surrendering to Allah is realized at the 27th step, on a stairway of 28 steps of the religion, on the common stairway of the religions.

We have spoken of 28 steps. At which step can human beings not save themselves, at which step does Salvation begin, at which step do we surrender our

ISLÂM AND SUFISM – I

spirit to Allah, at which stage do we surrender our physical body to Allah, and at which step do we surrender our soul to Allah? Let us see together with the verses in the Glorious Qur'an all of these steps in an undoubtable way:

Allahû Tealâ speaks of these 28 steps in Al-'Asr Sura without delineating the sphere (field, domain) of the steps. He decrees:

“I swear by the Time.”

“Indeed, human beings are in utter frustration (loss).” That is to say, the place where they will go is Hell according to the 103rd verse of Al-Mu'minûn Sura.

23/Al-Mu'minûn – 103:

But those whose balance (of merits) is light, will be those with their souls (ego) in frustration. They will dwell in Hell forever.

Thus, the great majority of men will be in Hell. Allahû Tealâ continues in Al-'Asr Sura:

The first stage of 7 steps results in wishing to reach Allah. The second stage of 7 steps results in doing ameliorating (improving) acts. Here is the 14th step: The point at which we have reached our murshid, entered the way of Allah and begun the soul's purification. [“illelezîne âmenû ve ‘amilussâlihâti”]

And recommend to one another the Truth (Allah). Those who made their spirits reach Allah, surrendered them to Allah, and thus acquired this experience and recommended to others to reach the Truth (Allah). This is the end of the third phase of 7 stages.

And recommend to one another Patience. The servant who is one of the sâlihs (The Improved Ones), who is the owner of Patience, recommends to others Patience after having attained the Truth (Hakk, Allah). This is the end of the fourth phase of 7 stages.

One of the 19 vices (imperfections, faults, darknesses) of our soul is Impatience. One of the 19 virtues (haslets) of our spirit is Patience. Thus, when we reach continuous zikir and extinguish all of the 19 vices in our soul ('s heart) or when we put the 19 virtues of our spirit into our soul's heart instead of those vices, then the vice of impatience has been extinguished, and the good quality of patience has really replaced it. Here is the 28th step. The post of Salah is the ending of the improving acts, these acts reaching the goal, the fact that no more dark points remain in the soul's heart. Let us have a look at these 28 steps in the light of the explanations given in the Glorious Qur'an:

Step 1: At the first step, we experience some events. Allahû Tealâ decrees that everybody lives the events and evaluates them according to his own standards and that the evaluations made nowadays are erroneous. Everyone lives the events. Here is the first step, but everyone will go up to the second step. He will evaluate the events. And the problem begins thereafter.

ISLÂM AND SUFISM – I

Step 2:

2/Al-Baqarah – 216:

Fighting, whether you dislike it (or like it) is prescribed for you. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows (all this), and you do not know.

Allahû Tealâ has made certain His saying that: “Everyone lives the events” at the first step. He decrees: We will test you with your children, your wives, your money, your animals, with all you possess.

You did not come to this world in vain. In that case, Allah has a goal for making you live the events. The process of examination is in force everywhere. Everybody absolutely lives these events, endures these examinations. The matter is the evaluation of these experiences.

Let us pay close attention to this evaluation: Allahû Tealâ decrees in the 216th verse of Al-Baqarah Sura: There are some events. They are an enjoyment (delight, pleasing) for you. You think that they are a good thing for you whereas they are a bad thing for you. There are some events that grieve you. You think that they are bad for you whereas they are good for you. You do not know (all these); Allah knows (them). According to the Glorious Qur’an, if men obtain degrees (points), this is good. If they lose degrees due to their actions, this is evil (wickedness). The events are evaluated by Allahû Tealâ not in the respect of your being delighted or your being grieved, but regarding your gaining degrees or losing them. And this is because men may rejoice at evil (wickedness, badness, “Sherr”) and be sad at goodness (Hayr). Allahû Tealâ decrees: You do not know, Your Sustainer knows.

Step 3: You are obliged to evaluate the events at the second step. Allahû Tealâ separates men into two groups with regard to these evaluations. A good man wishes to reach Allah at the end of this evaluation and passes to the third step. Or a man does not want to reach Allah and stays at the second step which is a step of evaluation and his Salvation is never possible. Because Allahû Tealâ decrees in the 7 and 8th verses of Yûnus Sura:

10/Yûnus – 7:

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses.

10/Yûnus – 8:

Their abode is the Fire (Hell), because of the (bad degrees) they earned.

ISLÂM AND SUFISM – I

Unless a man wishes to reach Allah, he remains at the second stage and the place where he will go is Hell (fire). No one can save him from Hell. Allahû Tealâ declares in Al-Insân Sura:

76/Al-Insân – 3:

Verily We take him (a human being) to the Path (that leads to Allah). Some are grateful (attaining Allah through HIDAYAT (Guidance to Allah)) or some ungrateful (never take the Guidance leading to Allah and never make their spirits reach Allah) and (so) become of those in blasphemy.

What does Allah mean by this? Either you reach your murshid and begin to act in the direction of thanking (Allah) or you do not reach him. Then, unbelief (küfür) remains written in your (soul's) heart and as long as it is written therein, you cannot change. Your salvation is utterly impossible. Your (soul's) heart is sealed off. Unbelief (küfür) is inscribed in your (soul's) heart.

The persons appointed by Allah show the way to salvation. Only those who take the way to salvation can be saved. To wish to reach Allah indicates that we have reached the third step. Whoever does not wish to reach Allah, the place where he will absolutely go is Hell. There is no salvation at all. As for the one who wishes to reach Allah, he will definitely attain Salvation. Allahû Tealâ clearly makes His decree: "Whoever wishes to reach Allah, He wills to make him reach Himself. And He absolutely makes them reach His Paradise."

Hz. Nuh (Noah) says so to his nation in the 29th verse of Hûd Sura:

11/Hûd – 29:

And O my people (tribe)! I ask of you for no wealth in return (for what I have conveyed to you). My reward is from none but Allah. And I will not drive away (in contempt) those who are AMENU (who wish to reach Allah in his life) for verily they will reach their Lord (before dying).

Step 4: The fact that the spirit of the one who wants to reach Allah will absolutely reach Him becomes definite. Let us suppose that you have this wish, that this wish has come into being in your soul's heart, that you want to reach Allah. As soon as you want it, Allahû Tealâ assuredly hears, knows and sees your request. He decrees: "*Surely, He is the All-Hearer, the All-Knower.*" "*Verily, Allah is the Seer of the Servants.*" Now, you wish to reach Allah at the third stage and Allah hears, knows and sees immediately that you wish to reach Him. Thus, you are going up to the fourth stage. Allah hears, knows, sees this wish in your soul's heart and manifests Himself with His Rahîm (Most Compassionate) name over your head.

12/Yûsuf – 53:

ISLÂM AND SUFISM – I

And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sending the light Mercy, and cleansing and purifying the soul (ego) by His Mercy).

You are at the fourth step.

This manifestation firstly ensures the removal by Allahû Tealâ of the secret curtain (hicab-ı mesture) between you and the post of irshad. You are at the **fifth step**.

Thereafter, Allahû Tealâ takes “vakra” out from the ears of the person who cannot understand the matters concerning irshad (saint guidance), or reach their meanings due to this vakra (weight, obstacle). He can only find their meanings after the taking out of “vakra” by Allahû Tealâ. The person here is at the **sixth step**.

At the **seventh step**, Allahû Tealâ takes away “ekinnet,” which prevents comprehension from the soul’s heart of the person and instead of it puts ‘ihbat’, ensuring comprehension, into the soul’s heart of the person.

What has Allahû Tealâ done? He has bestowed 7 favors upon you.

- 1) He has manifested Himself over you with His Rahîm name.
- 2) He has removed the secret curtain between you and the post of irshad. He has taken out the veil named “gıřavet” on the sight. Annihilating the hatred you used to feel against the post of irshad (murshid), He transformed it into love towards him.
- 3) By taking out “vakra” from your ears, and the stamp on the hearing of your (soul’s) heart He enabled you to comprehend what the post of irshad has been saying to you, to find its meanings.
- 4) He has taken away “ekinnet” from your heart and annihilated the system preventing you from comprehending, appropriating to you what the post of irshad has been relating to you.
- 5) And He has caused you to comprehend, to appropriate to yourself what the post of irshad wants to convey by means of the “ihbat” He has put into your heart.

Allahû Tealâ declares in the 45th and 46th verses of Al-Isrâ’ Sura:

17/Al-Isrâ’ – 45:

When you do recite (explain) the Holy Qur'an to them, We put an invisible veil (hijab-i mesture) between you and those who do not believe in the Hereafter,

17/Al-Isrâ’ – 46

And We put coverings (AKINNAH) over their hearts lest they should understand (comprehend) the Qur'an (your words), and deafness (WAQRA) into their ears (to prevent them from hearing you). When you mention your Lord alone in the Qur'an, they turn their backs with dislike.

- 6) He has opened up the stamp on your (soul’s) heart.
- 7) He has taken the unbelief out of your (soul’s) heart.

ISLÂM AND SUFISM – I

We have spoken of seven favors to you, dear readers. In which process? You only wanted to reach Allah, you have done nothing else. 7 favors have come into being automatically, merely as you have taken a step towards Allah, and you have wished to reach Allah.

At the **eighth step**, Allah reaches your (soul's) heart, puts hidayet into your (soul's) heart. This is the eighth favor of Allah.

64/At-Taghâbun – 11:

No kind of vice can occur, except by the permission of Allah. Allah reaches the heart of him who is AMENU (those who wish to reach Allah in this life). Allah knows all things.

48/Kâf – 33:

They are those who feel HUSHU (reverence) in the unseen to the Most Gracious, and come (to the presence of Allah) with a heart turned in devotion (to Allah).

The ninth favor of Allah is that a way of light from the breast to the (soul's) heart has been opened up. Allahû Tealâ declares:

6/Al-An'âm – 125:

Those whom Allah (in His plan) wills to guide [HIDAYET (the true guidance leading to Allah)], He opens their breast to Islam; those whom He wills to leave astray (in Dalalet), He makes their breast close and constricted, as if they had to rise up to the skies. Thus Allah does (heap) the penalty on those who refuse to be Mumin (those among the believers of Allah who wish to reach Him).

39/Az-Zumar – 22:

Is one whose breast Allah has opened to Islam, and so he receives light from Allah (into his heart) the same as one whose heart has been hardened and darkened? Woe to them whose hearts are hardened and darkened because of the lack of DHIKR (remembering and repeating the name of Allah). They are in obvious DALALET (Misguidance)!

10) The tenth favor is this: He slits a light way from your breast into your (soul's) heart.

Thus, we understand that this slitting, opening up, of the way is to enable the lights of Allah to enter the soul's heart.

Afterwards, you become the owner of hushu' (reverence, awe) with the little zikir you will do. The mercy of Allah can enter your soul's heart. When you do zikir, the mercy and virtue coming from the Presence of Allah reach your breast and following the encoded way, the opened way, reach your (soul's) heart, but your heart is sealed off. The mercy and virtue cannot easily enter therein; only mercy can

ISLÂM AND SUFISM – I

infiltrate (leak) into the (soul's) heart, and this leakage constitutes 2% light, and so you become the owner of hushu' (reverence, awe). This is the eleventh favor of Allah.

57/Al-Hadîd – 16:

Has not the Time arrived for the hearts of AMENU (who wish to reach Allah in this life) to engage in HUSHU (reverence) by the thing (light) that came down through the dhikr of Allah? Let them not be like those who received the Book, and long ages passed over them (as they did not practice dhikr during that time) and their hearts hardened (whose hearts became dark and hard and ill because of the lack of dhikr). Many among them are rebellious (the ones who went astray after having attained HIDAYET (The True Guidance Leading To Allah)).

And the twelfth favor of Allah: When you will perform the requirement prayer, Allah will show you your murshid.

2/Al-Baqarah – 45:

Seek ((Allah)'s) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

2/Al-Baqarah – 46:

They (who have HUSHU (reverence)) are those who bear in mind the certainty that they are to meet their Lord (in this world), and that they are to return (finally after death) to Him. (They believe as in the level of YAKEEN (certainty.)

Allahû Tealâ has thus given you 12 favors because you merely wanted to reach Allah. It is a single wish. You have done nothing else. But by wishing to reach Allah, you have taken one step. And Allah has immediately taken ten steps and so completed His favors from 1 to 12. He has given you as a gift twelvefold of that which you have done. By showing you your murshid, He has made you ready to take the second step.

The second step is to reach your murshid. Great changes have occurred in yourself: (As you were detesting your murshid previously), you have begun to love him. You have started to hear, to comprehend what Allah has been saying to you by means of your murshid and to reach its meanings. Your (soul's) heart was made to turn to Allah so that it can receive the lights of Allah, and a light way was slit from your breast to your (soul's) heart. It is Allah that has done all this. That is to say, when you do zikir in order that this zikir can be beneficial to you, Allah has made you ready for it.

You have reached your murshid and knelt down before him. (An-Naba'-38)

ISLÂM AND SUFISM – I

78/An-Naba' – 38:

The angels (which uphold the Throne) in ranks and the spirit (of the Imam of the Age) will be there. No one can speak except those (the religious guide and the one who depends on him) who are permitted by Most Gracious. And they say what is right.

The angels that hold up the Divine Throne ('arş) are there...

The Spirit of the Imam of the Era that is over the head of the murshid is there...

The honorable scribes (the angels) of the person are there...

The life film displaying the thoughts of that person is there...

Allah also is one of the witnesses...

...And you have repented before your murshid by repeating word by word that which he has said to you. Seven witnesses including Allah look into your soul's heart and see the demand in it. You have a longing to reach Allah in your soul's heart. If so, thereafter the activity starts.

After that, 7 blessings will be granted by Allahû Tealâ to that person. In order that these 7 blessings can be accorded to him, first of all, that person has to obtain 12 favors from Allah. And to obtain these 12 favors, the person absolutely has to wish to reach Allah. Allahû Tealâ should hear, know and see this wish in the soul's heart of that person. No one can have a right to 7 blessings unless he receives (obtains) 12 favors. 7 blessings are the vested rights of 12 favors. Whoever performs his first duty, wishes to reach Allah, 12 vested rights follow this duty. The person who has wished to reach Allah has accomplished his duty. Allah has automatically given 12 favors to whomever wishes to reach Him. This is the law of Allah; He will absolutely accord them to him. Unless these 12 favors are constituted as a basis, unless the person obtains this right Allah which makes available to him, unless he obtains this right by executing his duty (by wishing to reach Allah), he will never be able to obtain these 7 blessings.

There are some people who ask us: "How can we reach our murshid? What must we do to reach him? Can we enter Paradise when we reach him?" We say to them: "Before reaching your murshid, you are obliged to wish to reach Allah."

Two kinds of men can reach the murshids:

1. Those who reach the murshids by wishing to reach Allah (those who are the owners of 12 favors)

2. Those who reach the murshids but who do not want to reach Allah.

The former will absolutely attain Salvation. The Paradise of Allah will definitely be for them. They will assuredly enter Paradise. But the latter, as they did not want to reach Allah, even if they have reached the Imam of the Era, the greatest murshid, their Salvation is not possible, because 7 blessings are based on 12 favors.

Unless a man obtains 12 vested rights, and he carries out the duty of wishing to reach Allah, he cannot obtain 12 favors; unless he obtains these 12 favors, reaching a murshid cannot save him in any way and cannot lead him to Paradise.

ISLÂM AND SUFISM – I

Allahû Tealâ declares: Allah does not want any hardship (difficulty) for you. He wants easiness for you.

Pay close attention to the ease Allah wishes for you: the ease comes to you in a clear and definite fashion. You are merely the owner of a wish; you wish to reach Allah. Thereupon, Allah bestows 12 favors upon you.

To wish to reach Allah is a duty for human beings. The realization of this duty brings forth 12 rights automatically; for whoever wishes to reach Allah, He will accord 12 favors to him, and this is an automatic right, of the one who wishes to reach Allah. This right is realized automatically. If so, the one who has obtained 12 favors is someone to whom his murshid has been shown by Allahu Teala. He is there and he can attain him. What will happen? The person will go and depend on his murshid. If this one stands as a proxy for the murshid, he will lead him to his principal murshid. Let us say that he has reached him. He has knelt down before him, repented and said: “There is no god but Allah, Muhammad (PBUH) is the Messenger of Allah.” (Nebe – 38)

The Spirit of the Imam of the Era is there, the honorable scribes, the angels holding up the Divine Throne (‘arş), the mürrshid (the heart’s eye of the murshid), the spirit of the Imam of the Era is over his head, the life film displaying the thoughts of that person and Allah, these seven witnesses consider the wish in the soul’s heart of that person. Does he wish to reach Allah or not? If he has wished, all these witnesses see that there is no more “ekinnet” in his soul’s heart but there is “ihbat”. “Vakra” has been taken out from the ears of this person, “hicab-1 mesture” has been removed between him and the post of irshad, the light door of the soul’s heart of that person has been made to turn to Allah, the light way has been slit from his breast to his (soul’s) heart, an accumulation of light has begun in the soul’s heart of that person, 2% of mercy was able to infiltrate (leak) into his soul’s heart. All this is seen by witnesses. That is, has he obtained 12 favors or not? Has he obtained these vested rights or not? The event is made evident instantly. Has the basis on which 7 blessings will settle become ready or not? It becomes instantly evident. If this ground is existent (if he has already obtained 12 favors), first of all, the Spirit immediately arrives over the head of that person and communicates the decree of Allah to him through His command. Allahû Tealâ says there:

40/Ghâfir – 15:

Allah Who raises the ranks (degrees) and Who is the owner of the Throne sends a spirit (that will convey the command of Allah) by His Command onto any of His servants (the heads of His servants) He pleases (since he wishes to reach Allah, Allah also wishes to make him reach Himself) in order to warn (the spirit of that servant) of the Day to reach Allah.

The goal of His saying “from his command, at his command...” is what He says in the 24th verse of As-Sajdah Sura;

ISLÂM AND SUFISM – I

32/As-Sajdah – 24:

And We appointed, from among them, IMAMs (murshid: the religious guide leading to Allah), taking them to HIDAYET (The True Guidance Leading To Allah) under Our command, since they persevered with patience and got close to Our Verses (the Verses of Allah).

Now, the spirit of the Imam of the Era addresses the spirit in the physical body of that person, “Your day of meeting with Allah (yevmettelak) has come. I am communicating to you the decree of Allah. I say this to you with the authorization given to me by Allah. (This is the explication of the decree (order) from the first point of wiev.) Now, I, who am the owner of this decree, gives you a second order thanks to the authorization Allah has given to me: Leave your physical body and set forth towards Allah.”

Thereupon, your spirit will leave your physical body.

Let us repeat respectively the events now:

Blessing 1: The spirit of the Imam of the Era comes and settles over the head of the person. Another spirit possessing competence far beyond that of the spirit in the physical body of that person (because that spirit is at the same time the owner of a property capable of preserving the person from the negative influence of all the occult sciences, is a guardian). It comes and settles down over the head of the person and says to his spirit; “your day of meeting with Allah has come.” Together with the settling down of this spirit over your head Allah begins to act according to the 22nd verse of Al-Mujadilah Sura.

58/Al-Mujadilah – 22:

You shall never find a community who believes in Allah and the Last Day loving those who oppose Allah and His Messenger even if they are their fathers or their sons or their brothers and sisters or their tribes. He has written iman (belief) into their (souls’) hearts and supported them with a spirit (trained in His presence) from Himself and He causes them to enter the gardens of paradise beneath which rivers flow. They will dwell therein for ever. He is pleased with them and they are pleased with Him. These are the Party of Allah. Behold! Verily, it is the Party of Allah that will reach Salvation (Felah, Paradise).

Blessing 2: When the spirit of the Imam of the Era comes and settles down over the head of the person, Allah writes the word faith into his soul (’s heart). Thus, the 7 conditions of being a believer is formed:

- 1) Allah takes the word Disbelief out of his (soul’s) heart.
- 2) He takes out the “ekinnet” over the soul’s heart.
- 3) He puts “ihbat” therein.
- 4) He turns the light’s door to Himself.

ISLÂM AND SUFISM – I

- 5) He opens up (slits) a light's way from his breast to his (soul's) heart.
- 6) His heart reaches hushu' (a feeling of awe).
- 7) Allah writes the word Faith into his (soul's) heart.

Blessing 3: He changes all the sins of the person into good deeds.

25/Al-Furqân – 70:

Except for the one who repents (in front of his murshid) and (as the belief is inscribed into his soul's heart by repenting before the murshid) becomes a believer (a mumin) and (for the same reason) performs the improving deeds (the soul's purification); Allah transforms the evil deeds (sins) of this person into good deeds (merits). And Allah is the Most Forgiving (the one who transforms sins into merits) and the All-Compassionate (the One who sends down His mercy)

25/Al-Furqân – 71:

And whoever repents and does the improving deeds (the soul's purification) then he assuredly returns to Allah as the one whose repentance has been accepted by Him.

And while Allah was giving him 10 to 1 merit, from that day on, He begins to grant him 100 to 1 merit...

2/Al-Baqarah – 261:

The parable of those who spend their property (goods) in the way of Allah is like the parable of a grain that causes seven spikes (ears) to sprout (grow). In each spike there are one hundred grains. And Allah augments (the sustenance) for the ones He wishes, And Allah is the All-Embracing, the All-Knowing.

Blessing 4: The spirit of the person sets off towards Allah.

40/Ghâfir – 15:

The Increaser of the degrees and the Possessor of the Divine Throne ('arş) makes reach a Spirit through His command (a spirit that will communicate to him the decree of Allah) over the person He wishes among His servants (He wishes to make reach Himself) (over the head of the person whom Allah wants to cause to reach Himself as he wants to reach Him, too) in order to warn him that the day of meeting with Him (the day of reaching Him) has come.

78/An-Naba' – 39:

That day (the day when one kisses the hand of the murshid and depends on him) is the Day of the Truth. Whoever wishes (to reach Allah) takes a road (the

ISLÂM AND SUFISM – I

Straight Path) that makes himself reach His Sustainer. (Allah) is a Shelter (for the person who has reached Him).

Blessing 5: His physical body begins to be saved from being a servant to Satan.

16/An-Nahl – 36:

Truly, we have sent (brought to life, charged) a Messenger in each community in order that they refrain (abstain) from Tagut (Satan and his followers) and become the servants of Allah. Some of them did Allah lead to hidâyet and some of them have deserved Misguidance (those who have depended on the Messengers have reached hidâyet and those who have not depended on them have deserved Aberration). Make journeys on the Earth and see what the end of the deniers has been.

36/Yâ-Sîn – 60, 61:

Oh sons of Adam! Have I not taken a covenant (ahd) from you that you should not be servants to Satan; truly he is an open enemy to you and that you should be My Servants. This is (to be on) the Straight Path.

Blessing 6: His soul ('s heart) begins to be purified.

5/Al-Mâ'idah – 105:

Oh those who have become âmenû (those who have surpassed the first 7 stages, who have wished to reach Allah) the responsibility of your souls (purifying your souls) is upon you (is a duty to you, is incumbent on you); when you have reached hidâyet (by purifying your souls), those who are in Misguidance cannot harm you. You will be made to turn back to Allah, all of you. Then He will make known to you that which you had done.

Blessing 7: His free will begins to be fortified in accordance with the purification of his soul's heart.

My dear brothers and sisters! Here the blessings have been completed. **The person becomes the owner of the 7 conditions of belief (faith):**

1. He believes in Allah.
2. He believes in His angels.
3. He believes in His Books.
4. He believes in His Messengers.
5. He believes that goodness is from Allah and evil (wickedness) is from the soul of the human being.
6. He believes in the Resurrection.
7. He believes that he will make his spirit reach Allah before dying.

ISLÂM AND SUFISM – I

He becomes the owner of the seven conditions of the heart:

1. “Ekinnet” has been taken away from his (soul’s) heart.
2. “Ihbat” has been put instead of it.
3. The light way of the (soul’s) heart has been made to turn to Allah.
4. A light way has been slit from his breast to his (soul’s) heart.
5. The seal of his (soul’s) heart has been opened up.
6. The word unbelief has been taken out of the inside of his (soul’s) heart.
7. The word belief (iman) has been inscribed into the (soul’s) heart and thus

this person has attained the honor of becoming a believer.

He becomes the owner of the seven conditions of attribute.

- 1. The first condition of attribute:** the hidayet of the soul has begun.

In such a standard, a man does zikir. This is the beginning of the soul’s purification, that is, the beginning of the hidayet of your soul.

The mercy and virtue, and the mercy and benedictions coming from Allah reach the breast of the person and from there to the (soul’s) heart. The mercy and virtue, and the mercy and benedictions that apply a pressure upon the seal on the (soul’s) heart push the seal to the bottom of the heart. There is a darkness door on the lowest part of the heart. The seal arrives at the darkness door and locks it up and during zikir, as long as the pressure of the three energies (mercy, virtue and benedictions) continues, the darknesses of Satan cannot penetrate to the (soul’s) heart, no matter how powerful they may apply a pressure from the bottom. What happens? The mercy, virtue and benediction coming from Allah completely fill up the soul’s heart. The mercy particles that have deposited the virtue and benediction particles into the soul’s heart transport the darknesses to the outside of the soul’s heart.

An extremely important event occurs in the soul’s heart. The attraction power of the word belief (iman) begins to gather together the virtues around it. This is the beginning of the soul’s purification.

2. The second condition of attribute: The spirit’s setting out on a journey towards Allah, that is, the spirit’s beginning hidayet. You become the owner of Nefs-i Emmâre (the evil-commanding soul) when 7% light accumulation, virtue accumulation, is realized. Your spirit reaches the first heavenly floor. Here, Allahu Teala accords you 100 to 1 degree.

Second 7% light accumulation: You are the owner of Nefs-i Levvâme (the self-accusing soul). You blame (accuse, censure) your soul. Your soul ascends to the second heavenly floor. Allahû Tealâ grants you 200 to 1 degree.

Third 7% light accumulation: You are the owner of Nefs-i Mulhîme (the inspired soul). You begin to receive inspiration from Allah. Your soul ascends to the third heavenly floor. Your obtainment from Allah is 300 to 1 degree.

ISLÂM AND SUFISM – I

Fourth 7% light accumulation: You are the owner of Nefs-i Mutmainne (the satisfied soul). You become satisfied, you attain satisfaction. Your soul ascends to the fourth heavenly floor. The divine bounty is 400 to 1 (degree).

Fifth, 7% light accumulation: You are the owner of Nefs-i Râdiye. (the soul pleased with Allah). You are pleased with Allah. Your spirit ascends to the fifth heavenly floor. You begin to obtain 500 to 1 (degree).

Sixth 7% light accumulation: You are the owner of Nefs-i Mardiyye (the soul that has obtained the consent (pleasure) of Allah). Allah is pleased with you, too. Your spirit ascends to the sixth heavenly floor. You obtain 600 to 1 (degree) from Allah. And finally, 7 % light accumulation. You are the owner of Nefs-i Tezkiye (the purified soul). Your soul is purified. The lights in your soul's heart amount to 51%, together with 2% light you have acquired through hushu', you attain 51% light accumulation. You complete your soul's purification thanks to the blessings. Allah has bestowed on you as 700 to 1 (degree). Your soul has reached hidayet by arriving in Allah.

In that case, the sum of 7 %'s that you have received from Allah, the total of the blessings bestowed on you by Allah bring you to a conclusion. Allahû Tealâ who begins to grant you 100 to 1 increases them up to 700 to 1 (degree). Thereafter, you continue to receive 700 to 1.

3. The third condition of attribute: Your physical body begins hidâyet.

At this point, the soul's purification, the constant augmentation of Allah's lights in your soul's heart and the gradual decreasing of the domination area of Satan (as Satan can only influence the vices of your soul) from 100% to below 50% are at issue. Thus, your physical body surpasses halfway of being a servant to Allah.

Allahû Tealâ announces that the human beings will be accepted as believers if they are within this standard.

49/Al-Hujurât – 14:

The Arabs said, "We are MUMINs (those among the believers of Allah who wish to reach Him)." (O My Beloved!) Say, "Do not say you have become MUMINs but say 'We have entered (the circle of) ISLAM (submission),' for Faith has not entered (been written in) your hearts yet. But if you obey Allah and His Messenger, nothing will decrease out of your deeds. Allah is Oft-Forgiving, Most Merciful."

So, in order that a person can be a believer, it is necessary for belief to be written into his (soul's) heart. When is it written? When the spirit of the murshid comes over his head.

Allahû Tealâ speaks of a ceremony of repentance in the 38th verse of An-Naba' Sura. He announces that the angels bearing the Sublime Throne and the Imam of the Era are there. During this repentance, taking place with the presence of the

ISLÂM AND SUFISM – I

Imam of the Era, there is a murshid who makes the person repent and there is a murîd (a disciple, the one who longs to reach Allah) who repents.

The disciple's reaching Allah is the topic. If he longs for Allah (to reach Allah), the Imam of the Era, the eye of the heart of the murshid, the honorable scribes (angels) of the person, the life film of the person, the spirit of the Imam of the Era who is over the head of the murshid, and the Angels bearing the Divine Throne ('arsh) bear witness to this ceremony of repentance. There is a wish to reach Allah in the soul's heart of the person. Allah also bears witness to it. All the witnesses see this longing to reach Allah, too.

And thus, the person who has surrendered (to Allah) with the demand (wish, longing) to reach Allah has said the truth. Therefore, He decrees in the 38th verse of An-Naba' Sura: There are two persons to whom permission has been given to speak (the saint guide and the disciple, the seeker). He (the disciple) speaks the truth [Kâle sevâbâ].

78/An-Naba' – 38:

The angels (which uphold the Throne) in ranks and the spirit (of the Imam of the Age) will be there. No one can speak except those (the religious guide and the one who depends on him) who are permitted by Most Gracious. And they say what is right.

What does Allahû Tealâ say thereafter? He says in the 15th verse of Ghâfir Sura that the spirit of the Imam of the Era will come over the head of the person and say to him: Your day of reaching Allah has come.

40/Ghâfir – 15:

Allah Who raises the ranks (degrees) and Who is the owner of the Throne sends a spirit (that will convey the command of Allah) by His Command onto any of His servants (the heads of His servants) He pleases (since he wishes to reach Allah, Allah also wishes to make him reach Himself) in order to warn (the spirit of that servant) of the Day to reach Allah.

When this spirit comes over the head of that person, Allah writes Faith (îman, Belief) into his (soul's) heart.

58/Al-Mujadilah – 22:

You will not find any people who have faith in Allah and the Last Day (before they die), loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. Faith is written in their hearts and He supported them with a (trained) spirit (the settlement of the spirit of the Imam of the Age over their heads) from Himself, and they will be put in Gardens beneath which Rivers flow; they will dwell therein forever. Allah is well pleased with them, and they with Him. They are

ISLÂM AND SUFISM – I

the Party (supporters) of Allah. Truly it is the Party of Allah that will achieve salvation (Prosperity).

Allahû Tealâ decrees in the 22nd verse of Al-Mujadilah Sura that He sends down a Spirit from Him, from His Presence over them, over the heads of the persons. This is the Spirit of the Imam (Spiritual Leader) of the Era. This Imam is the one who is in the Presence of Allah. Allahû Tealâ says: We then write the word Belief into the (soul's) heart of that person. The inscribing of Faith into the (soul's) heart of the person is performed in this fashion. Allahû Tealâ takes out the word Unbelief (Küfür) existing in his (soul's) heart, and writes the word Belief (Îmân) therein. If this person is to fall into "Fısk" later on, He takes the word "Îman" out of the (soul's) heart, the seal of which is open. The word "Küfür" is again put into the (soul's) heart by Allahû Tealâ. The seal that was opened is closed again, and the person falls again into "Fısk" (falling into Misguidance after having reached hidâyet).

When the person who has reached his murshid repents before him, he becomes a mü'min (believer) on account of the writing of belief (îman) into his (soul's) heart. Thus, seven conditions of the heart have been completed. He also becomes the owner of the seven blessings mentioned above. This is the end point of the second stage of 7 steps. The person has become a believer, has been saved from Misguidance (dalâlet) and has stepped into hidâyet (Guidance). His being a believer (mü'min) saves the person, because there are more than a hundred verses announcing that unbelievers will go to Hell.

1-1-6- TO BE SAVED FROM DALÂLET (MISGUIDANCE) AND TO REACH HIDÂYET (GUIDANCE)

The person has reached his murshid at the 14th step, and the soul's purification has started. The person has reached his murshid and so got rid of Misguidance; he has reached his murshid and thus become a believer (mü'min). Does a person step into hidâyet by getting rid of Misguidance (dalâlet) if he has reached his murshid? He definitely does it; 10 verses of the Glorious Qur'an declare this:

1) 28/Al-Qasas – 50:

But if they do not answer (accept) you (your invitation to Hidayat (True guidance leading to Allah)), you should know that they only depend on (follow)

ISLÂM AND SUFISM – I

their own desires (souls (ego)). And who is in more DALALET (misguidance) than the one who does not depend on (follow) the Religious Guide (appointed by Allah), but his own desires? Allah verily does not guide unjust (cruel, wrong-doers) people (tribes).

So, if a man cannot reach his murshid (saint guide), he is in Misguidance (Dalâlet).

2) 20/Tâ-Hâ – 123:

Get you all down from Paradise as enemies to each other. When there comes to you a HIDAYET (the true guidance leading to Allah) from Me, whosoever depends on (follows) My Man of HIDAYET (the true guidance leading to Allah) will not be in DALALET (Misguidance) nor fall into misery.

Hüden means both Guidance and Guide.

3) 18/Al-Kahf – 17:

(O My Messenger! If you had been there) you would have seen the sun, when it rose, declining to the right from their Cave; and when it set, turning away from them to the left. They were in the open space in the midst of the Cave. This is among the Verses of Allah. He whom Allah pleases attains HIDAYET (The True Guidance Leading To Allah), and for the one who is in DALAET (Misguidance), no guiding friend (Messenger) can be found.

That is to say, if those persons have remained in Misguidance, this is because they did not search for their murshids. For them a saint guide cannot be found. All the murshids are saints. Then where do we arrive? From this point on, Allahû Tealâ decrees:

4) 45/Al-Jâthiyah – 23:

(My Beloved!) Don't you see the ones who take their own desires (EGO) as god? Allah leaves them astray (in Misguidance), and seals their hearing and hearts (and understandings), and puts a cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

Why do they take their own lusts as their gods? As they follow their own souls (vain desires). Who are those? Those who do not depend on their murshids according to the 50th verse of Al-Qasas Sura. Thus, they are in Misguidance as they do not depend on their murshids.

5) 62/Al-Jumu'ah – 2:

It is He (Allah) Who has sent (appointed) among the unlettered a messenger from among themselves, to rehearse to them His Verses (Signs), to purify them, and to

ISLÂM AND SUFISM – I

instruct them in Scripture and Divine Wisdom. Before that (before having depended on this messenger) they had been in manifest DALALET (Misguidance).

In the reunification of the religions, the messengers living among their nations (communities) will be charged with making them reach hidâyet.

6) 3/Âl-‘Imrân – 164:

Verily We grant a great blessing (spirits of the messengers) on the MUMINS (those among the believers of Allah who wish to reach Him) when We send among them a messenger from among themselves. That messenger rehearses unto them the Signs of Allah, takes them to purification, and instructs them in Scripture and Divine Wisdom. Before that (before having depended on these Guides Messengers), they had been in manifest Misguidance.

They should depend on the Messenger in order to be saved from Misguidance. Here we see a clear indication of Allahû Tealâ: Those who do not depend (on the murshid) cannot get rid of Misguidance.

7) 46/Al-Ahqâf – 32:

A person who does not accept (depend on, take allegiance to) the one who invites him to Allah cannot weaken ((Allah)'s Plan) on earth. And no one can be a friend to him besides Allah. Such men (who do not depend on him who invites to Allah) are in DALALET (Misguidance).

8) 16/An-Nahl – 36:

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

9) 39/Az-Zumar – 23:

Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-bounty) in the sense of the Book. With those (lights), the skins of people tremble, and then they have HUSHU (reverence) to their Lord. And then, they (the lights), with the DHIKR of Allah (remembering and repeating the name of Allah), soften one's skin and his heart (soul's (ego) heart). This is HIDAYET (The True Guidance Leading To Allah) of Allah. Allah takes (by purifying his soul (ego) with His lights and so making him reach Himself) whom He pleases to HIDAYET (The True Guidance Leading To Allah) (the 3 HIDAYET (The True

ISLÂM AND SUFISM – I

Guidance Leading To Allah)); and for whom Allah leaves in DALALET (Misguidance), there is no one who can take him to HIDAYET (The True Guidance Leading To Allah).

10) 7/Al-A'râf – 186:

To whom Allah rejects from His guidance, there can be no religious guide. He leaves them in their trespasses (rebellions), wandering in distraction.

Allahû Tealâ uses the term “tuġyan”, rebellion. Whoever could not reach Allah, has revolted against Him. If he does not depend (on the murshid), he has rebelled against Allah. He says: “Allah lets them wander blindly in their transgressions (in their revolts, rebellions).”

Allahû Tealâ proves with these 10 verses that the person who cannot reach his murshid is in Misguidance. All the religions, all the Holy Books have been sent down as a Guidance to save men from Misguidance.

As a matter of fact, we say by mistake the religions, but there has been no other religion except surrender to Allah. In the same way that there initially was one single religion, there will also be so in the end. Surrendering oneself to Allah will be the most beautiful form of behavior for everyone.

And men will, inshaallah (if Allah wills), aim at surrendering themselves to Allah in such a design.

Thus, on the one side are those who believe, the Friends of Allah, the men of Allah. On the opposite side are the friends of Satan, the men of Satan. Allah will absolutely complete His light on this Earth.

1-1-7- TO BE A MÜ'MIN (BELIEVER)

We have seen the results of depending on the post of irshad at the 14th stage. If a person does not depend (on his murshid), he is remaining in Misguidance according to the 10 verses we showed you. If he had depended (on his murshid), he would have stepped from Misguidance into Guidance. At the end of this, reaching hidâyet (guidance) is a matter guaranteed by Allahû Tealâ. At the moment in which we have reached our murshid, our spirit leaves our physical body through the Command that the Spirit of the Imam gives it, and it sets off towards Allah. It reaches the convent of the murshid on whom he has depended. All the convents have a material face, that is to say, a general view pertaining to this world, and an immaterial face. This is shown by Allahû Tealâ only to those whose eye of the heart is open.

Allahû Tealâ decrees in the 20th verse of Saba' Sura.

34/Saba' – 20:

ISLÂM AND SUFISM – I

And Satan proved true his thought on people. All depended on (followed) Satan except for a party of MUMIN (those among the believers of Allah who wish to reach Him).

Allahû Tealâ decrees in the 153rd verse of Al-An'âm Sura:

6/Al-An'âm – 153:

Verily, this is My Straight Way; so depend on (follow) it, and do not follow (other) paths, as they will scatter you about from His path. Thus He commanded you so that you may have TAQWA (piety).

This is My Straight Path. Depend only on this Straight Path! Don't follow (other) ways, for they will separate you from His Way and make you the servants of Satan. In the 20th verse of Saba' Sura, Allah gives us the name of a single group that will attain Salvation: the believers. He gives us the characteristic of those who will reach Salvation: those who are on the Straight Path.

Whoever has reached his murshid, knelt down and repented before him, the spirit of the Imam of the Era absolutely takes its place over the head of that person and communicates the order of Allah to him: Your "yevmettelâk" (your day of meeting with your Sustainer, your day of reaching Allah) has come. Now leave your physical body, reach the immaterial part of the convent where the murshid on whom you have depended is found. And our spirit arrives there by leaving its physical body, and the spirit setting off from there absolutely reaches Allah. Here is the 39th verse of An-Naba' Sura:

78/An-Naba' – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (The Straight Path to Allah). (Allah) will be a shelter (for the one who wishes to reach Allah).

All human beings come to the world with the word "KÜFÜR" (Unbelief) in their (souls') hearts, and their hearts are sealed off. No one gets Unbelief subsequently. The day on which they get rid of this word unbelief is the day on which they have reached their murshids.

45/Al-Jâthiyah – 23:

(My Beloved!) Don't you see the ones who take their own desires (EGO) as a god? Allah leaves them astray (in Misguidance), and seals their hearing and hearts (and understandings), and puts a cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

ISLÂM AND SUFISM – I

We see the existence of the seal in the 23rd verse of Al-Jâthiyah Sura. (My Beloved), you see the ones who take their souls as gods to themselves. Why do they take them as gods? Because they follow their souls. As they did not depend on their murshids, “Allah left them in Misguidance,” says Allahû Tealâ. The meaning of the phrase in the verse: “Their hearts are sealed” is that the hearts of all those who did not depend on their murshids, who are in Misguidance, are sealed. There is a cover called “gı̇şavet” on their sight (on their sight in their souls’ hearts), says Allahû Tealâ. Who are the owners of these sealed hearts? The 6 and 7th verses of Al-Baqarah Sura answer this question:

2/Al-Baqarah – 6:

They verily are those who reject Faith. It is the same (equal) to them whether you warn them or not. They will not be MUMIN (those among the believers of Allah who wish to reach Him).

2/Al-Baqarah – 7:

Allah had set a seal on their hearts (on the mercy door in their hearts) and on their hearing (of their hearts), and on their eyes (of their hearts) is a veil called GISHAWAT. There is a great penalty for them.

Allah announces: (My Beloved) whether you speak to the unbelievers or you do not speak to them, it is the same to them. They will not be believers; their hearts are sealed. If they had depended on their murshids, what would have happened? Allahû Tealâ would have opened the seals of their hearts, taken out the word unbelief from their (souls’) hearts, and written the word belief therein. Allahû Tealâ expresses clearly that whoever is in Misguidance is absolutely an unbeliever and will go to Hell in any way.

Here are the 167, 168, 168 and 169th verses of An-Nisâ’ Sura:

4/An-Nisâ’ – 167:

They are those who are in blasphemy, and they prevent people from the Path of Allah (they themselves are also not on the Path of Allah). Verily, they are in far DALALET (misguidance) (since they have not reached their MURSHIDs (the religious guide appointed by Allah) and have not taken the Path leading to Allah.)

4/An-Nisâ’ – 168:

Verily they are in blasphemy and unjust (since they prevent other people from reaching their MURSHIDs (the religious guide appointed by Allah) and make them go astray). Allah never forgives them (transfers their sins into merits) nor guides them to the Path (leading to Allah).

4/An-Nisâ’ – 169:

ISLÂM AND SUFISM – I

He leads them only to the Path of Hell. They will dwell therein forever. And this is easy for Allah.

Allahû Tealâ decrees: They are unbelievers. They are not on the Straight Path themselves. They cause others to deviate from the Way of Allah. They prevent them from entering the Way of Allah. They are unbelievers who are in a far Misguidance. In short, all the unbelievers are in Misguidance. The common point of these two is that they do not depend on the murshid. He continues: “They are unbelievers and wrong-doers. As they prevent others from entering the Way of Allah, they do wrong to them, and prevent them from attaining Salvation. Allah will never forgive them or change their sins into good deeds (merits). If they had depended on their murshids, what would have happened? According to the 70th verse of Al-Furqân Sura, all their sins would have been transformed into good deeds.

Allah will never lead them to the Straight Path (Sîrât-ı Müstakîm), to the Straight Road (Tarîk-i Müstakîm). He will only lead them to the Road of Hell. They will dwell therein forever.

Now, the 167, 168 and 169th verses where both the concept of unbelief (kûfür, concealing the truth) and that of belief (îman) are mentioned together make it definite that both are of the same category and that the place where unbelievers will go is Hell.

Men qualified as kâfir (unbelievers) in the Glorious Qur’ân by Allahû Tealâ are not those who do not believe in Allah. The statement that those who do not believe in Allah are “kâfir” (unbelievers) and those who believe in Allah are “mü’min” (believers) is an erroneous innovation. Allahû Tealâ uses this phrase: the one in the (soul’s) heart of whom the word unbelief (kûfür) is written is an unbeliever (kâfir). The person who is the owner of the word unbelief is an unbeliever (kâfir).

The great part of them believe in Allah but their belief in Him cannot deliver them from being unbelievers (kâfir), from entering Hell, too. Satan has trapped them in such a way that there is no Salvation for them.

Allahû Tealâ decrees it so in Al-‘Asr Sura concerning the 14th stage:

103/Al-‘Asr – 1:

I swear by the Time (through the ages),

103/Al-‘Asr – 2:

Verily Man is in loss,

103/Al-‘Asr – 3:

Except those AMENU (who wish to reach Allah in this life) (who have completed the first seven steps), and those who practice AMILUSSALIHAT (purification of the soul (ego)) (who have completed the second seven steps), and those who recommend Allah (who have had their spirits reach Allah) (who

ISLÂM AND SUFISM – I

have completed the third seven steps), those who recommend Patience (those who have completed the fourth seven steps).

Those who have reached the 14th step and have depended on their murshids begin the soul's purification. They also are excepted. They also will absolutely enter the Paradise of Allah, because they have begun the soul's purification; they have become believers (mü'min); they have got rid of Misguidance. As we have already seen it, if they had remained in Misguidance, the place they would have gone would have been Hell. 7 groups of glorious verses say that those who are in Misguidance will go to Hell. The fact that those who are unbelievers will go to Hell has been told in more than 100 verses.

1-1-8- THE SOUL'S PURIFICATION AND THE SPIRIT'S SURRENDER TO ALLAH

Step 15:

1. Nefs-i Emmâre [The Evil-Commanding Soul] The person begins to do zikir after having reached his murshid. He repeats the name of Allah as "Allah, Allah, Allah..." Two groups of lights, mercy-virtue and mercy-benedictions (salavât) come from the Presence of Allah. Following the way opened from the breast of the person to his (soul's) heart, they reach the heart. The seal of the heart has been opened and become mobile. The pressure of the three lights called mercy (Rahmet), virtue (Fazl) and benedictions (Salavât) move that seal. They push it towards the bottom of the (soul's) heart and close up the darkness (Satan's) door.

The seal on the divine door is thus pushed into the darkness door. The darkness door closes. As mercy, virtue and benedictions will always come during zikir and as the pressure of these three energies will continue on the seal, the seal will always remain there. It is not possible henceforth for the darknesses of Satan to enter the (soul's) heart.

Out of the lights called "rahmet," "fazl," and "salavat," the virtues begin to settle into the (soul's) heart by being caught by the attractive power of the word Belief (Îmân). It is not possible for darkness to reach the places occupied by the virtue particles or to replace them by expelling them therefrom. These lights, these virtues accumulating around the word Îmân (Faith, Belief) gradually amount to 1%, 2%...7%. When they reach 7%, the Nefs-i Emmâre is purified.

Here is the 53rd verse of Yûsuf Sura:

12/Yûsuf – 53:

And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-

ISLÂM AND SUFISM – I

forgiving, (changes sins into merits) and Most Merciful (sending the light of Mercy, and cleansing and purifying the soul (ego) by His Mercy).

Now, this step that commands evil and sins is the stage of Nefs-i Emmâre. The Evil-Commanding Soul starts with 100% darkness; the soul's heart is entirely dark. It contains 19 vices. There is no other thing therein. The process of being purified from the 19 vices begins with zikir. Virtue settling into the soul's heart reduces the darkness from 100% to 93%. With the accumulation of 7% light, the Nefs-i Emmâre (the Evil-Commanding Soul) is completed. And the spirit that has left the physical body ascends from the Ground Floor to the first heavenly floor.

Stage 16:

2. Nefs-i Levvâme: The Self-Blaming (Accusing) Soul. The Spirit is a Trust, the Soul is a Hostage. The hostage becomes the owner of a key to one heavenly floor with each purification of 7%. It will make the spirit ascend to the first heavenly floor and to all the heavenly floors one after the other. With a second accumulation of 7% light, with the lights' accumulation around the word Belief, we reach 14% light. And the darkness in the soul's heart naturally decreases by 14%.

Allahû Tealâ decrees in the 2nd verse of Al-Qiyâmah Sura:

75/Al-Qiyâmah – 2:

And I do swear by the self-reproaching soul (ego).

“Levm” means to censure, to blame, to reproach, to accuse. The person accuses himself of the mistakes he has made. He constantly seeks forgiveness and repents. He is very remorseful. But he cannot help making mistakes.

Step 17:

3. Nefs-i Mülhîme = The Inspired Soul

A third 7% light accumulation and the spirit's ascending to the third heavenly floor means the soul is illuminated with a third 7% light. 21% light accumulation has come into being and the spirit can ascend to the third heavenly floor.

91/Ash-Shams – 8:

And to that (soul (ego)) is inspired the TAQWA (piety) (of Allah) and the FUJJUR (what Satan says);

Step 18:

4. Nefs-i Mutmainne = The Satisfied Soul.

ISLÂM AND SUFISM – I

The person increases his zikir according to the orders He has received (from his murshid). When he has increased it, a further 7% light accumulation is realized: This is the Satisfied Soul.

89/Al-Fajr – 27:

O you soul, in (complete) rest and satisfaction!

13/Ar-Ra'd – 28:

They are AMENU (those who wish to reach Allah in this life) and whose hearts find satisfaction in the dhikr of Allah (remembering and repeating the name of Allah). Hearts find satisfaction in the dhikr of Allah, do they not?

Allahû Tealâ expresses that hearts can complete the stages of “Emmâre”, “Levvâme”, “Mülhîme” and “Mutmainne” through the zikir of Allah. In the case that these lights coming into the (soul's) heart amount to 28%, the person is satisfied or reaches satisfaction. He is absolutely certain that what has been granted to him by Allahû Tealâ is definitely sufficient for him. His spirit will ascend to the fourth heavenly floor.

Steps 19 and 20:

5. Nefs-i Râdiye (the soul pleased with Allah)

6. Nefs-i Mardıyye (the soul obtaining the consent of Allah)

Again with 7% light accumulation we reach Nefs-i Râdiye (the soul well-pleased with Allah). The spirit is at the fifth heavenly floor. With 7% light accumulation once again we have Nefs-i Mardıyye (the soul obtaining the pleasure (consent) of Allah.) The spirit is at the sixth heavenly floor. Both stages take place in the 28th verse of Al-Fajr Sura: “Râdiyeten Mardıyyeh”. We are well-pleased with Allah and we obtain the Pleasure of Allah (He is well-pleased with us). There is 42% light accumulation in the soul's heart. We have become pleased with Allah and Allah has become pleased with us. Our spirit has reached the sixth heavenly floor.

Step 21:

7. Nefs-i Tezkiye = The purified Soul

We are coming to the stage of “Tezkiye”. Once again there is an accumulation of 7% light. The light in the soul's heart has reached 49%. We had obtained 2% light through hushu' (reverence): The total is 51%. The darknesses in the soul's heart have decreased from 100% to 49%, whereas the lights of Allah have surpassed 50% and so 51% is reached. As Satan can only influence the darkness of your soul, his possibilities of influencing it have decreased from 100% to 49%; the domination of Satan is definitely precluded. Now, this is the point of being purified.

Allahû Tealâ says in the 18th verse of Fâtir Sura as follows:

ISLÂM AND SUFISM – I

35/Fâtir – 18:

No one bears the burden of another. If one calls (another) to bear his load, no one will bear it even though he is nearly related. You admonish those who feel HUSHU (reverence) for their Lord unseen and perform regular Prayer. And whoever purifies his SOUL (ego) does so for the benefit of his own soul, and (his spirit) sets out for Allah (reaches Allah).

Then he purifies his soul, can purify it more than 50%, and has made this for himself. Why has he done it for himself? Because his soul had promised to Allahû Tealâ in the Pre-eternity that it would be purified. Allahû Tealâ says that the spirit of the person who has performed the soul's purification reaches Allah. Now, the spirit of the person who has purified his soul reaches the 7th heavenly floor, surpasses the seven Worlds in the seventh heavenly floor, reaches the Tree of the farthest limit of existence (Sidretü'l Müntehâ), and from there reaches the Essence (Zât) of Allah in Nothingness (Adem, Non-Existence). He is extinguished in the Essence of Allah. The Essence (Zât) of Allah becomes a Refuge (Shelter) for our spirit. Allahû Tealâ decrees in the 39th verse of An-Naba' Sura:

78/An-Naba' – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (the Straight Path to Allah). (Allah) will be a shelter (for the one who wishes to reach Allah).

Allahû Tealâ decrees: "That day is the Day of Truth, the day of reaching the Truth (Allah). That day, the person longing to reach Hakk (Truth, Reality, Allah) takes the way leading to Allah (the Straight Path) as a way for himself. When the spirit has arrived at Allah, the Essence of Allah becomes a Refuge (Shelter) for him. We are at the 21st stage when our spirit reaches Allah.

1-1-9- THE STATIONS OF SAINTHOOD

Step 22:

1. The Stage of Extinction (Fenâ)

We are at the 22nd step when our spirit is extinguished in the Essence (Zât) of Allah. We are at the stage of Extinction that is the first post of sainthood. Our spirit has surrendered to Allah at the moment it is extinguished in the Essence of Allah and has attained the first post of sainthood, the stage of Extinction (Fenâ).

We thus have the honor of surrendering our spirit to Allah, the common characteristic of the religions. We have the honor of being one of the saints (friends) of Allah.

ISLÂM AND SUFISM – I

The first post of sainthood is the stage of Extinction. Here, we become the servants of Allah. We have attained the first servanthood. We become the owners of the third “takva” (to take shelter in Allah). We become the saints of Allah and are absolutely the owners of the Bliss of Paradise. We consider Al-‘Asr Sura that is the herald of the 28 steps: I swear by Time, says Allahû Tealâ. “Inne’l insâne le fi husr.” Verily human beings are in utter frustration (loss). The place where they absolutely will go is Hell. But those who have become âmenû, that is, have passed the first 7 steps, wish to reach Allah, whose “vakra” (blocks) in their ears have been taken out, “ekinnet” (coverings) have been taken away from their (souls’) hearts, and “hicâb-ı mestûre” (invisible veil, secret curtain, screen) has been removed between them and the posts of irshad are excepted. They will go to Paradise.

And those who have done improving deeds, begun the soul’s purification at the 14th step are excepted, He decrees. They too will go to Paradise. And now we are getting to what we have said: those who have recommended to one another the Truth (Hakk, Allah) are excepted. Who can recommend others (to Hakk)? Those who have received the honor of reaching Allah, those who have experienced this happiness and for this reason are in a position to explain this experience to others.

Here is the first post of sainthood. At this point that is common in all religions, the first surrender (delivery) (the surrender of the spirit) has been completed. The first of the three surrenders is realized here. At the 22nd stage, the spirit is extinguished in the Essence of Allah, and surrenders to Allah.

Step 23:

2. The Stage of Everlastingness (Bekâ)

Thereafter Allahû Tealâ bestows a golden throne for our spirit. For whomever such a throne has been bestowed, as the spirit of that person will abide there eternally, the owners of this throne are called the owners of the stage of Eternalness. Here is the second post of sainthood. Allahû Tealâ speaks of a homeland of delivery (surrender) granted to the men’s spirits, of a throne in the 127th verse of Al-An’âm Sura:

6/Al-An’âm – 127:

For them will be a home of peace (home of submission) in the presence of their Lord. He (Allah) will be their friend because of their deeds.

These thrones are called “erâik”. The golden thrones begin 4 meters above the Ground. One of those thrones is conferred on you. The second post of Sainthood is the stage of Everlastingness. We do more zikir. Meanwhile, when we look at the lights accumulated in the soul’s heart, we see this: when a person has reached the 21st step, the lights in his soul’s heart amount to 51%. When he has reached the 22nd stage, with an increase of 10%, they amount to 61%. At the stage of Eternalness, there is a further increase of 10%. They so amount to 71%.

ISLÂM AND SUFISM – I

Step 24:

3. The Station of Zühd (Asceticism)

Thereafter we pass to the stage of Asceticism. When the lights in our soul's heart amount to 81%, surpassing 71%, we are at the stage of Asceticism (Zühd). When we begin to do zikir more than half of the day, then the lights in our soul's heart surpass 71%. The owners of the post of Asceticism are called Zâhid (Ascetics). The institution of Asceticism has taken on a shape in the 20th verse of Yûsuf Sura:

12/Yûsuf – 20:

They sold him for a miserable price, for a few dirhams counted out, as they were indifferent to him.

Allahû Tealâ speaks here of negative Zühd (asceticism). The older brothers of Yusuf (Joseph) (PBUH) were zâhid against Yusuf (Joseph) (PBUH). For this reason, Allahû Tealâ says that they sold him for a low price, for a few silver coins to the slave traders, as they were “zâhid” against him; they did not attach any importance to him. All the religions speak of the positive “zühd”. The positive zühd is the opposite of the negative zühd. That is to say, unless a man does zikir more than 12 hours in a day, he cannot be the owner of positive “zühd”. He cannot be “zâhid” (an ascetic). The gist of being an ascetic is to do zikir more than half of the day. Whenever we increase our zikir to more than half of the day, for instance, whenever we can do zikir 13 hours in a day on the condition that we do not bring it down below half of the day in any day, we become the owner of “zühd” (asceticism) and the lights in our soul's heart (that had begun at 71%) reach 81% here.

Step 25:

4. The Station of Muhsins (the Good-Doers)

When the lights in the soul's heart exceed 81%, the physical body has become ready to surrender to Allah. Here we become Muhsins. This is the station where our physical body has surrendered to Allah. Allahû Tealâ says in the 125th verse of An-Nisâ' Sura:

4/An-Nisâ' – 125:

Who is better than him with such physical body in religion? That person has submitted his physical body to Allah and become one of those MUHSINS (those who have submitted their physical bodies) and depended on (followed) the HANIF (believing in the single Allah) religion of Abraham. And Allah has taken Abraham as a friend.

Here, there is still some darkness in the soul's heart. In spite of this darkness, the person makes light of the darkness remaining in his soul's heart. He

ISLÂM AND SUFISM – I

does not attach any importance to them. The heart of his soul is full of lights between 81% and 91% and in the end these lights amount to 91%. There is still 9% darkness in his soul's heart at this point. The Station of Muhsins (good-doers) that is, the fourth post of Sainthood, is the 25th step. At this stage, the physical body surrenders to Allah. The physical body becomes the owner of a characteristic of carrying out all the orders of Allah and of not committing any acts forbidden by Allah. For this reason, it has become "ahsen", the most beautiful (perfect). Our second delivery (surrender) has been realized. Allahû Tealâ announces that all sahâbe [the Companions of our Prophet (PBUH)] had surrendered their spirits to Allah, reached hidâyet in the 18th verse of Az-Zumar Sura:

39/Az-Zumar – 18:

They (SAHABA: disciples of Prophet Muhammad (PBUH)) listen to the Word, and depend on (follow) the best of them (the Word said by our Prophet Muhammad (PBUH)), they are those who have attained HIDAYET (The True Guidance Leading To Allah) (those who have made their spirits reach Allah in this life before they die). And they are ULUL ELBAB (to whom the secrets of Allah are revealed) (they are of CONTINUOUS DHIKR (constantly remembering and repeating the name of Allah)).

When we consider what Allah means by the Best of the words, we see a single person who utters what is best: He is our Master the Prophet to whom the Glorious Qur'ân was sent down. Ahsen means the most beautiful of the beautiful in the dictionary, Hüsün (beauty), hasene (good act), muhsin (good-doer) and ahsen (the most beautiful) all stem from the same root. Its second meaning, from the point of view of actions, acts and deeds, is this: the one who carries out all that Allah has ordered and does not commit all that Allah has forbidden.

All sahâbe made their spirits reach Allah, became the saints (friends) of Allah, and succeeded in carrying out their first delivery, to surrender their spirits to Allah. The spirit is "ahsen" (the most beautiful, perfect). All the virtues that will absolutely execute all the commands of Allah are inherent in it. It is programmed in order to infallibly carry out what Allah orders him.

If we consider him from another point of view, the being of the most beautiful nature (the spirit) never commits any acts forbidden by Allah. Is the soul that is one of the three human bodies "ahsen", too? No, it is not, because, at the moment the person comes into the world, the soul is merely full of faults. Our Master the Prophet was "ahsen" (the most beautiful, perfect, impeccable) because he was bearing the Glorious Qur'an in his heart. Allahû Tealâ had perfected all therein by bringing down the Glorious Qur'ân into his heart and recording it into the memory of his heart. He had said to Him: "And We have not taught him poetry, nor is it suitable for him. He is only a Reminder (Zikir) and a plain Qur'ân. Allahû Tealâ was saying to our Master the Prophet while He was sending down the Glorious Qur'an: "(O My Beloved!) Why do you exhaust yourself by memorizing the verses

ISLÂM AND SUFISM – I

when We send them down? Your Lord, capable of sending them down into your heart, is also capable of inscribing them therein.” Our Master The Prophet is thus “ahsen” (the most beautiful, perfect) as he does not speak of (his own) desire and is only a Revelation revealed (53/An-Najm – 3, 4).

Allahû Tealâ announces that all sahâbe who have depended on that “ahsen” being have reached hidâyet (Guidance). We know that all sahâbe have also surrendered their physical bodies to Allah. Allahû Tealâ decrees in the 20th verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 20:

So if they dispute with you, then say: "I and those who depended on me have submitted our physical bodies (Wajh) to Allah." And say to the People of the Book and to those who are illiterate: "Have you also submitted (your physical bodies)?" If they have, truly they are in HIDAYET (The True Guidance Leading To Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.

Here is the post where the physical body surrenders to Allah, which is common in all religions. This point is the second phase of surrendering to Allah.

All Sahâbe had surrendered their physical bodies to Allah together with our Master the Prophet (PBUH) and so had accomplished their second surrender (delivery).

The fourth post of sainthood is the stage of Muhsins (Good-doers). The 131, 132, 133, 136th verses, all of them, are related to surrendering to Allah:

3/Âl-‘Imrân – 131:

Beware that Fire which has been prepared for those QAFIR (those who have blasphemy in their hearts).

3/Âl-‘Imrân – 132:

And obey Allah and the Messenger so that you may obtain mercy (of Allah) (you become one of those upon whom mercy is sent).

3/Âl-‘Imrân – 133:

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for those who have TAQWA (piety).

3/Âl-‘Imrân – 136:

Their rewards are forgiveness from their Lord, and Gardens with rivers flowing underneath, where they will dwell forever. How excellent a reward this is for those who work so.

ISLÂM AND SUFISM – I

Step 26:

5. The Post of Ūlū’l Elbâb (Owners of Continuous Zikir, of The Treasuries of the Divine Mysteries, Secrets)

The fifth Post of Sainthood is the stage of “Ūlū’l Elbâb”. The fact has been seen that the Prophet Ibrahim (Abraham) (PBUH) surrendered himself to Allah, and recommended this surrender to his son Ismail (Ishmael) (PBUH), and that Hz. Ya’kub (Jacob) recommended it to his sons, and that all sahbâbe did not distinguish any Books. This is on account of the fact that the Religion Allah has chosen is only the religion of surrendering (to Allah).

The soul’s heart of the person is wholly filled up with lights, rising from 91% to 100%. As zikir will continue night and day and it is not possible at all for the darkness door to be opened once more, it is impossible for darkness to enter the soul’s heart anew. The soul’s heart will be completely illuminated. Here is the step of “Ūlū’l Elbâb”. Allahû Tealâ is defining “Ūlū’l Elbâb”.

3/Āl-‘Imrân – 190:

Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for people of understanding (to whom the secrets of Allah are revealed).

3/Āl-‘Imrân – 191:

Those are ULUL ELBAB (to whom the secrets of Allah are revealed) who remember and repeat the name of Allah all the time, standing, sitting, and lying down on their sides. They contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! You have not created (all) this in vain! Glory to You! Give us salvation from the penalty of the Fire.

In any case, our Lord says in the 18th verse of Az-Zumar Sura that all Sahbâbe are “Ūlū’l elbâb”. The person becomes the owner of “Hikmet” (Wisdom) at the Post of “Ūlū’l Elbâb”. He is the owner of “Tezekkür” (Deliberation). The eye of his heart and the ear of his heart are opened. He can speak with Allahû Tealâ. He hears what Allahû Tealâ says to him. He sees everything which is beyond physical things, shown to him by Allahû Tealâ through the eye of the heart, and He teaches him the verses related to what He has shown him.

Ūlū’l Elbâb, who is the owner of wisdom, is at the same time the owner of “hüküm” (judgment) and of tezekkür (deliberation), (he can talk about matters with Allah), and of goodness (hayır). Why is he the owner of goodness? Because all his behaviors will be those of his soul having acquired the characteristics of the spirit, as the vices do not exist any more in his soul (’s heart). He will gain degrees with what he will do; it is not possible for him to lose degrees.

ISLÂM AND SUFISM – I

At the step of *Ûlü'1 Elbâb* that is the first post of Wisdom, Our Exalted Sustainer (Lord) gives the certain indication that the level of *'Ilme'1 Yakîn* (Closeness through Knowledge, Certainty at the degree of knowledge) was surpassed. The person is at the level of *"Ayne'1 Yakîn"* (Closeness through Witnessing, Certainty at the degree of Witnessing). The eye of his heart and the ear of his heart are decisively opened, and Allahû Tealâ bestows a favor on him by showing him the Ground Floor (consisting of about 200 billion galaxies containing in turn 200 billion stars approximately). Your soul's heart is completely illuminated, is completely filled up with lights, is covered with 100% lights.

The virtues have pervaded the soul's heart. All of the 19 vices have gone out and the 19 virtues (haslets) have come and settled therein instead. *Ûlü'1 Elbâb* cannot see farther than the Ground Floor. All the characteristics of the Main Convent in the Ground Floor are shown him.

Step 27:

6. The Post of Ihlâs (Utter Purity)

When we shall see the first heavenly floor, this indicates that we have passed from the stage of *Ûlü'1 Elbâb* to that of *Ihlâs*.

Allahû Tealâ decrees so in the 5th verse of *Al-Bayyinah* Sura:

98/Al-Bayyinah – 5:

And they have been commanded for nothing but to worship Allah as HANIF, being righteous (with a purified soul (ego)) and to perform regular prayer and to give alms. And that is the Religion which is QAYYUM (True and Acceptable).

Our Lord says: They have succeeded in being pure (unmixed) servants thanks to the disposition of *"Hanîf."* From this point on, the first heavenly floor comes to be shown. This person has terminated the step of *Ûlü'1 Elbâb*. He has become the owner of the step of *Ihlas* (Utter Purity). The step of *Ihlas* bears a characteristic in which the soul ('s heart) is completely refined. The heavenly floors are shown to him one by one.

The act of prostrating oneself is shown on the Ground Floor. Then the moving out of the golden portal is shown. How the first heavenly floor is reached is shown. How they prostrate themselves, how the process of being baptized in the transparent ponds is realized, how the hands of our Master the Prophet and of the Imam of the Era are kissed are shown, and the prostration in the third heavenly floor is shown. The touchstone (test) hole (vent) that connects the third heavenly floor to the fourth one is shown. The original of the Remote House of Worship (The Most Sacred House = *Beytu'1 Makdes*. *Mescidi'1 Aksa* in Jerusalem) is shown at the fourth heavenly floor. The original Inviolable House of Worship (*Beytu'1 Haram*, *Mescidi'1 Haram* in Mecca) is shown. And the Golden Gate of the 7th heavenly floor,

ISLÂM AND SUFISM – I

the Cells of Destiny (Divine Determining), the Mother of the Book (Ümmü'l Kitâb, the Archetype of the Book), the Sea of Power, then the Council of the Improved Ones (Divân-ı Sâlihîn), the Praised Station (Makam-ı Mahmud), the Cells of Recitation (Zikir, Remembrance), and Ind-i Ilâhî (Divine Presence) in the 7th heavenly floor are shown. The place shown finally is the Lotus-tree of the Farthest Limit. Here is the point at which men surrender their souls (to Allah), which is the third surrender according to all the religions in the world that are in essence one single religion. The third surrender is completed here. Endless happiness is attained here.

On that day, this person, who is the owner of the post of Ihlas (Utter Purity), is invited by Allahû Tealâ to the Irrevocable Repentance (Tövbe-i Nasûh). The person has surrendered his spirit at the step of Extinction [Fenâ] that is the first Post of Sainthood (first surrender). He has accomplished his second surrender at the step of Muhsins (Good-doers) that is the fourth Post of Sainthood. He has surrendered his physical body to Allah. He has surrendered his soul, too, at the step of Ihlâs (Utter Purity) that is the sixth Post of Sainthood, and he has thus accomplished his third surrender. In order to invite him to the step of Salâh (Improvement), Allahû Tealâ has invited him to the Irrevocable (Irreversible) Repentance. The person completes his Irrevocable Repentance by repeating one by one in the Presence of Allah that which Allah says to him. From this point on, the person has surpassed the step of "Ihlâs". He has become the owner of the step of Salâh" that is the most superior Post of Sainthood.

Our Exalted Lord absolutely rewards the person with the Light of Improvement (Salâh nûru) at the stage of Salâh. A light similar to a cloud comes into being over his head. This light may shrink to diameter of 30 cm, become a very intense light, or expand so that it may envelop the most voluminous halls and its intensity is reduced. It is the same light at that time, too. It is still the same light of improvement. Here is the 8th verse of At-Tahrîm Sura:

66/At-Tahrîm – 8:

O you AMENU (those who wish to reach Allah in this life)! Take such an unbreakable repentance to Allah that Allah will conceal your sins and let you dwell in Gardens beneath which Rivers flow. On that Day, Allah will not make the prophets and those who are AMENU (those who wish to reach Allah in this life) with him feel embarrassed. (That Day) They will be with their light running forward before them and by their right, and (on the Day of Unbreakable Repentance) they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness; You verily have power over all things."

Allahû Tealâ speaks of the invitation to the Irrevocable Repentance and of lights being over men. This is the light of improvement. The three phases of surrendering to Allah have been completed and the person has attained the final post

ISLÂM AND SUFISM – I

of sainthood (the step of Salâh). This is the common nature of all the religions of Allah.

This nature is a property enabling man to surrender to Allah in all its dimensions. Allahû Tealâ definitely makes the person the owner of the Bliss of Paradise at the first surrender (the surrender of the spirit). At the second surrender (the surrender of the physical body) 80% of the worldly happiness is added to it. At the third surrender (the surrender of the soul), it becomes possible for the soul of that person to surrender to Allah.

The entire worldly happiness is added to the Bliss of Paradise. The person becomes the owner of two wings. He becomes two-winged. When you have reached such a point, all the vices in your soul's heart have vanished. All the virtues of your spirit have come and settled therein instead. Let us look at this design very carefully: In all His religions that are in essence one single religion, Allahû Tealâ wills for you to experience these beauties. When you have reached the result, you live the most beautiful of the beautiful. The step of Salah is the most superior Post of Sainthood. It is the step at which your happiness is at the utmost degree.

In the years to come, all over the world, you will see and experience that the Friends (saints) of Allah who have believed in Allah and surrendered their three bodies and their free wills to Him will realize a turn back to the origin under the name of the religion of "hanîf". Let us consider the Goal of Allah: What was He saying?: I did not create the jinn and mankind except that they should be My Servants (51/Adh-Dhâriyât – 56). When you surrender your spirit to Allah, you live the first servanthood, you become a servant of Allah.

When you surrender your physical body to Allah, you become a greater servant (ekber kul). When you surrender your soul to Allah, you become the greatest servant (ahsen kul).

We can say the same for "takva". At the surrender of your spirit, you become the owner of "takva". At the surrender of your physical body, you become the owner of "greater takva," and at the surrender of your soul to Allah, you become the owner of "the greatest takva". At the first of the surrenders, you have surrendered your spirit to Allah. At the second, you have surrendered your physical body to Allah. At the third, you have surrendered your soul to Allah. And when you have surrendered your soul and your free will to Allah, the greatest and most magnificent good news are given to you.

There you become the owner of "Hazzü'l 'Azîm" (Endless Delight, Gratification). There you become the owner of "Ecrü'l 'Azîm" (the Greatest Reward). There you become the owner of "Fevzü'l 'Azîm" (the boundless Success, Victory).

All sahâbe were the owners of Endless Delight (Happiness), of the Greatest Reward and of the Boundless Success, Victory. Why are we using sahâbe as examples? Because the content of the Glorious Qur'ân never changed since it was sent down. Besides, Allahû Tealâ has given Sahâbe as models.

ISLÂM AND SUFISM – I

48/Al-Fath – 29:

Muhammad (PBUH) is the messenger of Allah. Those who are with him are strong against the ones who are in blasphemy, (but) compassionate amongst each other. You will see them bowing and prostrating themselves (in prayer), seeking grace from Allah and (His) Good Pleasure. On their faces are their marks, traces of their prostration. This is their characteristic in the Torah; and their characteristic in the Gospel is like a seed which sends forth its shoot, becomes thicker as they become strong, and stands straight on its own stem, delighting the sowers. As a result, it fills the ones who are in blasphemy with rage at them. Allah has promised those among them who become AMENU (who wish to reach Allah in this life) and do improving righteous deeds, forgiveness and a great Reward.

For this reason, these genuine verses have been telling us the truth which could not be changed by anyone, the recommendations, the stages. At the 28th stage, we reach the most beautiful of everything.

Allahû Tealâ has created the universe. He has created six Worlds and the seventh one: the Nothingness.

Allahû Tealâ has created mankind. He has created everything for humankind, all the universe with its Manifest World, the Invisible (Gayb) World, the World of Command, and their opposites.

All the animals, all the jinn, all the contents have been created as directed at this Goal. Let us pay close attention to what Allahû Tealâ says. He is powerful over all things. His main goal is that human beings may attain the most beautiful. What does “attaining the most beautiful” signify? Allahû Tealâ is ready to immediately grant the Happiness of Paradise to men through the easiest event. Whoever wishes to reach Allah automatically becomes the owner of the Bliss of Paradise.

But the fact that a human being can be the owner of worldly happiness and obtain it 100% is only realized with the completion of the four surrenders to Allah. There is such a fact for all of us; we should realize it within a system. As Allahû Tealâ has made the surrenders to Allah obligatory for us, is it obligatory for us to surrender ourselves to Allah? Yes, it is indeed. We clearly and definitely see that it is obligatory for us to surrender to Allah.

He decrees in the 58th verse of An-Nisâ’ Sura:

4/An-Nisâ’ – 58:

Allah commands you to render back the Trusts to their Owner. And He commands you to judge with justice when you judge between men. Verily how excellent is the teaching He gives you by this! And Allah is the All-Hearer and the All-Seer.

Allah uses the trusts in plural form, whereas He uses the Owner (ehl) in singular form. There is a single Owner of all the trusts. The spirit, the physical body,

ISLÂM AND SUFISM – I

the soul and the free will are obliged to surrender to Allah. This is the common characteristic of all religions. Thus, the one who will acquire the Happiness of Paradise through the first surrender will receive the entirety of the worldly happiness at the fourth surrender.

In the years to come, the Bliss of Paradise and worldly happiness will come true for the whole world corresponding with these surrenders. There are waterfalls, rivers, all kinds of diverse flowers, glass houses, golden palaces, tables extending meters and meters, splendid services, all sorts of beauties, and an eternal life in Paradise. If so, is the Goal of Allahû Tealâ only the Happiness of Paradise? Many people think so. They say categorically: There is no comfort (ease) in the world. However, Allahû Tealâ expresses that He does not consider sufficient their reaching only the Bliss of Paradise but that they should absolutely receive worldly happiness by commanding them to be the servants of Allah and to surrender themselves to Him.

Allahû Tealâ declares that He created the whole universe for humankind:

45/Al-Jâthiyah – 13:

And He, Allah the Almighty, has subjected to you (human beings), as from Him, all (everything He has created for the worlds where there is life) that is in the heavens and on earth. In that are Verses (Signs) for a tribe who contemplates.

The jinn who possess information about the Glorious Qur'an know that all the jinn are created for men; all the angels know that they are created for men. Man is the most valuable and valued creature in the sight of Allah. Allah wills that all the adherents of the present religions absolutely enter Paradise and definitely attain worldly happiness. What is worldly happiness?

Worldly happiness expresses a splendid design you experience with your three bodies. Happiness in your inner world, happiness in your outer world, that is, in your relationship with other people, and happiness in your relationship with Allah. The definition of happiness is: An uninterrupted state of peace and serenity in your three worlds. Whoever has acquired this state is the one who has reached happiness. He will live in endless happiness without ceasing, both in his inner world and in his outer world, and in his relationship with Allah. Why are men unhappy at the beginning, and then are the owners of limitless happiness in his inner world, in their outer world and in their relationship with Allah when they reach continuous zikir?

When we consider the content, we see this: Men do not stand in need of performing what is obligatory for them as long as they do not recognize Allah and do not know that Allah created them in order to make them happy. Unfortunately, they are the creatures who will go to Hell. Our Master Prophet predicted that 72 out of 73 groups (sects) would go to Hell. The greater part of humankind will go to Hell.

ISLÂM AND SUFISM – I

Men who will go to Paradise form the answer to the question: “Are those who know and those who do not know equal?” Those who long to reach Allah, who desire to surrender to Allah, that is to say, those who are the owners of the Bliss of Paradise, as soon as they wish to reach Allah become the owners of worldly happiness 100% too, when they surrender their souls and their free wills that can surrender (to Allah) last.

1-1-10- IS THERE A HAPPINESS CALLED WORLDLY HAPPINESS? WHAT IS THIS HAPPINESS?

1-1-10-1- HAPPINESS IN OUR INNER WORLD

Why are men unhappy at the beginning? Let us begin with our inner world. Our soul is full of 100% vices in our inner world at the beginning. All the vices are turned to evil (wickedness). We do not want to carry out whatever Allah orders us. We desire to do whatever Allah forbids us. This is not enough. Our soul’s heart is initially filled up with 100% vices, and Satan is the owner of a nature capable of influencing all of them. Our soul gives this possibility to him. Men are not even aware of the fact that they have been deceived by Satan.

Whereas, the brains of all men have been washed by the Devil. The Devil has managed to deprive people whose brains were washed with his filthy water of Divine Knowledge through the influence he exercises upon them. If human beings had known this: “whoever wishes to reach Allah is absolutely saved”, they would have absolutely wished to reach Allah. But the Devil, washing the brains of people, has kept them away from the beauties of Allah. Now, let us look at the contents of a man: His soul’s heart is pitch-black. There is a fight (war, battle) in his soul’s heart.

In the realm of the body of that person, there is a war between the vices of the soul and the virtues of the spirit. This war (fight, struggle) causes us to lose a lot of things. First of all, we are uneasy in our inner world because there is combat (war) inside us.

Our soul demands our intellect that is the commander of our body to do all that Allah forbids and not to do what Allah orders. As for our spirit: It possesses information about all things. Whenever the soul suggests an act forbidden by Allah to the intellect, the spirit is informed thereof, it immediately reaches it, and it orders the intellect to do good, which is diametrically the opposite of the suggestion of the soul. It is the intellect that makes decisions. But if the intellect has taken on a shape with an erroneous design and gained consciousness in a milieu where committing acts forbidden by Allah becomes a habit, a practice, it does not deem it inconvenient to cause the physical body to do the acts prohibited by Allah. It does not carry out

ISLÂM AND SUFISM – I

the orders of Allah. It takes heed of the demands of the soul; it does not give heed to the requests of the spirit.

In this state, Allah gives us uneasiness. Thereafter our spirit torments our soul; we again become uneasy. Every time we commit a sin (a bad deed) we are always uneasy in our inner world. This is not enough. There is a continuous fight inside us. Our soul wants to make us do the acts forbidden by Allah and not to make us execute His Orders. On the contrary, our spirit absolutely wants us to do what Allah orders and to not commit what Allah forbids.

The demands of these two bodies are diametrically the opposite. Both do not give up their demands in accordance with their dispositions.

In that case, a fight is inevitable in our inner world. As long as this fight (dispute) continues, two voices in us will continuously take up a quarrel with each other.

Ceaseless quarrelling, constant uneasiness... Now, the people whose souls are full of vices are continuously in uneasiness, and live in constant distress for this reason, both as there is an uninterrupted quarrel in their inner world and as they perpetually commit sins.

If we reach continuous zikir, all the vices in our soul's heart vanish, and the virtues of our spirit replace them.

Then both our soul and our spirit wish the same thing. The quarrel in our inner world, the battle between the armies of our soul and those of our spirit have come to an end. As the war has ended, the uneasiness, and the chaos too, have terminated. From this point on, we shall live an inner world life in peace and serenity; we shall be happy in our inner world.

From this point on, both our spirit and our soul only want to carry out the orders of Allah because there is no other alternative for the intellect (reason). As both demand the same thing, the intellect is in a position to accept a thing that its two consultants (advisers) demand. The beauty lies here. Both our soul and our spirit want goodness. By carrying out the orders of Allah and not committing His Interdictions we are happy in both alternatives. In both states, we continuously gain degrees and do good.

1-1-10-2- HAPPINESS IN OUR OUTER WORLD

Now, let us come to our outer world. Why are we uneasy in our outer world? At the beginning, the soul ('s heart) is full of vices in all its dimensions; as the soul's heart is full of vices, we always behave wrongly against other people. The soul desires to dominate over others; the soul wishes others to respect him. The soul desires to suppress other people. It constantly wants to prove its superiority. The soul is turned to hatred. As all the dire vices are in the soul ('s heart) when we leave the door ajar to them, we become a man who breaks the hearts of other people. Every time we break someone's heart, the first warning will come from Allah. An

ISLÂM AND SUFISM – I

indescribable uneasiness will permeate us. Thereafter our spirit will apply a torment to our soul. We will be uneasy at once because the people whose hearts we have broken, over whom we have tyrannized, will burn to take revenge on us. Out of them, those who will be able to seize the opportunity of taking revenge, due to the vice of revenge in their souls (' hearts), will absolutely want to take revenge on us and as soon as they can succeed in doing it, they will absolutely take revenge on us.

Then, we will be grieved. When another person takes revenge on us, without thinking at all that this revenge he has taken on us is the response to our behavior, we will be sad and uneasy, thinking that we are exposed to an injustice. Thus, we will be grieved for the third time.

The vice of revenge of our soul, beginning to act, will want us to repay the injustice he has done to us, too. When we do it, we will be sad for the fourth time, because by doing wrong to another person, we will commit a sin. There is another alternative: We want to take revenge but we are unable to do it. This turns into a revenge that could not be taken, into a grudge (rancor). We begin to nourish a grudge against that person. All kinds of beauties have vanished in our relationship with Allah and other people. If we thus continue to take revenge on other people, this means that we will constantly live in uneasiness and in distress.

Look at the content in your relationship with the human beings. There are people around you; you break their hearts, and as you see it, you feel sad five times.

Now, you want to take revenge on that person who wants to revenge himself on you, but he is very powerful and influential, and you are incapable of taking revenge on him. Then, a subconscious accumulation, that is stress, begins, and you are uneasy due to this stress. So, you will always be regretful, uneasy, stressed in your outer world, in your relationship with other people if there are vices in your soul's heart.

Now, let us suppose we have reached continuous zikir. We are not sad any more because the vices in our soul's heart have vanished. The virtues of our spirit have come and completely annihilated the vices of our soul ('s heart). Our soul has acquired the same characteristics with our spirit. Both want to do good. We always treat other people in the best fashion. We never commit an act forbidden by Allah because both our soul and our spirit never want to commit any act forbidden by Allah; both oppose this.

For this reason, we cannot break anyone's heart and as we do not do it, we always lead a happy life. We possess a series of beautiful behaviors thanks to which all the people have confidence in us, feel love for us, and find quietness by us.

1. We are happy because we do not do wrong to others.
2. We are happy because they do not take revenge on us.
3. We are happy as we also do not take revenge on them.
4. We are happy as we will never undergo any subconscious stress, as no stress will be formed inside us.

We only live in happiness in our outer world. The unique religion that is the basis of all religions is directed to this goal.

ISLÂM AND SUFISM – I

1-1-10-3- HAPPINESS IN THE RELATIONSHIP WITH ALLAH

We are coming to the third phase: to the relationship with Allah. Why is man uneasy in his relationship with Allah at the beginning? Because he never carries out the orders of Allah; for this reason he is uneasy. He has become accustomed to committing any acts forbidden by Allah. Allahû Tealâ decrees: “Do not gamble”; he keeps on gambling. He orders: “Do not drink any alcoholic drinks”; he keeps on drinking. He thus commits all kinds of acts that Allah prohibits. Thereafter he becomes uneasy.

If this person has reached continuous zikir, what has happened? All the vices in his soul’s heart have vanished. His soul has acquired the property of his spirit. This person is not only contented with carrying out all the orders of Allah, but also he becomes aware of another great thing: All the orders of Allah, in particular the worships, are indescribable delights. The person then begins to experience that Allah has given all these orders of worship in order to cause people to live in great enjoyment. He perceives that performing the daily prayers is a great pleasure for him after the opening of the eye of his heart. He realizes that doing zikir is a great pleasure after the opening of the ear of his heart. The veil (wall, barrier) in front of him disappears. All the universe is opened before him. This person takes pleasure in all the worships of Allah and lives immersed in unimaginable delights.

The transformation of fasting into an event that never causes the person to feel any hunger and thirst becomes definite again in this period. Here is a state of never-ending happiness. The person experiences endless happiness in his relationship with Allah with respect to both His orders and His prohibitions. The man who surrenders to Allah, no matter to which religion he belongs, lives in endless happiness both in his inner world and in his outer world and in his relationship with Allah when he has surrendered to Him. This endless happiness is possible and valid for all of us.

What does Allahû Tealâ decree in the 208th verse of Al-Baqarah sura?

2/Al-Baqarah – 208:

O you who are AMENU (who wish to reach Allah in this world)! Enter into SILM (circle of submission). Do not follow (depend on) the footsteps of Satan. No doubt, he is an oathed enemy to you.

O you who are âmenû, who wish to reach Allah, enter, all of you, into “Silm”. Surrender to Allah, all of you, He decrees. All the religions are but a single religion of Allah. Allahû Tealâ announces in the Glorious Qur’an:

ISLÂM AND SUFISM – I

Truly, the religion with Allah (in the sight of Allah, in the Presence of Allah) is Islâm (Surrender to Allah). There is only one single religion in the universe, He says, it is the religion of surrendering to Allah. Allah be praised that humanity has reached a new phase. In the near future, we will see that all human beings, all the believers will gather together within the standards of surrendering to Allah, as this is both the reunifying factor of all the religions and is the most important component of religion. We will witness “brand-new” days in which everything will be experienced in the most beautiful dimensions; all the believers will live in magnificent happiness all together. For sure, a splendid period of peace will succeed the third World War.

A state of peace and security and a second Age of Happiness will be experienced after the reunification of the religions. In the religion of surrendering to Allah, in the unique religion, through the coming together of the ones belonging to all the religions, through their reunification, the adherents of the unique religion emerging victorious from the War will live in endless worldly happiness.

This is the Second Age of Happiness. Everything is so beautifully designed that it is not possible to not admire Allah. Allah only wants men to submit (surrender) to Allah. In reality it is Allah who will take delivery of men. Men will only wish (to reach Him).

He will get you to love every aspect of the religion separately, and you will not do, but He will do all that is required in order that you may attain absolute happiness.

Allah has had a single religion. The religion of Hz. Musa (Moses), that of Hz. Îsa (Jesus), that of Hz. Ibrahîm (Abraham) and that of Hz. Muhammed Mustafa (PBUH) reveal the same things. At the request of Hz. Ibrahîm (Abraham) to surrender to Allah, He tests Hz. Ibrahîm (Abraham) by demanding him to sacrifice Hz. Ismail (Ishmael), his son, why? Because Hz. Ibrahîm (Abraham) says to Allahû Tealâ: “O My Lord! I want to surrender myself to You with a complete submission.” Thereupon, Allahû Tealâ judges suitable such an examination. Hz. Ibrahim (Abraham) speaks with Hz. Ismail about this matter. He needs not to persuade him because Allahû Tealâ has said the same thing to him, too. Hz. Ismail (Ishmael) is ready (to be sacrificed).

Hz. Ibrahim (Abraham) binds the eyes of his son but sees that the knife is not cutting the throat of Hz. Ismail (Ishmael) when he tries to cut it. At that time, Cebrail (Gabriel) (PBUH) comes down together with a ram. He says: Leave him. “You will kill this as a sacrifice.” Hz. Ibrahim (Abraham) possessed all the characteristics of the religion of “Hanîf”, the religion of surrendering to Allah.

We are on a continent of the earth, in the United States, where lectures and assemblies continue to be held extremely frequently, and people keep on leading their lives in an effort of unconscious agreement without comprehending perhaps the gist of the matter.

To whomever we have said until today that certain men have been speaking with Allahû Tealâ, that they have been receiving orders from Him and that men will

ISLÂM AND SUFISM – I

gather together under the Flag of Surrender, no one has objected to this. The environment (milieu) has been approaching the most beautiful. Human beings seem to receive unity with open arms in order to make their future prosperous. It is certain that the One who dominates their hearts is again Allah. Allahû Tealâ declares in the Glorious Qur'ân. "... Not all of them are alike; a community of the People of the Scripture stands for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer." (3/Âl-'Imrân – 113) They believe in Allah and the Last Day; they enjoin "El-Ma'ruf" and forbid "El-Münker"; they hasten in (all) good works; they are among the Improving Ones (Sâlihîn) (3/Âl-'Imrân – 114). They will reach Salvation, too. We saw in an assembly that we have to suppress the matters on which we could not come to an agreement and to develop the most completely the matters on which we came to an agreement.

It is from here that unity and togetherness will emerge. No matter where you are in the world, know that humankind is going to proceed towards a togetherness in the near future. We are drawing near to a day on which everything will be the most beautiful in the sight of Allahû Tealâ. Satan and Tâgût (false deities, satans from humankind and jinn who are their followers) are not unaware of what is going on. In order to prevent the formation of this unity, each one of them makes plans separately. But they are forgetting one thing: that those who will be reunited in the Way of Allah live the requirements of the religion of surrendering to Allah and are the Friends (saints) of Allah. Allah, who is the unique Ruler of the universe, wills that this should be so. Will those not exist who desire that this should not be so? Yes, they will.

Allahû Tealâ says: Fight against them until religion will be only the Religion of Allah. Humankind will form two groups: the men of Satan and the men of Allah. How did the event start in the time of Adam (PBUH)? Kâbil (Cain) killed Hâbil (Abel); Hâbil did not oppose him (resist him).

A follower of Satan, Cain (Kâbil) killed his brother Abel (Hâbil), who was an adherent of Allah, in the period of time in which the first human beings lived. Its retaliation will be realized in the Third World War.

The Victors of this War will be the Friends (saints) of Allah. It has been known that a small group has defeated a mighty host throughout the history of humanity.

All over the world and in all religions, a return to the sole religion of Allah that necessitates surrendering to Allah will begin. Allahû Tealâ does not abandon men to the Devil. They try to extinguish the Light of Allah. But He shall complete His Light even if criminals do not wish it. When that Day comes, you will see that men will enter the Religion of Allah in crowds.

When the Day of Conquest and the Help of Allah comes, men of Allah out of all the armies will be on the Side of Allah. If the parties to which he had previously belonged were composed of the majority of a devilish army, the minor party will abandon them and pass to the Line of Allah. In such a design, all the beauties of Allah will come into being.

ISLÂM AND SUFISM – I

Pay close attention to the future, the day of surrender formed by the Last Dawn. That Day will be a Day of Happiness that will embrace everybody who is in the Way of Allah and lead him definitely to one of two Mercies: to be a ghazi (fighter of Islam) or a martyr.

I request beseechingly from Allahû Tealâ that He should lead you to Endless Happiness. May the Happiness of the two worlds be yours. May Allah be pleased with all of you.

With our prayers.

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All-Merciful, the All-Compassionate

CHAPTER 2

MATTER, ENERGY AND THE LAWS OF SPEED

THE CREATION OF THE UNIVERSE

Adem (Spacelessness, Nothingness)
The Creation of Energy
The Creation of Everything in Pairs
The Formation of the Atom and the Elements
The Creation of Every Living Being Out of Water

THE LAWS OF SPEED

Energy
The Laws of Speed
The Law of the Inferior Speed and Electrons
The Law of the Speed of Light and Photons
The Law of the Superior Speed and Neutrinos
The Trio of Time – Space – Speed

ISLÂM AND SUFISM – I

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All-Merciful, the All-Compassionate

MATTER, ENERGY AND THE LAWS OF SPEED

2-1- THE CREATION OF THE UNIVERSE

2-1-1- ADEM (SPACELESSNESS, NOTHINGNESS)

We should take a look at the creation of the universe in order to see what the truths are. Let us begin with the start of the event: “Before” only Allah existed. There was no other thing apart from Allah. There was “nothingness” called “Adem” in the Glorious Qur’ân. “Only Allah existed. There was no other thing besides Allah”. We can formulate the facts in this fashion. Allah willed to create. He created the energy called “neutrino” by modern science. This energy is the basis of everything. Everything created by Allahû Tealâ will turn back to its origin one day, that is to say, to Energy, and then will be extinguished.

55/Ar-Rahmân – 26, 27:

All mankind will perish; but will abide (forever) the Face of your Lord- full of Majesty, Bounty and Honor.

Everything on the earth is temporary and will perish. But the Existence of our Lord is everlasting, that is to say, He is even in Nothingness (Adem). He was in Nothingness before creating nothing. He created everything and is still in Nothingness.

2-1-2- THE CREATION OF ENERGY

The neutrino we call energy has four spheres of energy pertaining to four separate Worlds. The Manifest World is the first world. The Intermediate World (Âlem-i Berzah) forms its opposite. The Invisible World (Âlem-i Gayb) is the second world. The Intermediate world of the Invisible World forms its opposite. Thus, beyond this Manifest World (Âlem-i zâhirî) where men have been living, there is a different world where the jinn have been living and we call it “the Invisible (Unseen) World.” In the same way that we have souls and when we die, our souls go to the Intermediate World, so too the souls of the jinn go to their Intermediate World. Allahû Tealâ created these four Worlds out of the energy we call “neutrinos” composed of four spheres of energy. The event is only this: that the energy turns into

ISLÂM AND SUFISM – I

matter. This energy has been reaching all the particles in the universe at any instant and is turning back to its origin (source).

34/Saba’ – 2:

He knows all that goes into the earth, and all that comes out thereof, all that comes down from the sky and all that ascends thereto. He is the Most Merciful, the Oft-Forgiving.

2-1-3- THE CREATION OF EVERYTHING IN PAIRS

Our Sustainer (Lord) has created everything in pairs. Just like this being created by pairs is present in the essence of energy, so too is it valid for the Paradises and Hells. We have Paradises. We have Hells. The jinn also have paradises and hells. For this reason, Allahû Tealâ speaks of Paradises and Hells in pairs. He has created separate Paradises and Hells for humankind and jinn. How is it then that there exist 7 worlds? We say that everything has been created in pairs and yet we say that the numbers of the worlds are seven. How is it that we are speaking of seven worlds whereas Allah has created everything in pairs?

Allahû Tealâ has created six separate Worlds:

1. The Manifest (Visible) World (Zâhirî Âlem)
2. Its opposite (The Intermediate World) (Berzah Âlemi)
3. The Invisible (Unseen) World
4. Its opposite (The Intermediate World)
5. The World of Command (Emr Âlemi)
6. Its opposite (The World of Darkness)
7. There is also a World we call “Adem” (Nothingness, Spacelessness)

All of them together are 7 worlds.

51/Adh-Dhâriyât – 49:

And We created everything in two pairs so that you may think and take advice.

36/Yâ-Sîn – 36:

The Almighty is Allah, Who created all the pairs of that the earth produces, and of their own souls (nafs), and of that many which they do not know,

Allahû Zü’l Celâl Hz., has used the term “ezvâce” (in pairs or by pairs) in this verse. Ezvâce includes both zevc (male, husband) and zevce (female, wife) together. Male and female, husband and wife, constitute a pair (a couple).

But the term (word) used by our Exalted Lord is “zevceyn” in the 49th verse of Adh-Dhâriyât Sura. They are both male and female; husband and wife, (plus and minus, positive and negative...) and their counterparts. Out of these, we can see

ISLÂM AND SUFISM – I

male and female, husband and wife, as they belong to the Manifest (Visible) World. But we cannot see their counterparts, their souls (that are found in the physical bodies of the males and females, of the husbands and wives) because they do not belong to this (Manifest) World. Thus, the Qur'an speaks of 4 beings, two of which belong to the Manifest World and two of which belong to the counter-world (Opposite World). That is to say: 2 pairs.

Now, an electron with right spin and an electron with left spin express a male and a female; a counter-electron with right spin and a counter-electron with left spin express the opposites of 2 electrons not belonging to this world. As you know it, the 4 factors of the formation (of beings) are enumerated in the ancient books like this: water, air, earth (soil) and fire. The names given to them in our time point naturally to the subtleties of our contemporary physics. When they say "earth", we understand solid substances (matter). When they say "water", we understand liquids. When they say "air", we understand gases. When they say "fire", we understand energy.

Thus, the 4 fundamental factors are put in their proper place with the real statements of our time. What was said then was right and what is said now is right. Of course, the One who created these 4 factors is Allahû Tealâ. He composes all of these of energy. The name that modern physics gives to this energy is "neutrino".

Two created neutrinos with opposite spins and two counter-neutrinos produce 2 electrons and 2 counter-electrons that are the most minute material units of the Manifest World.

Our Exalted Lord composes two pairs, the positrons and counter-positrons that are the most minute material units, out of 2 anti-neutrinos with opposite spins and 2 counter-anti-neutrinos. As it has been understood from here, neutrinos with opposite spins, counter-neutrinos, and anti-neutrinos, and counter anti-neutrinos are always in pairs as they have been created in pairs. It is not possible to speak of a single neutrino. A neutrino with left spin and a neutrino with right spin constitute a pair; in the same way, a counter-neutrino with right spin and a counter-neutrino with left spin form a pair.

On the other hand, an anti-neutrino with right spin and an anti-neutrino with left spin form a pair; in the same way, a counter anti-neutrino with right spin and a counter anti-neutrino with left spin constitute another pair. Thus, pairs of neutrinos with opposite spins formed in the World of Command (Âlem-i Emr) come and return in pairs. Owing to the creation of everything in pairs and to the fact that each world is made to exist with its opposite in its own world, that is to say, is equilibrated, it is necessary for the spheres of energy belonging to the 4 worlds to assemble so that the neutrinos can be formed.

Two properties, like being created in pairs and being accompanied by their opposites explain why two pairs of neutrinos and counter-neutrinos and anti-neutrinos and counter-antineutrinos with left and right spins, – as already indicated, only neutrino paired with counter neutrino, anti-neutrino paired with counter anti-neutrino – can enter into action together.

ISLÂM AND SUFISM – I

2-1-4- THE FORMATION OF THE ATOM AND THE ELEMENTS

This is in our own world in which we live, that is to say, in the Manifest (Visible) World. In this world, Allahû Tealâ first created the electrons and counter-electrons, whereas He first created positrons and counter-positrons in the Invisible (Unseen) World. Afterwards, He created neutrons and protons out of these electrons and counter-electrons. He created anti-neutrons and anti-protons out of the positrons and counter-positrons. According to the Laws of “Hünnes” and “Künnes”, He formed the atomic structure of the Manifest World out of electrons, protons and neutrons, whereas He formed the atomic structure of the Invisible (Unseen) World out of positrons, anti-protons and anti-neutrons. He brought forth gas molecules by uniting atoms with each other and formed the elements by gathering together various amounts of atoms in the Manifest World and in the Invisible World. Every kind of matter existing in the universe is composed of atoms.

81/At-Takwîr – 15, 16:

No; I swear by those (the planets) that recede (during the day) and return (at night), by those that take their places within a flow;

The atom formed of 1 proton in the center and 1 surrounding electron is the hydrogen atom. The hydrogen atom is the initial element of the Manifest World. Later, deuterium composed of two atoms, trillium composed of 3 atoms, then helium composed of more atoms, and in turn other elements were formed. Allahû Tealâ has been forming gases and solid matter out of these atoms.

The fact that the Divine Throne of Allahû Zü’l Celâl Hz. was formerly on “Water” is indicated in the Noble Qur’an by Our Sustainer.

11/Hûd – 7:

And His Throne was on the water. It is He Who has created the heavens and the earth in six days (six yawm) to try you, which of you is the best in deeds. If you say: "You will indeed be raised up after death", the QAFIR (the blasphemous) (those who reject and conceal) will surely say (like), "This is nothing but obvious magic!"

In fact, we see that the molecules of hydrogen and the atom of oxygen constitute water. Allahû Tealâ forms gases, liquids, then solids by bringing new elements into being. At the beginning of the event, we see the atom and hydrogen. The molecule of hydrogen, and later other gases, were created in succession.

ISLÂM AND SUFISM – I

Afterwards, through the augmentation of molecules and elements, liquid and solid matter have been formed by Allahû Tealâ. The universe emerges in this fashion, becomes manifest.

2-1-5- THE CREATION OF EVERY LIVING BEING OUT OF WATER

Allahû Tealâ declares that every living being has been created out of water.

21/Al-Anbiyâ' – 30:

We made from water every living thing. Will they still not believe?

To the chain of life, beginning with single-cell amoebas living in the seas, new species of living beings living in the water and composed of a great many cells have subsequently been added. These have been forming the various kinds of creatures living in the water.

Our Sustainer decrees in the Glorious Qur'an:

24/An-Nûr – 45:

Allah has created every living thing from water. Of them, there are some that creep on their bellies, some that walk on their two feet, and some that walk on four (feet). Allah creates whatever He wills. Verily, Allah has power over all things.

It has been seen that after having created various species of animals living in the water in the course of time Our Exalted Lord caused the life that began in the water to "leap" (scatter) to the land. The above mentioned verse explains to us in the best fashion that the life starting with the living beings living in the water (sea) and "jumping" later to the land has in the end caused various kinds of animals living on land. It particularly discloses this: the fact that the final form of these species of living creatures are four-legged explains to us that there is a species of ape with four legs at the last link of the chain of creation continuing from the sea to the land. We observe that the chromosomes of the apes, which are the species of living creatures created latest on land, have gradually been increasing within the process of evolution.

There are a series of varieties of apes from the species of ape with 19 pairs of chromosomes to the orangutan with 33 pairs of chromosomes. If man had been the continuation of these species of apes as scientists conjecture, he would have had 33 pairs of chromosomes, whereas man has only 23 pairs of chromosomes. Thus,

ISLÂM AND SUFISM – I

it has become definite that it is not possible for man to come from the ape. We observe that their legs serving as hands have never turned into real legs. While the apes that were created on Earth latest were continuing to live, one day Allahû Tealâ was creating the human being (man), not on Earth but in His Divine Proximity (in Ind-i Ilâhî). Adam (PBUH) and our Mother Eve were not created on Earth. They were made to get down into this world.

2/Al-Baqarah – 36:

Get you all down (onto earth) with enmity between yourselves. Dwell on earth and enjoy the blessings of it until a certain period of time.

In which case, the dried (sounding) clay of altered mud from which man was created was not clay and mud of this world but that of the Divine Proximity. The Earth was the place where he would descend. Therefore, the Earth was created at a certain distance from the Sun that would give it life. It was created in an elliptical orbit and with a definite axial inclination. It was enveloped with a layer of ozone, with Van Allen belts. The Earth has acquired a characteristic apt to shelter this most valuable and valued creature called “man” by Allahû Tealâ (for billions or trillions of years).

Later, humankind was made to get down onto the earth according to the above mentioned verse. Not only men but also jinn were sent down on the earth. We do not share this planet called “earth” only as human beings. There are also the inhabitants of the Invisible World called “jinn” in the same coordinates. Although the coordinates are the same, as the dimensions are separate and the structure is different, we cannot see them and they cannot see us.

If you look carefully at the atomic structure in the human cell, you will see that the preponderant component is the electron, the electron with a negative electrical charge. If you could have looked at the atomic structure in the cell of a jinn, you would have observed that the jinn had been living in a system where the preponderant component is the positron, the positron with a positive electrical charge. All the atoms of the Manifest World are composed of protons with a positive electrical charge in the center surrounded by electrons with a negative electrical charge. Whereas, we observe that there are anti-protons with a negative electrical charge in the center surrounded by positrons with a positive electrical charge having a diametrically opposite structure to them in all the atoms of the Invisible (Unseen) World, the world of jinn. Consequently, while our electrons that have a negative electrical charge contain half of the system we call “matter” in the whole world, counter-electrons with a positive electrical charge contain the other half of this system.

ISLÂM AND SUFISM – I

2-2- THE LAWS OF SPEED

2-2-1- ENERGY

Matter is formed of energy. What is energy from the point of view of its structure is still unknown to scientists. When we speak of the laws of speed, the problem is based first of all on the structure of matter. Three laws of speed are valid in the differences between kinds of matter and the worlds. To be able to understand the differences in matter is possible through knowing what the matter is, by knowing the inner structure of the matter.

As matter is formed from energy, it is necessary to know the structure of the energy and build the matter on this foundation. The energy that brings forth matter is a divine energy called “neutrino”. It comes from Allah. It comes from the original Source and composes all the creatures. The name of this Energy is “Emir” (Command, Affair). Allahû Tealâ decrees in the 12th verse of At-Talâq Sura:

65/At-Talâq – 12:

He is Allah Who created seven Heavens and of the earth a similar number. Through the midst of them descends Allah’s Command. Know that Allah has power over all things, and that Allah comprehends all things in His Knowledge.

This energy that is cited as “Emir” in the Glorious Qur’an and that comes from Allah is called “neutrino” in the nuclear physics and chemistry of our time. Each neutrino is composed of four spheres of energy belonging to four separate worlds. They form two pairs of spheres of energy. The primary spheres bring forth the outer energetic spheres, whereas the secondary spheres form the inner energetic spheres. The pair of primary spheres and the pair of secondary spheres constantly produce energy. Energy forms matter in this fashion:

The primary and secondary energetic spheres of neutrinos with right spin and with left spin and counter-neutrinos with right spin and left spin separate out from each other. The primary sphere in the neutrino and the secondary sphere of the counter-neutrino is united with the primary sphere of the other counter-neutrino. This unification is only possible with the neutrinos having opposite spin and the neutrinos belonging to the counter-world. Through the four groups of neutrinos, two electrons and two counter-electrons pertaining to the Manifest World are formed.

While the first sphere of the primary group in the neutrino is rotating in the same direction as the first sphere of the secondary group before energy was forming matter, the first sphere of the primary group rotates in the opposite direction from the first sphere of the secondary group in the electron after energy has formed matter, which causes the linear momentum to turn into angular momentum.

- The Manifest (Visible) World

ISLÂM AND SUFISM – I

- The Opposite Manifest World
- The Invisible (Unseen) World
- The Opposite Unseen World

Our Exalted Sustainer (Rabb) has created these four Worlds by the transformation of energy into matter. How energy has produced matter and how photons are formed have been explained in detail in our book entitled “Matter, Energy and the Laws of Speed”. It is possible to enter the subject of speed only when the structural analysis of the energy is known.

2-2-2- LAWS OF SPEED

The 3 laws of speed are:

- The Law of the inferior speed pertaining to the speeds below light speed.
- The Law of the speed of light
- The law of the superior speed pertaining to the speeds beyond the speed of light.

The determining and distinguishing element of the laws of speed is the differences between the worlds and the inner structures of kinds of matter.

2-2-3- THE LAW OF THE INFERIOR SPEED AND THE ELECTRONS

Only the law of the inferior speed has been known on Earth. This law of speed revealed by Einstein is related to kinetic energy and is valid only in the Manifest World. When an energy that will lend it speed is applied to a mass, the limit of the highest (top) speed will surely be below the speed of light. This law is based on the supposition that there is only matter and there is only one single World. There is a single mass. The mass is that of this world. And it is in motion in this world (in its own world). In which case, if a mass is in motion in its own world, it is subject to the law of the inferior speed. This mass has a positive (+) weight in its own world. The mass is composed of electrons. The electrons are the dominant components, and belong to the original (actual, essential, asıl) world (the Manifest World). As for the counter-electrons, they are dependent components and they pertain to the Counter-World. In this case, the negative (-) weight of the counter-electrons pertaining to the Counter-World is half of the positive (+) net weight of the electrons pertaining to the Actual (Essential, Original) World. This is called “the law of half weights”. And it is valid for each World. Each particle can be observed in its own world. As for the component (element) dependent on it, it belongs to the dependent world, is observable within an interval of time of a billionth of a second

ISLÂM AND SUFISM – I

and then vanishes, that is to say, goes to its own world. In that case, the classic law of speed is only valid for the electrons that are the foundation stones of this world.

It is not necessary that the speed of the De Broglie wave belonging to a particle of matter should be the same as the speed of the particle. The relationship between these two speeds can be easily exposed. If the wavelength of De Broglie wave is “ δ ” and its frequency is “ V ”, the “ W ” speed of this wave has been given in the equation (relationship) $W = \delta \cdot V$. Now, we know that the relationship between the total energy “ Σ ” of the particle and the “ V ” frequency of the common wave has been given in the equation $\Sigma = h \cdot v$.

Considering this, if the value of $V = \Sigma/h$ is put into its place in the formula for speed, the equation of $W = \Sigma \cdot \delta/h$ is obtained.

The “ P ” momentum of the particle is tied to the wavelength with the basic equation $P = h/\delta$

If the value of $1/P = \delta/h$ is put hence into its place in the formula of speed, $W = \Sigma/P$ is obtained. It has been accepted that the total Σ energy and the total “ m ” mass containing also the stationary mass are dependent on Einstein’s equation of relativity $\Sigma = mc^2$ and as the speed of the particle is “ V ”, its momentum is $P = m \cdot v$. If they are put in their places in the equation for speed, $W = \Sigma/P = m \cdot c^2/m \cdot V = c^2/V$ Hence, $W = c^2/V$

As the “ V ” speed of the particle of matter is always lower than the speed “ c ” of the propagation (spreading) of light, the speed of De Broglie wave dependent on the particle will always be higher than “ c ”. So, the postulate of the theory of relativity declaring that any mass, that is to say, any particle, cannot move with much more speed is based on the supposition that there is only an area we call “matter” and there is only a single world. There is only a single mass. The mass is of that of this world and it is in motion in this world. The outcome of the supposition always results in speed below the speed of light. As the electrons are the foundation stones of this world, they are subject to the law of the inferior speed.

2-2-4- THE LAW OF THE SPEED OF LIGHT AND PHOTONS

In order that the law of the speed of light can be valid, the particles belonging to the opposite worlds must be in equivalent weights. In other words, in order that a photon can be formed, a particle and its counter-particle must enter into formation with equal positive (+) and negative (-) weights. In order that such a

ISLÂM AND SUFISM – I

system can be formed, the parts constituting the particle must be in their own worlds.

In order that the second part of a formation can be in equal negative weight with the first part, the second part also must be in its own world just like the first part is in its own world. The second part that is in its own world will carry a positive (+) weight according to its own world but will carry a negative (-) weight according to the world of the second part. As for the formation of such a system, it necessitates the existence of a light wall between the first and the second part. Only in the case that there is a light wall separating the two worlds from each other, can the two particles within each formation exist in their own worlds and can the weights be equal. If so, each photon is in motion on a light wall within itself at approximately a speed of 300,000 km/s. As long as the photon exists, it preserves this speed. This speed is called “light speed”. This light wall (barrier) separates out the actual (essential, basic) world belonging to the first particle (part) and its counter-world belonging to the second particle (part). And the first part (particle) is in motion in the actual (original) world, whereas the second part (particle) is in its opposite world. In this case, if the first particle has the weight of (+x), the second particle will have the weight of (-x). The first particle is an electron and has the weight of (+x), the second particle is a counter-electron and is in the weight of (-x).

What is dominant in the particles of the photon is a particle belonging to the world that the photon has formed. The photon can be observed as this particle is in its own world. In which case, in whichever world the photon has been observed, the particle belonging to that world is dominant. Its counter-particle takes part in the formation as a dependent component. In a photon whose positive (+) and negative (-) weights are in equilibrium, the particles spin in the same direction according to the world in which they come into being. On account of the spin in the same direction and of equal strength, as the particles in both worlds possess equal propulsive force, a photon will move in a linear direction. That is to say, the wheels of the cart turning in both worlds turn in the same direction and at the same speed. The property of the light wall is this: it ensures that the particles in all the photons should be present in their own worlds.

The counter-electrons possess as much negative (-) weight as half of the electrons. The energy, increasing the negative (-) weights of these counter-electrons, is equal to the positive (+) weights of the electrons. Thus, if the weight of an electron is (x), the weight of a counter-electron is (-x). $x + (-x) = 0$. Now, the light wall carries out its function only at this zero point. The weight of all photons is zero, that is to say, is without weight.

The electrons are subject to the law of the inferior speed due to their being the foundation stones of the Manifest (Visible) World, and the V speeds of particles will always be below the C light speed, whereas the V speed of particles is equal to the C light speed because both wings of the photon displaying both the property of particles and of waves move in their own worlds.

ISLÂM AND SUFISM – I

To show this, let us write the formula for momentum $\mathbf{P} = \mathbf{mv}$, and taking the expression of energy

$$\Sigma = \mathbf{mc}^2 \quad \mathbf{m} = \Sigma/\mathbf{c}^2$$

into consideration, let us express the momentum like

$$\mathbf{P} = \Sigma/\mathbf{c}^2 \cdot \mathbf{V} \quad \mathbf{V} = \mathbf{Pc}^2/\Sigma$$

Using the expression of the relativistic mass of the particle, we can write the equation giving the momentum in the form of

$$\mathbf{P} = \frac{\mathbf{m}_0}{\sqrt{1 - \frac{\mathbf{v}^2}{\mathbf{c}^2}}} \cdot \mathbf{v}$$

If we do away with V from the last two equations,

$$\mathbf{P} = \frac{\mathbf{m}_0}{\sqrt{1 - \frac{\mathbf{v}^2}{\mathbf{c}^2}}} \cdot \frac{\mathbf{Pc}^2}{\Sigma} \Rightarrow \mathbf{1} = \frac{\mathbf{m}_0}{\sqrt{1 - \frac{\mathbf{v}^2}{\mathbf{c}^2}}} \cdot \frac{\mathbf{c}^2}{\Sigma}$$

Squaring the both parts, the relationship to

$$\mathbf{m}_0 = \Sigma/\mathbf{c}^2 \left(1 - \mathbf{v}^2/\mathbf{c}^2\right)^{1/2} \quad \mathbf{m}_0^2 = \Sigma^2/\mathbf{c}^4 - \mathbf{P}^2/\mathbf{c}^2$$

is obtained. Now, as $\mathbf{P}=\mathbf{h}/\delta$ and $\Sigma=\mathbf{h}\cdot\mathbf{v}$,

$$\text{we can write } \mathbf{m}_0 = \frac{\mathbf{h}}{\mathbf{c}} \sqrt{\frac{\mathbf{v}^2}{\mathbf{c}^2} - \frac{1}{\delta^2}}$$

For the waves of De Broglie, $\mathbf{W} = \mathbf{v}\cdot\delta$. If we put this value into its place, we find $\mathbf{W} = \mathbf{v}\cdot\delta$

If we draw w from here,

$$\mathbf{w} = \mathbf{c} \sqrt{1 + \frac{\mathbf{m}_0^2 \mathbf{c}^2}{\mathbf{h}^2}} \delta^2 \text{ is obtained.}$$

This equation shows that the W speed of wave is always greater than c for a particle whose stationary mass is greater than zero ($\mathbf{m}_0 > \mathbf{0}$). Let us take the waves propagating at the speed of $\mathbf{w} = \mathbf{c}$ into consideration as a special state of De Broglie waves. This is an electromagnetic wave, that is to say, a photon. The V speed of the common particle belonging to those waves, that is to say, of the photon is equal to c. If we take $\mathbf{w} = \mathbf{c}$ in the above equation, $\mathbf{m} = \mathbf{0}$ is found for the stationary mass of the photon. In that case, the v speed is equal to c for the photons.

This planet called the world (the earth) is a Manifest World belonging to human beings. But also the jinn, who have been living on this planet and who are created differently, share it together with us. They have again been living on this Earth in the world called “the Invisible World” (Unseen World) by our Glorious

ISLÂM AND SUFISM – I

Qur'ân. The Unseen World is not another world other than the world (earth). Although the jinn and we have been living in the same coordinates, on account of our being created differently, we do not perceive each other due to our separate systems of perception.

It has been seen that each point of the Manifest World is at the same time the Unseen World. Each point of the Unseen World is also the Manifest (Visible) World. In that case, each point possesses the same coordinates both in the Manifest and the Unseen World and is present in both worlds.

For this reason, in whichever point a photon is found, it is found also in the counter-world at the same point. The two worlds are present at that point. What we call “the light wall” is a separator that is present at each point in any case and ensures two opposite components in the inner structure of the photon to be in the standards in their own worlds. This separator plays a role that holds the counter-components in the structure of the photon in their formation belonging to their own worlds. And it is valid only for the photons.

2-2-5- THE LAW OF THE SUPERIOR SPEED AND NEUTRINOS

The law of the superior speed is the law of the speeds exceeding the speed of the light, that is to say, the light wall of 300.000 km/s.

The best example of infinite speed is neutrinos. Neutrinos follow a route outside the world in which they will perform a duty. Their movement is linear. As they are not in their own world, their speed is far beyond the speed of light. That is to say, they move at an infinite speed. We had obtained the basic equation binding the V speed of the particle of matter to the w speed of the wave as $w = c^2/v$. As neutrinos always follow a route outside their own world in relation to us, their V particle speed may be considered as zero. If we put this into its place in the above mentioned equation, we obtain the infinite speed for the wave dependent on neutrinos: $V c^2/0 = \infty$. If so, as the neutrinos make a linear movement in the worlds that are outside their own worlds, they move with an infinite wave speed. Briefly, they move with the speed of thought.

According to this law, the utmost limit of the superior speeds is the speed of thought. The thought is a system that is in a constant movement within its own dimensions. The property of this system is this: thought does not belong to the Manifest World nor to the Counter-Manifest World (the Intermediate World) nor to the Unseen World, nor the Counter-Unseen World. It is in a dimension different from all the worlds. The thought may be found in each coordinate in this different (separate) dimension both in respect to space and in respect to time. That is to say, we may think both today and yesterday and tomorrow. We may also think of the

ISLÂM AND SUFISM – I

place in which we are found, our earth, the universe and beyond the universe, that is, the Nothingness. And the essential property of thought is that it reaches the place of which we think at the moment we think of it and it manifests itself there.

Imagine yourself first outside the place in which you are, then in another city, then on another continent, later on the moon, later in the sun and at last in another solar system. Within whichever interval of time you have thought of a distance of a few meters, you will also think of an infinite distance within the same interval of time. As you see it, however far the distance may be, your thought reaches it within the same interval of time. We call this speed “the speed of thought”.

Thought is capable of moving in each world at an infinite velocity because of its not belonging to any world. The realization of an infinite velocity depends on the condition that a particle, a unity or a matter belonging to a world must move in another world.

A neutron equivalent to an atom of hydrogen contains both the electrons belonging to this world and the counter-electrons of the same number in itself. In short, the matter shelters in its structure both the matter and the counter-matter in the same number. The frequency of the counter-electrons bears a value between zero (0) and $-\infty$ (minus infinity). That is to say, the counter-electrons possess a frequency of negative (-) value whereas the electrons possess a frequency of positive (+) value. There is a definite relationship between the frequency and the weight. This relationship is parallel. That is to say, as the frequency increases, the weight also increases. Thus, if the (+) frequency is made to increase, the weight in this world will increase.

As for the measurable weight in a world, it is the (+) weight remaining after the (-) weight has been subtracted from the (+) weight. If the (-) frequency is increased, in the case that the (+) frequency remains the same, the weight of the matter is decreased. If you continue to increase the (-) weight, a photon is formed at the point at which the – and + values are equal. If you continue to increase the (-) weight even more, the matter bears the (-) weight.

As for reaching the highest (top) speed, it is possible through making the (-) weight of the counter-matter within the matter surpass the weight of the matter in respect to weight. Thus, the (+) weight turns into the (-) weight. And the matter henceforth becomes counter-matter. That is to say, while the dominant component in the matter was the electron, it is the counter-electron that becomes so. While the dependent component was the counter-electron, it is the electron that becomes so (dependent). Thus, in a world, the matter belonging to that world has transformed into counter-matter that does not belong to that world any more.

The weight of this counter-matter is negative (-). In this way, in a world, a matter that does not belong to that world has been obtained. To reach the highest (top) speed is only possible in a world for a matter not belonging to that world. Now,

ISLÂM AND SUFISM – I

this counter-matter obtained in this world is a matter that will overcome the force of gravity and is able to reach the highest (top) speed (velocity).

Note: δ cited in the formulas shows the wavelength and the frequency.

2-2-6- THE TRIO OF TIME - SPACE - SPEED

The trio of Time, Space and Speed is a unity of time, space and speed that cannot be separated from each other. The speed shortens the interval between time and space. Whenever the speed of the observer increases, at the same instant, the distances between the time and space shorten. In the case of the speed being infinite, that is to say, at the speed of thought, time and space will slow down and shrink infinitely.

22/Al-Hajj – 47:

...Verily a Day in the sight of their Lord is like a thousand years of your reckoning.

For an observer in “Ind-i Ilâhî” (in the Divine Proximity), on account of the speed he has, a thousand years of worldly time has been a day. Whenever the speed of the observer decreases, the distance of time and space increases. As the speed of the observer in the world (on earth) is subject to the law of the inferior speed, a day in the Divine Proximity (“Divine Floor”, Ind-i Ilâhî) expands up to a thousand years. For this reason, the speed functions like a brake with a double effect that shortens the distances in time and space.

We may speak of various space and time as being tied to the existence of the laws of speed.

32/As-Sajdah – 5:

He regulates every affair from the heavens to the earth; then, they (the affairs) go up to Him, on a Day, which is of a thousand years in your reckoning.

70/Al-Ma’ârij – 4:

The angels and the spirit ascend (rise up) unto Him in a Day the measure whereof is (as) fifty thousand years.

A day on the Earth (in the world) occurs when the Earth completes its rotation around its own axis 23 hours, 56 minutes and 4 seconds. As for a year, it happens when the Earth completes its exact circulation (revolution) around the Sun 365 days, 5 hours, 4 minutes and 46 seconds. A year is equal to 31,470,786 seconds. A worldly second is one out of the 31.470.786 seconds of the orbit the Earth has made around the sun.

ISLÂM AND SUFISM – I

In other worlds, a worldly second represents a covered distance (movement) of 29.8 km/s of the Earth in the orbit around the sun. The time in the Mearic Sura where a divine Day is mentioned to correspond to 50.000 years is equivalent to 1.5735393×10^{12} seconds and to $46.89147114 \times 10^{12}$ km.

As the angels and the Spirit cover this distance in 86164 seconds, their speed is 544,211,865 km/s and is greater (faster) than the speed of light by 1814 times. As is indicated in the 5th verse of As-Sajdah Sura, as the energy covers the same distance in 1000 years, the speed of the energy is greater than the speed of light by 90,700 times.

I take refuge with Allah from Satan the Rejected.
In the name of Allah, the Merciful, the Compassionate

CHAPTER 3

THE CREATION OF MAN

The Creation of Man

The Spirit, The Soul and The Physical Body

The Physical Body

The Soul

The Spirit

The Glorious Qur'ân and the Holy Scriptures

The Free Will (The Faculty of Choice)

Dhikir (Zikir, Remembrance, Recitation...) and
Other Worships

ISLÂM AND SUFISM – I

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All-Merciful, the All-Compassionate

3-1- THE CREATION OF MAN

3-1-1- THE CREATION OF MAN

Allahû Tealâ has created man in His Own Divine Proximity as the most superior creature of the universe Presence. He decrees in His Glorious Qur'ân:

38/Sâd – 71:

(Remember) your Lord said to the angels: "I am going to create a man from clay.

32/As-Sajdah – 7:

... And He has began the creation of man with clay.

15/Al-Hijr – 26:

We created man from sounding clay of a mud molded into shape.

In the Divine Proximity (in Ind-i Ilâhî) from a clay called "tîn" or "salsâlin", first Allahu Zü'l Celâl Hz. gave him a shape, and later designed him as a human being. A very long period of time passed between the giving of shape from clay and his being designed as a man. In the end, man was designed with all his limbs and was made to animate through the soul and the spirit being accorded to him. He was created as the representative of Allah on earth. Man was created as the caliph, the ruler of the globe of Earth. And all the angels and jinn were commanded to prostrate themselves before Adam (PBUH). The verses below throw light on these matters:

2/Al-Baqarah – 30:

Remember when your Lord said to the angels: "I will create a caliph (vicegerent) on earth..."

15/Al-Hijr – 29:

"When I have completely fashioned him and breathed into him of My spirit, fall down prostrating yourselves to him."

32/As-Sajdah – 9:

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit...

ISLÂM AND SUFISM – I

3-1-2- PROSTRATING ONESELF UNTO ADAM (PBUH)

As is explained in the verses above, Our Sustainer (Lord, Rabb) has created man who He loves the most as at the last link of the chain of Creation and in His Own Proximity. Everything has been created for man. As a matter of fact, Our Sustainer has commanded the angels and jinn He had previously created to prostrate themselves before Adam (PBUH).

The Devil (Iblis), that is to say, Satan has not prostrated himself unto Adam (PBUH).

7/Al-A'râf – 11:

Truly it is We who created you and gave you shape; then We made the angels bow down to Adam. And they all bowed down except Iblis (Satan); He refused to be one of those who bow down.

Allahû Tealâ told him:

7/Al-A'râf – 12:

((Allah the Almighty)) said: "What prevented you from bowing down when I commanded you?" Satan said: "I am better than him: You created me from fire, and him from clay."

Our Sustainer (Lord) ordered:

7/Al-A'râf – 13:

((Allah the Almighty)) said: "So get you down from there. It is not for you to be arrogant here. You get out of there immediately. No doubt, you are of the meanest (of creatures)."

Iblîs requested from Allah that he would be alive until the Day of Judgment.

7/Al-A'râf – 14, 15, 16, 17:

He (Satan) said: "Give me respite till the day they are raised up (Judgment Day)." ((Allah the Almighty)) said: "You are indeed among those who have respite." He (Satan) said: "From now on, I will lie in wait for them on Your Straight Path. Then will I assault them from before them and behind them, from their right and their left: Nor will you find, in most of them, gratitude (for your mercies)."

ISLÂM AND SUFISM – I

So, The Devil (Iblîs) will cause most people to go astray. Only the thankful ones, that is, the owners of wisdom (hikmet) are completely free of his temptation, of his making them fall into Misguidance, they do not fall into Misguidance. Those who have reached hidâyet are saved from Misguidance. But until the stage of Ihlas (Utter Purity), Satan continues his dark inculcations upon them. Therefore, complete salvation from Misguidance can only be found at the stage of Ihlas. The owners of utter purity (Ihlas) are at the rank of thankfulness. At the same time this is to be the owner of wisdom.

The owners of gratitude (thankfulness) here are the ones to whom wisdom has been taught. Our Sustainer explains this in the Glorious Qur'an, in the 12th verse of Luqmân Sura as follows:

31/Luqmân – 12:

Indeed We bestowed divine wisdom upon Luqman (Luke) saying: "Give thanks to Allah." Whoever gives thanks, he gives thanks for his own benefit; and whoever rejects, no doubt, the All-Rich (Allah) (does not need anybody or anything). He is Worthy of all Praise (Praise is only to Him).

2/Al-Baqarah – 269:

He grants HIKMAT (divine wisdom) to whom He pleases. And he to whom divine wisdom is granted has received indeed a benefit overflowing. No one can grasp this but ULUL ELBAB (people of understanding; to whom the secrets of Allah are revealed).

3-1-3- THE FALL OF ADAM (PBUH) AND HIS WIFE (SPOUSE)

Adam (PBUH) was made to descend from Paradise to Earth due to his disobedience. The verses below are related to this subject.

Our Sustainer commands Adam (PBUH) and his spouse to be the dwellers of Paradise.

7/Al-A'râf – 19:

O Adam! You and your wife dwell in Paradise, and then eat thereof as you wish. And do not approach this tree, or you will become unjust.

20/Tâ-Hâ – 118, 119:

"No doubt, it depends on there (staying in Paradise) that you will not be hungry nor naked, and you indeed will not be thirsty nor burn in the sun."

ISLÂM AND SUFISM – I

20/Tâ-Hâ – 117:

Then, We said: "O Adam! Verily, this is an enemy to you and your wife; do not you let him drag you out of Paradise, or you will be unhappy.

20/Tâ-Hâ – 120, 121:

Finally Satan whispered to him: "Shall I inform you about the Tree of Eternity and the a property that will never vanish?" Thus, they both ate of the tree, and afterwards their private parts became open to them; they began to cover themselves with the leaves of Paradise. Adam had disobeyed his Lord, and he himself wondered.

7/Al-A'râf – 22, 23:

So by deception, he became a leader to them. When they tasted of the tree (ate the fruit of the tree), their shame (private parts) became manifest to them. And their Lord addressed them as: "Did I not forbid you that tree? And did I not tell you: 'Verily, Satan is an obvious enemy to both of you.'" They both said: "Our Lord! We have wronged our own souls (ego); if you do not forgive us and not bestow upon us Your Mercy, we shall certainly be lost and be in Misguidance."

20/Tâ-Hâ – 115:

Before this, We had indeed given the promise to Adam, but he forgot. We could not find a determination in him.

3-1-4- ADAM WAS MADE TO GET DOWN TO EARTH

7/Al-A'râf – 24, 25:

(Allah Almighty) said: "Get you down as enemies to each other. On earth will be a dwelling-place and the making of a life for you for a time." Allah Almighty said: "Therein will you live, and therein will you die, and from it will you be taken out."

Our Sustainer has willed all the descendants (offspring, progeny) of Adam to get down to Earth.

2/Al-Baqarah – 38:

We said: "Get you all down from there. There will come to you (whenever you live) a Religious Guide from me. Whosoever depends on (follows) My guide, on them will be no fear, nor will they grieve.

20/Tâ-Hâ – 123:

ISLÂM AND SUFISM – I

Get you all down from Paradise as enemies to each other. When there comes to you HĪDAYET (the true guidance leading to Allah) from Me, whosoever depends on (follows) My Man of HĪDAYET (the true guidance leading to Allah) will not be in DALĀLET (Misguidance) nor fall into misery.

7/Al-A'râf – 26, 27:

O you Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment and the raiment of TAQWA (piety) to you; that is the best. These are among the Signs (Verses) of Allah. So they may contemplate! O you Children of Adam! Let not Satan seduce you to make you cause mischief, in the same manner as He got your parents (your father and mother) out of the Garden, stripping them of their raiment, to expose their shame. Surely he and his tribe (company) watch you from a position where you cannot see them; We made the evil ones friends (only) to those without faith.

7/Al-A'râf – 35:

O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My Verses (signs) unto you, those who have TAQWA (piety) and purify their souls (ego), on them will be no fear nor will they grieve.

Human beings were driven away from Paradise and descended on Earth as enemies to one another. But Allah gave them a certain respite on Earth and told them that He would send down saint guides (hidayetchi) for their Salvation. The saint guides who will improve (ameliorate) them also intercede with them.

3-1-5- MAN HAS NOT BEEN CREATED IN VAIN (FOR NOTHING)

There is wisdom in His creating everything. As for man, he is at the uppermost degree. If so, can it be thought that Allah, who does not exert Himself in vain, created man uselessly?

Allahû Tealâ decrees in the 36th verse of Al-Qiyâmah Sura of the Glorious Qur'an as follows:

75/Al-Qiyâmah – 36:

Does man think that he will be left uncontrolled?

23/Al-Mu'minûn – 115:

"Did you think that We had created you for no purpose, and that you would not be turned and brought back to Us?"

ISLÂM AND SUFISM – I

38/Sâd – 27:

We did not create heaven and earth and all between in vain! That (creating in vain) is the thought (guess) of KAFIR (those in blasphemy)! Woe to the KAFIR (those in blasphemy); they are in the Fire (of Hell)!

3-1-6- EVERYTHING HAS BEEN CREATED FOR MAN

2/Al-Baqarah – 29:

It is He (Allah) who had created everything on earth for you. Then His design comprehended (with His Power and Will) the heavens and He gave order and perfection to the seven firmaments. He is the All-Knower.

Allahû Tealâ has created man as the most superior creature of the universe:

45/Al-Jâthiyah – 13:

And He, Allah the Almighty, has subjected to you (human beings), as from Him, all (everything He has created for the worlds where there is life) that is in the heavens and on earth. In that are Verses (Signs) for a tribe who contemplates.

Since everything apart from mankind has been created for man, so man is the most loved creature in the sight of Allah. As Our Exalted Sustainer loves man the most, He made him a ruler on Earth.

2/Al-Baqarah – 30:

Remember when your Lord said to the angels: "I will create a caliph (vicegerent) on earth."

3-1-7- MAN HAS BEEN CREATED FOR ALLAH

Allahû Tealâ declares that He has created everything for man but that He has created man for Himself in the verses below:

2/Al-Baqarah – 156:

They are those who said, when afflicted with vice: "We are (created) for Allah, and to Him is our return."

ISLÂM AND SUFISM – I

In another verse He decrees when He reveals the purpose of the creation of this creature that He wills that He may be happy to the utmost degree.

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

He has decreed that He has created man for Himself as either the prophet sent to the world in certain ages or the Caliph (Imam) of the Era who has taken over his inheritance as a whole. In His verse where He says: “I created not the jinn and mankind except that they should be servants to Me,” He intends that all the creatures of jinn and mankind who are alive should depend on this beloved and valued prophet of Allah or his Caliph in an absolute fashion. Each jinn or man who depends on them steps into hidâyet (Guidance) in order to arrive at the goal of his creation.

3-2- THE SPIRIT, THE SOUL AND THE PHYSICAL BODY

As this creature we call “man” is the most superior and beloved creature of Allahû Tealâ, He wills for him to be happy. For this reason, He has created him utterly different from His other creatures He had created until that day, because we see that man is composed of three different bodies. No other creature composed of three different bodies was created in the universe. It is out of the question that it would be created. Allahû Tealâ announces that our physical body has been created from clay in the 26th verse of Al-Hijr Sura:

15/Al-Hijr – 26:

We created man from sounding clay of a mud molded into shape.

91/Ash-Shams – 7:

I swear, that soul (ego) was given the proportion and order (at 7 steps).

6/Al-An’âm – 98:

It is He Who has created you from a single soul (Adam)...

Our Lord, who declares that our soul has been designed like the heavens, says here that we have been created with a soul. He has constructed our soul just like a building is built. Thereafter, He speaks of our spirit in the 9th verse of As-Sajdah Sura:

32/As-Sajdah – 9:

ISLÂM AND SUFISM – I

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit, and He gave him (his soul's (ego) heart) the faculties of SEMI (hearing) and BASAR (sight) and FUAD (comprehending). How little are the thanks you give!

We, He says, breathed into him from Our Spirit. He does the act of breathing in. That which is breathed in is our third body. Allahû Tealâ uses three different verbs for our different bodies. He uses them in order to express that these are things quite different from each other.

3-2-1- THE PHYSICAL BODY

3-2-1-1- THE CREATION OF THE PHYSICAL BODY

Allahû Tealâ has created man with three bodies: the physical body, the soul and the spirit. First, He willed to create the physical body and gave him a shape out of dried (sounding) clay (Salsâlin).

15/Al-Hijr – 26:

We created man from sounding clay of a mud molded into shape.

The physical body of mankind has been created from clay called “tîn”.

32/As-Sajdah – 7:

He is the one Who has created everything the best; and He has began the creation of man with clay.

38/Sâd – 71:

(Remember) your Lord said to the angels: "I am going to create a man from clay.

After Allahû Tealâ created the physical body from clay, He designed (built, constructed in seven layers, floors) the soul, and breathing His Spirit into him, completed the creation of man.

After having created man with three bodies, he commanded the angels and the jinn to prostrate themselves before Adam (PBUH).

Iblîs (the Devil, Satan) did not obey the Command according to the 61st verse of Al-Isrâ' Sura:

17/Al-Isrâ' – 61:

ISLÂM AND SUFISM – I

And when We said to the angels: "Prostrate yourselves unto Adam", they all prostrated themselves except Satan. He said to Our Lord: "Shall I prostrate myself unto one whom You created from clay?"

17/Al-Isrâ' – 62:

He said: "Do you see the one whom You have honored above me? If You respite me to the Day of Judgment, you will see that I will surely lead his descendants -all but a few- astray and make them follow me!"

Iblîs (Satan) prides himself by taking the physical body of man into consideration. He rebels against his Sustainer who created man with three bodies.

7/Al-A'râf – 11:

Truly it is We who created you and gave you shape; then We made the angels bow down to Adam. And they all bowed down except Iblis (Satan); He refused to be one of those who bow down.

7/Al-A'râf – 12:

((Allah the Almighty)) said: "What prevented you from bowing down when I commanded you?" Satan said: "I am better than him: You created me from fire, and him from clay."

7/Al-A'râf – 13:

((Allah the Almighty)) said: "So get you down from there. It is not for you to be arrogant here. You get out of there immediately. No doubt, you are of the meanest (of creatures)."

7/Al-A'râf – 14:

He (Satan) said: "Give me respite till the day they are raised up (Judgment Day)."

7/Al-A'râf – 15:

((Allah the Almighty)) said: "You are indeed among those who have respite."

7/Al-A'râf – 16:

He (Satan) said: "From now on, I will lie in wait for them on Your Straight Path."

7/Al-A'râf – 17:

"Then will I assault them from before them and behind them, from their right and their left: Nor will you find, in most of them, gratitude (for your mercies)."

ISLÂM AND SUFISM – I

We see the event occurred between Allah and Iblis (the Devil, Satan) in the Sâd Sura also:

38/Sâd – 72:

When I have completed his creation and breathed into him a spirit by Me, you immediately prostrate yourselves to him."

38/Sâd – 73:

So all of the angels prostrated themselves together.

38/Sâd – 74:

But Iblis (Satan) became one of those arrogant and KAFIR (those in blasphemy).

38/Sâd – 75:

Allah said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with My power? Are you arrogant? Or are you one of the high exalted?"

38/Sâd – 76:

Iblis (Satan) said: "I am better than him. You created me from fire, and You created him from clay."

38/Sâd – 77:

Allah said: "Then get out from here. From now on, you are rejected."

38/Sâd – 78:

"And verily, My curse will be on you till the Day of Judgment."

38/Sâd – 79:

Iblis (Satan) said: "O my Lord! Then, give me respite till the Day the people are raised."

38/Sâd – 80, 81:

Allah said: "Then respite is granted you, till the Day of the Time Appointed."

38/Sâd – 82, 83:

Iblis (Satan) said: "I swear on Your Might, I will mislead them all, except Your MUKHLIS Servants (those who have submitted their souls (ego) to Allah and become purified)."

38/Sâd – 84:

Allah said: "That is the truth; here I am saying the truth"

ISLÂM AND SUFISM – I

38/Sâd – 85:

"That I will certainly fill Hell with you and those who follow you,"

And truly, a preview is given from Doomsday in the 20th verse of Saba' Sura. We see that most human beings followed the footsteps of Satan.

34/Saba' – 20:

And Satan proved true his thought on people. All depended on (followed) Satan except for a party of MUMIN (those among the believers of Allah who wish to reach Him).

34/Saba' – 21:

Satan had no authority over them. But We did that to distinguish those who believe in the Hereafter from those who are in doubt. Your Lord watches over everything.

And your Lord is Hafiz (Watchful) over everything.

The Last Day expressed here is not the Day of Judgment, that is to say, the Day of Resurrection. The day intended here is the day on which we make our spirit reach Allah on the Straight Path before death. The human beings who believe in reaching Allah before dying are the ones who believe in the Day of Judgment (the Next World).

Allah separates out the ones who believe in the Last Day from the ones who doubt it. Those who believe in the Last Day absolutely reach Salvation. Those who do not believe in it are the ones who will fill Hell following the footsteps of Satan.

If the meaning of "ahiret" had been "the Afterlife" (life following death), most people would have been saved.

All over the world those who believe in the Afterlife (the Next World) are more numerous than those who do not believe in it.

We can see this truth very clearly in the following verses:

30/Ar-Rûm – 8:

Do they not contemplate in their own souls why Allah has created the heavens and the earth, and all between them? And indeed with truth and for an appointed term, many people deny reaching Allah (in this life)

Not to believe in reaching Allah forms the beginning of the matter. It has been stated in the 8th verse of Ar-Rûm Sura that those who do not wish to reach Allah are the majority of men as well as in the 20th verse of Saba' Sura.

Here is the 7th verse of Yûnus Sura:

10/Yûnus – 7:

ISLÂM AND SUFISM – I

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses.

Let us consider the end for those who deny reaching Allah (before death):

10/Yûnus – 8:

Their abode is the Fire (Hell), because of the (bad degrees) they earned.

Most people do not wish to reach Allah (they do not believe in the Last Day). As they do not wish it, they follow Iblîs (Satan). As the majority of the people follow Iblîs (Satan), Allah fills Hell with them. He decrees: "We created many of the jinn and mankind for Hell." Why? Because they do not believe in the Last Day, in making their spirits reach Allah before dying.

7/Al-A'râf – 179:

Verily many are the Jinns and men we have made (created) for Hell. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear. They are like cattle, no, more misguided. They are heedless (of warning).

Because of the fact mentioned above that much of mankind does not wish to reach Allah, He has created Hell for many of them.

36/Yâ-Sîn – 62:

"Verily, most of you are in DALALET (Misguidance). Do you still not understand?"

36/Yâ-Sîn – 63:

"This is the Hell of which you were promised!"

All these verses are the proofs of the fact that Satan has carried out his promise. As the people followed Satan, when they accuse him on the Day of Judgment, we find the answer of the Devil in the 22nd verse of Ibrâhîm Sura:

14/Ibrâhîm – 22:

And Satan said when the order was fulfilled: "Verily Allah gave a promise of the true promise. But I failed in my promise to you. And I had no authority (power) over you. I just invited you and so you followed (me). Do not reproach me, but yourselves. And I am not the one to help you. I indeed denied your former act in associating me with Allah. There is a painful torment for those unjust (wrong-doers)."

ISLÂM AND SUFISM – I

The goal of Allah for our physical body, that is one of our three bodies with which we have been created, is our making it a servant to Allah, and its obeying the orders and prohibitions of Allah. Allahû Tealâ wills not only our physical body but also our other two bodies (our soul and spirit) to become the servants of Allah. And He binds the servanthood of all the three bodies to one another very strictly.

Our Lord who has created man with three bodies wills that they should be servants to Him parallel to each other.

The servanthood of the spirit to Allah is realized through the spirit's reaching Allah. This is the first servanthood.

The servanthood of the physical body is realized when our physical body obeys the commands and prohibitions of Allah 100%. This is the second servanthood (the greater servanthood, "Ekber kulluk"). When the spirit has become a servant to Allah, our physical body has also begun to become a servant to Him.

But when the spirit has reached Allah, the physical body has not yet completely become a servant to Allah. When he reaches the 4th station of sainthood by proceeding further in the stations of sainthood for a while, it will surrender to Allah and only then will it become a servant to Allah.

The servanthood of the soul is realized when the darkneses in his soul's heart vanish and the virtues of Allah completely fill up the soul's heart. This is the third servanthood (the Greatest servanthood, "ahsen kulluk"). When the physical body has become a servant to Allah, or has surrendered to Allah, the soul has come a very long way towards its surrendering (to Allah). However, at the moment in which the physical body has surrendered (to Allah), the soul has not yet surrendered to Allah, and has not yet wholly got rid of the darkneses. The human being who comes to the 6th station of sainthood also makes his soul a servant to Allah.

3-2-1-2- CAN THE PHYSICAL BODY CARRY OUT ITS COVENANT TO BE A SERVANT (TO ALLAH) BY ITSELF?

Man cannot carry out his covenants he has given for his three bodies by himself.

He has to depend on the messenger (resûl) appointed to him by Allah in order to make his spirit reach Allah (See: The Spirit).

He has to depend on the messenger whom Allah has appointed for him in order to purify and refine his soul (See: the Soul).

He has to depend on the messenger designated for him by Allah in order to make his physical body a servant to Allah.

Let us expound this truth of the Qur'an by means of the verses:

Our Lord sends (brings to life, commissions) the messengers so that the physical body should not be a servant of Satan.

ISLÂM AND SUFISM – I

16/An-Nahl – 36:

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

As is seen in the verse, if the person does not depend on the messenger designated for him by Allah, Misguidance is justified for him, decrees Allahû Tealâ. But He says for the ones who have depended on His Messengers: They have reached Hidâyet (Guidance).

The messenger is commissioned with saving their physical bodies from Satan and making them the servants of Allah.

3-2-1-3- THE COMMAND TO BE A SERVANT (TO ALLAH)

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

3/Âl-‘Imrân – 64:

Say: "O People of the Book! Come to a common (equal) term as between us and you; that is, let us become servants to Allah and associate no partners with Him. Some among us do not worship lords other than Allah." Despite this, if they still turn back, then you say: "Truly we are the ones who have submitted ourselves to Allah."

3/Âl-‘Imrân – 51:

Allah, no doubt, is my Lord and your Lord as well. Then, worship Him; be a servant to Him. This is SIRATI MUSTAKÎM (the Straight Path leading to Allah)."

2/Al-Baqarah – 21:

O you people! Adore (be slaves to) your Lord, who created you and those who came before you so that you may attain TAQWA (piety).

21/Al-Anbiyâ’ – 92:

ISLÂM AND SUFISM – I

Verily, this nation of yours is a single nation, and I am your Lord and Cherisher. Therefore be servants (only) to Me.

All the messengers of Allah invite (call) human beings to be the servants of Allah. Can men hear this invitation, I wonder?

There are hindrances (obstacles) in all human beings that will prevent them from hearing the invitation of the inviter of Allah.

Man has to be saved from these obstacles preventing him from hearing the messenger of Allah who makes this invitation. Allahû Tealâ has created man with these obstacles.

3-2-1-4- THE OBSTACLES IN MAN

41/Fussilat – 5:

They say: "Our hearts are under veils, (concealed) from that to which you invite us. And in our ears is a deafness, and between us and you is a veil (hijab-i mastura). So act on your religion; we surely will act on our religion."

[There is a(n immaterial) weight (obstacle) in the ears – a screen (veil) between them and the post of irshad – coverings in the hearts]

7/Al-A'râf – 198:

And if you call them to HIDAYET (true guidance leading to Allah) (reaching Allah), they do not hear. And you see them looking at you, but they do not see (you).

(They do not hear – They do not see)

7/Al-A'râf – 179:

Verily many are the Jinns and men we have made (created) for Hell. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear. They are like cattle, no more misguided. They are heedless (of warning).

(They do not understand with their hearts – They do not see with their eyes – They do not hear with their ears)

17/Al-Isrâ' – 45:

When you do recite (explain) the Holy Qur'an to them, We put an invisible veil (hijab-i mesture) between you and those who do not believe in the Hereafter,

[There is a secret cover (veil)]

ISLÂM AND SUFISM – I

17/Al-Isrâ' – 46:

And We put coverings (AKINNAH) over their hearts lest they should understand (comprehend) the Qur'an (your words), and deafness (WAQRA) into their ears (to prevent them from hearing you). When you mention your Lord alone in the Qur'an, they turn their backs with dislike.

[There are coverings over the hearts – There is a(n immaterial) weight (deafness) in the ears]

17/Al-Isrâ' – 97:

The one whom Allah guides to Himself will certainly attain HIDAYET (The True Guidance Leading To Allah). And for the one whom Allah leaves in DALALET (Misguidance), no friend can be found besides Him (Allah). On the Day of Judgment, they will be prone on their faces as deaf, blind and dumb. Their abode will be Hell. We will increase the Fire for them.

(The deaf – the dumb – the blind ones)

45/Al-Jâthiyah – 23:

(My Beloved!) Don't you see the ones who take their own desires (EGO) as god? Allah leaves them astray (in Misguidance), and seals their hearing and hearts (and understandings), and puts a cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

(There is a seal on their hearts, there is a cover called “gıřâveh” on their sight)

18/Al-Kahf – 57:

And who is more unjust (cruel) than the one who is advised in the Verses of his Lord, but turns away from them and forgets the sins he has committed? Verily We have set veils (AKINNAH) over their hearts lest they should comprehend (the Holy Quran), and deafness (WAQRA) over their ears. Even if you call them to HIDAYET (the true guidance leading to Allah), even then will they never accept HIDAYET (the True Guidance Leading To Allah).

(There are veils over their hearts, a weight in their ears)

Now, Allahû Tealâ should want to remove these obstacles in man that man can hear the invitation of Allah, and can obey the Messenger. He decrees in the 22nd verse of Fâtir Sura: Allah causes the one whom He wills to hear.

35/Fâtir – 22:

ISLÂM AND SUFISM – I

Those living and those dead are not alike. No doubt, Allah makes any that He wills hear (His invitation); but you cannot make those hear who are (buried) in graves.

As we have indicated at the beginning of our topic, Allah wants to cause this in ones who believe in the Last Day, and wants all His servants who wish to reach Him to hear. And only those who hear respond to His invitation, because Allah removes all the obstacles present in a man.

6/Al-An'âm – 36:

Those who listen (in truth), be sure, will accept the invitation. And Allah will raise them (the hearing in dead ears, understanding in dead hearts, and sight in dead eyes) up. Then they will be turned unto Him (while alive and by means of Murshid (Religious Guide appointed by Allah)).

Those who respond to this invitation surrender their spirits to Allah first, make their physical bodies be the servants of Allah secondly and make their souls servants to Allah by depending on the messenger. And thus they enter “Silm” (Surrender to Allah, Peace and Serenity). They become Islâm (Muslim).

2/Al-Baqarah – 208:

O you who are AMENU (who wish to reach Allah in this world)! Enter into SILM (circle of submission). Do not follow (depend on) the footsteps of Satan. No doubt, he is an oathed enemy to you.

So, at the end of the three bodies' becoming servants to Allah, and after having submitted his free will to Him, man surrenders himself to Allah completely and becomes Islam. We have explained the subject in general. Now, we shall discuss the servanthood of the physical body that is realized secondly after the surrendering of the spirit.

3-2-1-5- THE SERVANTHOOD OF THE PHYSICAL BODY (THE SECOND SERVANTHOOD – THE GREATER SERVANTHOOD)

The servanthood of the physical body to Allah is realizable in the case that the physical body belonging to the Manifest World carries out all the commands of Allah and never commits what He forbids. The 25th stage, out of the 28 stages existing between Allah and man, is the stage at which he surrenders his physical body to Allah. This stage at which the physical body of man becomes a servant to

ISLÂM AND SUFISM – I

Allah is called the stage of Muhsins (Good-doers) which is the 4th stage of sainthood.

The initial state of the physical body of the human being is this: The physical body obeys the orders given by the intellect (reason). Our other two bodies try to influence the intellect. If the soul persuades the intellect, the physical body commits a sin due to its carrying out the desires of the soul, and the man loses degrees. But if the spirit convinces the intellect (reason), then the physical body does good deeds acting in the direction of the demands of the spirit. He gains degrees. Because Allahû Tealâ has created the soul with 19 vices (imperfections), these 19 vices always command man to wickedness (evil).

They always try to persuade the intellect in the direction of evil. As for the spirit, it has been created with 19 good qualities (virtues, haslets). These 19 virtues wish for the man to do good deeds by convincing the intellect. At this phase in the beginning, the soul and the spirit are completely opposite to each other. The soul refuses whatever the spirit demands. The physical body is under the command of the intellect. If the intellect is persuaded by the soul, the physical body acts in the direction of the basic appetites of the soul. It infringes on all the prohibitions of Allah. It does not carry out His Commands. The spirit leaves the physical body at this instant. It does not share its sins. But returning later to the physical body it torments the soul due to the sins that it has caused the physical body to commit. It wants the physical body to be a servant to Allah. One day, the virtues will replace the 19 vices, and the soul also will submit to Allah. It will not be in conflict with the spirit and with convincing the intellect by means of the virtues. In this way, the intellect (reason) will make the physical body function in the direction that Allah wills. The physical body will never commit any sins, and will always do good deeds. But the surrender of the soul is realized after the submission of the physical body. And when the physical body submits to Allah, the soul has not yet got rid of all its vices. It will try to persuade the intellect with the last remaining vices.

How will man surrender his physical body to Allah (make it a servant to Allah)? How will he become a servant?

Initially, the thought that the man can save his physical body from evil (wickedness) is not a matter he will be able to finish by himself. Because, while his soul continues to order it to do evil constantly, the Devil will persuade it in this matter, too. When the suggestions of the soul and the Devil are joined together, they will persuade the intellect (reason), and the physical body will be a tool to wickedness, willingly or unwillingly.

12/Yûsuf – 53:

"And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light Mercy, and cleansing and purifying the soul (ego) by His Mercy)."

ISLÂM AND SUFISM – I

Allahû Tealâ removes all the obstacles in His servant by manifesting Himself with His Rahîm (Most Compassionate) name upon him. He makes him reach the messenger He has commissioned in this world. He wills that messenger to make him a servant to Allah. He wills him to save the man from Satan.

16/An-Nahl – 36:

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

We see that:

The act of man making his physical body a servant to Allah is subject to his dependence on his messenger, to his hearing the messenger who invites him to become a servant to Allah and to his dependence on him.

Allahû Tealâ wills to make His servant (who wishes to reach Him) reach Himself. He removes all the obstacles preventing the man from seeing, hearing and comprehending. He ensures his hearing the invitation. He puts “ihbat” (a divine computer system enabling the man to comprehend the words of his murshid) into his soul’s heart in order that he believes that those words are the words descending from The Truth (Hakk, Allah). Allahû Tealâ enacts the subsequent conditions of heart in the soul’s heart of that person. He turns the (soul’s) heart to Himself. He slits (opens up) a light way from his breast to his heart.

He ensures the entrance of Allah’s mercy (rahmet) into the soul’s heart through this light way. And He brings reverence (hushu’) into being in the (soul’s) heart. A man who hears and comprehends wants Allah to make him reach his messenger. This request is a special request (demand). It is mentioned as “Istiane” in the Glorious Qur’ân.

1/Al-Fâtihah – 5:

O Allah! We worship only You, and seek only Your aid.

The 45th and 153rd verses of Al-Baqarah explain how this special help (istiane) is realized.

2/Al-Baqarah – 45:

Seek ((Allah)'s) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

ISLÂM AND SUFISM – I

2/Al-Baqarah – 153:

O you who have Faith! Seek help with patient perseverance and prayer, for Allah is with those who patiently persevere.

Thus He will make him reach his messenger... And He makes a man reach his messenger who will save him from Satan and make him a servant to Him.

25/Al-Furqân – 70:

Except those who repent (before a Murshid, the religious Guide), and become MUMIN (those among the believers of Allah who wish to reach Him) (since he has repented before a Murshid and faith has been written in his heart), and do improving righteous deeds (with the same reasons), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

25/Al-Furqân – 71:

And whoever repents and does improving deeds (the purification of soul (ego)) has truly turned to Allah with acceptable repentance.

This ceremony of repentance is performed in front of the messenger by kissing his hand and repeating his words one by one.

48/Al-Fath – 10:

Verily those who give pledge to you are also giving pledge to Allah. The Hand of Allah is over their hands (since Allah manifests all over your body, He manifests also on your hands). Whosoever takes it (his degree) down does so only because of his own soul (ego) (as he did not keep the covenants and promises he has taken). And whosoever fulfills what he has promised with Allah (his Covenant, Promise and Promise), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

Those who depend on the Messenger and enter the Way of Allah become believers (mü'mins) and the owners of Forgiveness. Because the Imam (Caliph) of each Era is under the Manifestation of Allah.

40/Ghâfir – 7:

The angels who uphold the Throne (of Allah) and the one (the spirit of the Imam of the Age) there glorify and praise their Lord (by dhikr; by remembering and repeating the name of Allah) and have faith in Him; and ask for Forgiveness (the transfer of sins into merits) for those who are AMENU (who wish to reach Allah in this life): "Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive (transfer their sins into merits) those who turn in Repentance (before a Murshid (religious guide)), and depend on

ISLÂM AND SUFISM – I

(follow) Your Path (the Path leading straight to Allah); and preserve them from the torture of the Blazing Fire!

3/Âl-‘Imrân – 31:

Say: "If you love Allah, follow me (depend on me) so that Allah will love you and forgive your sins (change them into merits): For Allah is Oft-Forgiving, Most Merciful."

Man who has received to the forgiveness of Allah by depending on the Messenger, begins to do improving deeds as a result of these achievements.

5/Al-Mâ'idah – 9:

Allah has promised to those who are AMENU (who wish to reach Allah in this life) and do improving acts (purification of soul (ego)): For them there is forgiveness and a great reward.

28/Al-Qasas – 67:

But the one who (in this life) repented (before a MURSHID (religious guide appointed by Allah)), (and thus) became MUMIN (that among the believers of Allah who wishes to reach Him), (and thus) did improving deeds (to purify his soul) deserves to be one of those who achieves salvation.

We repent in front of the messenger of Allah and seek forgiveness (from Allah). With the messenger's request of forgiveness also, all the sins are transformed into good deeds. We begin to do improving deeds, because the word belief (Faith, îman) has been written into the (soul's) heart. The improving deed is the state of the settling of the virtues of Allah around the word belief written in the (soul's) heart. The virtues of Allah are transported (conveyed) by mercy into the (soul's) heart because of "zikir". The fact that purification begins in the soul's heart means that the (soul's) heart begins to be illuminated thanks to the lights of Allah. The influence of the vices in the soul decreases as the (soul's) heart is illuminated.

Thus, the intellect that directs the physical body gives more priority with each passing day to the demands of the spirit because the lights have begun to annihilate the darkness. Hence, physical body of the human being gradually begins to obey the commands and the prohibitions of Allah. It begins to become a servant (to Allah). We make the first step of being a servant to Allah together with the writing of belief (îmân) in the (soul's) heart. This is the 14th stage of the 28 stages between Allah and the human being.

1. A man who lives the events designed by Allah and in which he has been found is at the first stage.

2. He thinks about the events at the second stage. He does not wish to reach Allah.

And he remains at the second stage. For whoever wishes to reach Allah:

ISLÂM AND SUFISM – I

3. He reaches the third stage. He wishes to reach Allah in this worldly life.

4. At the 4th stage, Allah manifests Himself with His Rahîm (All-Compassionate) name over His servant.

5. At the 5th stage, Allah removes the greatest obstacle, the invisible veil, (hicâb-ı mestûre) between His Messenger and His servant, He takes out the veil named “Gîshâvet” on his sight.

6. At the 6th stage, He takes “vakra” out of the ears (an immaterial weight-deafness- preventing man from hearing the words of the Messengers). He takes out the seal on his hearing.

7. At the 7th stage, He takes away coverings (ekinnet) in the (soul’s) heart of the person that are preventing him from understanding the words of the Messenger of Allah descended from Hakk (The Truth, The Reality, Allah). And Allah puts hidâyet (Guidance) in the heart of His servant in order to increase his belief.

8. At the 8th stage, the “Sunna of Allah” (the divine computerized preordained Order that administers the universe infallibly from Pre-eternity to Post-Eternity) reaches the soul’s heart.

9. At the 9th stage, Allah turns the light door of the (soul’s) heart to Himself.

10. At the 10th stage, He slits (opens up) a light way from the breast of the person to his heart.

11. At the 11th stage, He ensures the infiltration (leaking) of the mercy of Allah into the (soul’s) heart of the person who has begun to do zikir.

12. At the 12th stage, Allah ensures that reverence (hushu’) comes into being in the (soul’s) heart of His servant.

13. At the 13th stage, He shows His Messenger to His servant who asks Him for his messenger (murshid) through performing the Requirement Prayer (Salât-ı Hâcet).

14. At the 14th stage, man reaches his Messenger (murshid) whom Allah has designated for him and repents in front of him. He becomes a believer (mü’min).

Man has begun to carry out the covenant of his physical body, the covenant (ahd) he had given to Allah (before Time, in the Pre-eternity). Man had given covenants to Allahû Tealâ for his three bodies in the Pre-eternity.

The spirit had given a promise (mîsâk) to Him concerning its reaching Allah (before death).

The physical body had given a covenant (ahd) to Him regarding its being a servant to Allah.

The soul had given an oath (yemîn) to Him as to its being purified (in seven stages).

The physical body will be a servant to Allah together with its carrying out its covenant, the covenant (“ahd”) of the physical body.

ISLÂM AND SUFISM – I

3-2-1-6- THE COVENANT (“AHD”) OF THE PHYSICAL BODY

Man gave a covenant to His Sustainer in the Pre-eternity that he would make his physical body be a servant to Allah.

36/Yâ-Sîn – 60:

"O you Children of Adam! Did I not enjoin on you that you should not worship Satan? Verily, Satan is an apparent enemy to you.

36/Yâ-Sîn – 61:

"And (did I not enjoin on you) that you should worship Me? And this is SIRAT-I MUSTAKIM (the path leading straight to Allah).

Allahû Tealâ makes the covenant (ahd) that our physical body had given to Him an obligation for us.

2/Al-Baqarah – 21:

O you people! Adore (be slaves to) your Lord, who created you and those who came before you so that you may attain TAQWA (piety).

6/Al-An'âm – 152:

And do not come nigh to the orphan's property until it is improved, until he attains the age of full strength. Give measure and weight with (full) justice. We do not place a burden on anybody, but that which they can bear. Whenever you speak, speak justly, even if a near relative is concerned, and fulfill the promise of Allah. Thus He commanded you so that you may contemplate.

5/Al-Mâ'idah – 7:

And remember the Blessing of Allah unto you, and His promise with which He bound you, when you said: "We hear and we obey". Have TAQWA (piety) for Allah; Allah knows well of the secrets in the breast (in hearts).

Man begins to carry out his covenant (ahd) he has given to Allah for his physical body at the 14th stage by reaching the messenger whom Allah has designated for him.

Through the subsequent 7 stages, the spirit, the physical body and the soul interrelatedly increase their servanthoods to Allah parallel with that person's increasing his zikir. While the spirit continues to travel through the seven heavenly floors, the soul continues to be purified through the seven stages. While the spirit realizes his promise, the soul fulfills his oath (yemîn). And the physical body has carried out its covenant (ahd) it has given to Allah automatically.

ISLÂM AND SUFISM – I

It is in this state that Allahû Tealâ orders the physical body:

89/Al-Fajr – 29:

(O physical body!) Enter you, then (when you purify your soul (ego) and make your spirit reach Allah), among My servants!

89/Al-Fajr – 30:

And you enter My Heaven!

Man has succeeded in being a servant to Allah at the 21st stage. From which point of view? From the point of view of his spirit. The spirit has become a servant to Allah by reaching Him. And Allah confers on man the reward of his reaching the first servanthood. He makes him the owner of Paradise. Allah has henceforth become a Friend to His servant. He has become his Protector and Helper. Together with man's being a saint, Allah also becomes the Protector and the Helper (mevlâ) of man.

10/Yûnus – 62:

Verily, there is no fear on the friends (saints) of Allah, nor will they grieve.

10/Yûnus – 63:

They are AMENU (who wish to reach Allah in this life before they die) and have TAQWA (piety).

The physical body that has carried out its covenant (ahd), together with the spirit's reaching Allah, takes the first step into being a servant to Allah. Allahû Tealâ says for the human being who has attained the first servanthood that he has reached "Takva". This "Takva" is just the first "Takva".

3/Âl-'Imrân – 76:

No (not like that). Whoever keeps their Promise to Allah and gets to TAQWA (piety), verily Allah loves those who have TAQWA (piety).

The spirit completes his duty at the 21st stage by fulfilling his responsibilities that Allah has made obligatory and has ordered. But the duties to be carried out have not yet been finished by the physical body. Allah wills all men to surrender their physical bodies to Allah.

4/An-Nisâ' – 125:

Who is better than him with such physical body in religion? That person has submitted his physical body to Allah and become one of those MUHSINs (those who have submitted their physical bodies) and depended on (followed) the

ISLÂM AND SUFISM – I

HANIF (believing in the single Allah) religion of Abraham. And Allah has taken Abraham as a friend.

3/Âl-‘Imrân – 20:

So if they dispute with you, then say: "I and those who depended on me have submitted our physical bodies (Wajh) to Allah." And say to the People of the Book and to those who are illiterate: "Have you also submitted (your physical bodies)?" If they have, truly they are in HIDAYET (The True Guidance Leading To Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.

2/Al-Baqarah – 112:

No (not like that). Anyone who submits his WAJH (physical body) to Allah becomes one of those MUHSINs (those who submit their physical bodies to Allah). And he will get his reward from the sight of his Lord. On such will be no fear, nor will they grieve.

Together with the spirit's reaching Allah, the covenants given by the three bodies to Allah have been fulfilled. The spirit reaches Allah; the soul is purified. The physical body becomes a servant (to Allah). After the 21st stage, the time has come for the surrender of the three bodies to Allah.

Thereafter, the progression occurs through the stations of sainthood. The first station of sainthood is the stage of Extinction (Fenâ) where the first surrender is accomplished. The spirit submits himself to Allah. The 4th station of sainthood is the stage of Good-doers (muhsins) where the physical body surrenders itself to Allah. The 27th station of sainthood where the soul surrenders himself to Allah is the stage of Ihlâs (Utter Purity). We understand the 7 spirits (essences) of the Qur'an throughout all these levels of sainthood.

21. Man has made his spirit reach Allah at the 21st step; he has surrendered his spirit to Allah at the 22nd step; the subsequent duty of man is to surrender his physical body to Allah also.

The steps subsequent to the 21st step are the stations of sainthood.

As the stations of sainthood can be described as the levels of maturation, they can also be qualified as the stations of becoming exalted.

The man who has learned the words (literal meanings) of the Qur'an until the 21st step will henceforth enter the spirits (essences) of the Glorious Qur'an.

22. At the 22nd step (the stage of Extinction) we penetrate to the 1st essence of the Qur'an.

23. At the 23rd step (the stage of Everlastingness) we penetrate to the 2nd essence of the Qur'an.

24. At the 24th step (the stage of Asceticism) we penetrate to the 3rd essence of the Qur'an.

ISLÂM AND SUFISM – I

25. At the 25th step (the stage of good-doers) we penetrate to the 4th essence of the Qur'ân.

26. At the 26th step (the stage of the owners of the treasures of the divine mysteries, the stage of the owners of continuous zikir) we penetrate to the 5th essence of the Qur'ân.

27. At the 27th stage (the stage of Utter Purity) we penetrate to the 6th essence of the Qur'ân.

28. At the 28th step (the stage of the Improved ones) we penetrate to the 7th spirit of the Qur'ân.

Thus, at each of the 7 stations of sainthood, we penetrate to one essence of the Qur'ân.

Another important characteristic of the stations of sainthood is that man has obtained 'ilme'l yakîn (closeness through knowledge, certainty at the degree of knowledge) to Allah.

Together with the stations of sainthood, the transition from "ilme'l yakîn" to "ayne'l yakîn" (closeness through witnessing, certainty at the degree of witnessing) has begun. The 5th and 6th stations of sainthood are definitely the levels of wisdom where we begin to experience "ayne'l yakîn". At the 7th station of sainthood we attain "Hakku'l yakîn" (Absolute Certainty), which is closeness to The Truth, The Reality (Allah).

The surrender of the physical body will be realized at the 4th station of sainthood. The exaltation of the human being throughout these stations depends on his increasing his zikir. We continue to purify our soul's heart from darknesses through a 10% increase of zikir. The physical body increases its surrender to its Sustainer with each passing day.

Man should strive in the Way of Allah throughout these levels together with the increase of zikir.

Allahû Tealâ tests men by means of his property and his children. He examines them through various vices. He instructs them in spending for other people. He teaches them to prefer others over themselves. He teaches them patience and submission. Our Sustainer (Lord) makes this maturation reach His Servant by means of His messenger. The importance of obedience to the Messenger throughout the levels of becoming mature is at least great as the beginning.

3-2-1-7- ALLAHÛ TEALÂ TESTS HIS SERVANT(S)

3/Âl-'Imrân – 179:

Allah is not to leave the MUMIN in the condition that they are in now, until He distinguishes the dirty from the clean. Nor is Allah to inform you of the gayb (unknown). But, Allah chooses whomever He wills among His messengers (informs that messenger of the unknown). Therefore, have faith in Allah and

ISLÂM AND SUFISM – I

His Messengers. And if you have faith and TAQWA (piety), then for you will be AJRUN AZEEM (the greatest reward).

2/Al-Baqarah – 214:

Or do you think that you will enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered so much suffering and adversity that they were shaken and shaken. They came to a point that even the Messenger and those of faith who were with them cried: "When is (will come) the help of Allah?" Bear in mind; verily, the help of Allah is (always) soon!

2/Al-Baqarah – 155:

We test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil). Give glad tidings to those who patiently persevere,

However difficult it is to be a servant to our Lord, to that degree is the reward of being a servant to Him as great. Allahû Tealâ wills us to trust in Him, to rely on Him in each difficulty, in each hardship we have been encountering in this worldly life. It is possible to be together with Him only by doing much more zikir.

It is because of this that Our Lord makes clear that we will obtain the greatest Help by doing His zikir while He also tells us that we need all the worships.

29/Al-‘Ankabût – 45:

Recite what is sent of the Book by revelation to you, and perform regular Prayer, for Prayer restrains you from shameful and unjust deeds; however, remembering and repeating the name of Allah is the greatest (thing in life) without a doubt. And Allah knows the deeds that you do.

By increasing our zikir with each passing day, we come nearer to surrender.

33/Al-Ahzâb – 41:

O you who are AMENU (who wish to reach Allah in this life)! Remember and repeat the name of Allah (practice Dhikir); and do so often.

33/Al-Ahzâb – 42:

And remember Him, repeat His name and glorify Him morning and evening.

The believers who wish to surrender their physical bodies to Allah strive to do their zikir more than half the day. When they repeat the name of Allah, their hearts quiver.

22/Al-Hajj – 35:

ISLÂM AND SUFISM – I

When they practice DHIKR (remember and repeat the name of Allah), their hearts tremble (with an electrical sort of energy coming from Allah). They are those who show patient perseverance over their afflictions, perform regular prayer, and spend (in charity) out of what We have bestowed upon them.

8/Al-Anfâl – 2:

The true MUMIN (those among the believers of Allah who wish to reach Him) are those who, when Allah is remembered and His name repeated, feel a tremor in their hearts; and when they hear His Verses rehearsed, find their faith strengthened, and put (all) their trust in their Lord.

25/Al-Furqân – 73:

They are those who, when they are reminded of the Verses of their Lord, do not fall at them as deaf and blind.

3/Âl-‘Imrân – 134:

Those (who have Taqwa (piety)) spend freely (give for those in need) in the Way of Allah, whether in prosperity, or in adversity. They swallow their anger, and pardon (all) men; Allah loves those who are Muhsin (who have submitted their physical bodies to Allah).

Allahû Tealâ tells us the characteristics of His servants who surrender their physical bodies to Allah. The vices in the souls (‘ hearts) of those persons have not vanished completely. But Allah’s lights have dominated their souls’ hearts. For this reason, they make their physical bodies obey the commands and prohibitions of Allah. They get angry but swallow up their anger. They pardon other human beings.

25/Al-Furqân – 63:

And there are such servants of ((Allah)) Most Gracious that they walk on the earth in humility, and when the ignorant address them (with bad words), they say, "Peace be on you!"

3/Âl-‘Imrân – 132:

And obey Allah and the Messenger so that you may obtain mercy (of Allah) (you become one of those upon whom mercy is sent).

24/An-Nûr – 51:

The word of the MUMIN (those among the believers of Allah who wish to reach Him), when they are called to Allah and His Messenger to judge between them is, "We hear and we obey." And they are those who attain salvation (prosperity in Paradise).

ISLÂM AND SUFISM – I

The obedience here is an unconditional obedience, just like a dead body gives in the morgue. It is necessary not to be constrained within the narrow limits of logic and not to think of another alternative. It is necessary to obey his sayings, his words of truth. Thanks to this obedience, we experience the surrender of our physical body to Allah, that is to say, our definitely making it surrender.

The surrender of the physical body is completed at the stage of Good-doers (“Muhsins”). Man becomes of the “muhsins” at this level. He has delivered his physical body to Allah with favors (12 favors bestowed on him by Allahû Tealâ). 9% darkness has still remained in his soul’s heart. He has reached the second “Takva” of Allah. He has become the owner of “Ekber Takva” (Greater Takva).

He has fulfilled giving back two of four trusts that Allah has ordered to return to Him in the 58th verse of An-Nisâ’ Sura. He has attained the greater Takva of Allah.

3-2-2- THE SOUL

3-2-2-1- THE CREATION OF THE SOUL

After having created the physical body, Allah has given it the soul. And Our Lord decrees in the 9th verse of As-Sajdah Sura: “Thereafter He has designed it with a soul.”

32/As-Sajdah – 9:

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit, and He gave him (his soul’s (ego) heart) the faculties of SEMI (hearing) and BASAR (sight) and FUAD (comprehending). How little are the thanks you give!

The soul is one of the three bodies of the human being. We can see the indications related to these three bodies. Allahû Tealâ hints at the physical body He has formerly created when He says: “then”. He speaks of the soul when He says: “He designed him” (the soul has been created by being designed according to the 7th verse of Ash-Shams Sura). And Allah puts the properties of hearing and seeing into the soul’s heart (2/Al-Baqarah – 7 and 45/Al-Jâthiyah – 23).

He discloses the creation of our spirit that is our third body when He says: “We breathed into him from Our Spirit”. So, man was created with 3 bodies.

3-2-2-2- THE DIFFERENCES OF OUR THREE BODIES

1. Each has different properties. (See: The Properties of the Soul, The Properties of the Spirit, The Properties of the Physical Body.)

ISLÂM AND SUFISM – I

2. The creation of each of them is different. The physical body has been brought forth through being created, the soul by being designed and the spirit by being breathed in (see: The Creation).

3. The worlds in which each materialize are different (separate). The physical body materializes in the Manifest World, the soul in the Intermediate World, and the spirit in the World of Command (see: The Worlds).

4. The covenants that Allah has taken from these three bodies are different. The covenant of the physical body is “Ahd”. The covenant of the soul is “Yemîn”. The covenant of the spirit is “Mîsâk”. (See: The Covenants.)

5. Our three bodies fulfill their covenants in a different fashion. Our physical body fulfills its covenant by being a servant to Allah, not to Satan. The soul fulfills his covenant by being purified (in seven levels), the spirit fulfills his covenant by reaching Allah (before death). (See: The Covenants.)

3-2-2-3- THE SIMILARITIES OF OUR THREE BODIES

1. Allah has made obligatory commands for our three bodies in the Manifest World. All three bodies are obliged to perform those commands in this world.

2. It is essential for our three bodies to surrender themselves to Allah in this world.

3. The surrenders of our three bodies are interrelated. They cannot act independently.

The spirit cannot realize its surrender without the purification of the soul. The physical body cannot surrender itself to Allah unless the spirit surrenders himself to Allah. The soul cannot surrender himself to Allah unless the physical body accomplishes its part.

3-2-2-4- THE CREATION OF THE SOUL AS “TWO – SIDED”

And Allahû Tealâ decrees in the 7th verse of Ash-Shams Sura:

91/Ash-Shams – 7:

I swear, that soul (ego) was given the proportion and order (at 7 steps).

These 7 levels (stages) are:

1. Nefs-i Emmâre (the Evil–Commanding Soul)
2. Nefs-i Levvâme (the Self– Accusing Soul)
3. Nefs-i Mülhime (the Inspired Soul)
4. Nefs-i Mutmainne (the Satisfied Soul)

ISLÂM AND SUFISM – I

5. Nefs-i Râdiye (the Soul well-pleased with Allah)
6. Nefs-i Mardıyye (the Soul Obtaining the Consent of Allah)
7. Nefs-i Tezkiye (the Purified Soul)

The stages we have enumerated above are the stages of the soul. The soul has to experience these stages while he lives in this world and has to be purified by reaching the 7th stage. These stages point to the struggle of man with his soul. Why does man have to struggle with his soul? Because every human being has 19 vices (sicknesses, defects, imperfections) in his soul ('s heart).

74/Al-Muddaththir – 30:

Nineteen are on you.

1. Ignorance
2. Stinginess (Parsimony)
3. Backbiting (Gossip)
4. (Instigation) – Corruption (Disorder) – Malice
5. Conceit (Vanity) – Arrogance (Haughtiness)
6. Greed – Lust
7. Envy and Enmity (Hostility)
8. Rebellion
9. Addictions
10. Grudge (Rancor) – Hatred (Detestation, Abhorrence, Aversion)
11. Disbelief (Unbelief)
12. Hypocrisy
13. Ingratitude (Unthankfulness, Ungratefulness)
14. Anger (Rage) – Fury (Wrath)
15. Impatience
16. Unfaithfulness (Disloyalty)
17. Lie (Falsehoods, Untruth)
18. Injustice (Tyranny, Oppression, Wrongdoing)
19. Supposition (Guess, Conjecture)

On account of these 19 vices existing in the soul ('s heart), the angels say to their Lord:

2/Al-Baqarah – 30:

Remember when your Lord said to the angels: "I will create a caliph (vicegerent) on earth." They (the angels) said: "Will You place therein one who will make mischief and shed blood? But we remember and repeat Your Holy name with praise and glorify You?" He (Your Lord) said: "I know what you do not know."

Here the dark aspect of our soul has been indicated. The angels do not know that the soul has been created as two-sided. The angels do not have any soul. They

ISLÂM AND SUFISM – I

are created from Light (Nûr). Our Lord announces in the 4th and 5th verses of At-Tîn Sura that He has created the soul He has granted us as two-sided:

95/At-Tîn – 4:

Verily, We created man (his ego) in a design in which he can reach the best (ahsen).

95/At-Tîn – 5:

Then, We turned him into the deepest pit of Hell.

“Esfel-i Sâfîlîn” (the Lowest of the Low) that is spoken of in the second part of the verse is the Place where the soul will remain as it is punished with Hell in the Afterlife. The soul is a hostage therein. Our Lord declares that the sons of Adam who have been inhabiting the Earth will be punished with the lowest part of Hell by following Satan (Iblîs, the Devil) if they do not purify and refine their souls (‘hearts), complying with the oath they have given to their Lord concerning their soul’s purification.

This worldly life given to man is for saving his soul that is a hostage. If the hostage is saved, the spirit that is found in man as a Trust will be able to fulfill the promise (mîsâk) he has given to Allah and so reach Allah.

In the first part of the verse, it is announced that man has been created in a fashion capable of transforming his soul into the most beautiful form by purifying it first in seven levels, then training and refining it in accordance with the oath (yemîn) he has given to our Sustainer on the Day of “Elestü bi rabbiküm” (“Am I not your Sustainer (Lord)?”) while he is living this worldly life.

Thus, if we cannot do anything for the purification, training and refining of the soul by leaving him free while we are living this worldly life, the soul that is the refuge of Satan in the physical body will go to the lowest part of Hell by being seduced by the negative suggestions of Satan.

But if the soul can be purified, trained and refined, he acquires the distinctive traits of the spirit and almost becomes a second spirit in the realm of the body by turning into “Ahsen-i Takvîm” (the most beautiful form acquired in a certain period of time). We understand from this that the soul is a two-sided creature.

7/Al-A’râf – 172:

When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning their souls, (saying): "Am I not your Lord (who cherishes and sustains you)?" they said: "Yes! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful".

ISLÂM AND SUFISM – I

The oath of the soul is to be purified in the seven levels (layers) in the worldly life. The promise of the spirit is to reach the Essence (Zât) of Allah in the Nothingness (Adem) and to be extinguished therein and to surrender himself to his Sustainer by ascending through the 7 heavenly floors and surpassing the 7 worlds of the 7th heavenly floor and proceeding to the Lotus-tree of the farthest limit and from there moving to the Nothingness. As for the covenant (ahd) of the physical body: it is to be a servant to Allah. It is unthinkable that the spirit that is the representative of Allah in the realm of the body should not fulfill his promise. But our Sustainer has bound the spirit's fulfilling his promise to the condition of the soul being purified, that is to say, to his carrying out the oath (yemîn) he has given to Allah.

91/Ash-Shams – 9:

The one who purifies his soul (ego) attains salvation (enters Paradise).

And this is the condition in which our soul is more than half filled with light by being changed.

3-2-2-5- THE CHANGEABLE PROPERTY OF THE SOUL

Our Master the prophet (PBUH) said while returning from a battle: "The small-scale wars have ended henceforth. Now, the great struggle begins." He means the struggle made against the soul by him.

When Allahû Tealâ granted Adam (PBUH) his soul and thus made him superior to other creatures, two angels, named Hârût and Mârût of the angels having no soul, said:

"O Our Lord! Grant us a soul, too, so that we may prove how we shall dominate it."

Allahû Tealâ sent these two angels into the city of Babylon and accepted their request. There, both understood how difficult it is to dominate one's soul and became ashamed in the Presence of their Lord through being defeated by their souls by violating a wife and killing her husband who objected to them.

The basic function of Islam is the purification and refining of our soul. The goal is to purify our soul throughout the seven stages of purification at the beginning and to continue to train and refine him throughout the seven stations of sainthood. This ensures his acquiring the states of the spirit, that is to say, his taking pleasure in what the spirit finds pleasurable and his being unable to give up these pleasures of the spirit. At the start, the soul is rebellious. It is necessary to purify him. The purification of the soul is only possible by ignoring that which he demands. The servant who offers all bad things to the soul although they are forbidden, and abstains from any good things although he is ordered with them, is at the command of his soul, that is to say, at the stage of the evil-commanding soul.

ISLÂM AND SUFISM – I

The soul is similar to an untamed horse; the spirit of the person who can take it under control and command it arrives at his Sustainer and surrenders himself to Him, being extinguished in the Essence of Allah. But if the horse (that is, the soul) takes the bit between the teeth, it takes its owner and gives him to Satan.

The fact that the disciple (mürîd) can complete his journey is strictly related to the purification of his soul ('s heart) throughout the 7 stages, that is to say, his being taken under control. There are a great many instrumental commands for the purification of the soul. Together with a multitude of commands to be fulfilled such as prayer, fasting, giving alms, charity, pilgrimage to Mecca, zikir (remembrance), and turning worldly works into worship, there are also a great many prohibitions from which we should abstain such as alcoholic beverages, gambling, idolatry, fortune-telling, backbiting, etc.

The most important means in the purification of the soul is “zikir” (repeating the name of Allah, as Allah, Allah, Allah...). But the importance of fasting should not be underestimated right along with zikir. Fasting is a torture, a torment at the beginning for the soul. When we undertake to make the soul acquire the states of the spirit, it rebels at first. But when it is taken under control through purification and acquires the qualities of the spirit in the course of time, it begins to find pleasure in that which the spirit enjoys, and fasting also begins to be a pleasure for the soul.

3-2-2-6- THE SOUL DOES WRONG TO HIMSELF

Allahû Tealâ decrees in the Glorious Qur'an as follows:

10/Yûnus – 44:

Verily, Allah never deals unjustly with human beings. However, it is human beings themselves who deal unjustly with their souls (ego).

Generally, not to give the soul what it demands is considered here as wronging him. For this reason, it becomes quite difficult to explain this situation.

The spirit's being able to reach Allah is possible only when the soul has been purified. As for the purification of the soul: this is only possible through not giving him what he demands and making him do good deeds (improving deeds) ordered by our Lord. The fact that man can attain worldly and other worldly happiness absolutely depends on the condition that the soul can carry out these instrumental orders in a certain measure and within a certain period of time. But our soul that cannot perceive it due to its ignorance at the beginning does not do what Allah has ordered him to do, opposes these orders, rebels against Allah because of his inclination towards the worldly pleasures and of his vice of greed and commits what Allah has forbidden because of his taking pleasure in them. And this causes him to lose degrees in the sight of Allah, that is to say, to wrong himself. As the

ISLÂM AND SUFISM – I

wrong-doing (injustice, tyranny) is the source of grievance, he will always be regretful both in this worldly life and in the afterlife.

Some people consider it an oppression applied to the soul by not giving the soul what it demands. This is definitely erroneous. The solution to the problem is simple: We gain degrees in the case that the orders of the spirit, which is the representative of Allah in the realm of the body, are fulfilled, that is to say, in the case that we do improving deeds and abstain from committing evil deeds.

The fact that we can purify our soul throughout the stages of purification by means of “zikir” and we can make our spirit that is a trust, reach Allah who is his Owner, is our main goal. The soul’s not carrying out these orders causes him to lose degrees. Due to the lost degrees, the spirit cannot ascend to Allah who is his Owner, nor realize “Vuslat” that is the order of meeting with his Lord.

For this reason, our losing degrees means our doing wrong to our soul. Whoever commits evil loses degrees. Together with our committing each wickedness, we feel distressed. Together with our doing each good, we feel tranquil and relieved. Now, to give the soul what Allah has forbidden is to commit evil, to wrong our soul. Not to do what Allah has ordered makes us reach the same result.

The person has committed wickedness and lost degrees. The main reason for man’s going to Hell is that the degrees he has lost are more than those he has gained. Men suffer torments in Hell. As the reason for this is the person’s losing degrees, the person who has lost degrees has wronged himself.

On the other hand, the spirit absolutely applies a torment to the soul for the sins committed by him at the end of each wickedness he has committed. People call this torment “pangs of conscience” or “remorse.”

29/Al-‘Ankabût – 40:

And We seized all of them with their own sins. And so, to some We sent a storm hurling stones, and some were surrounded by a mighty blast, and some We submerged under the earth, and some We drowned. Allah was not unjust (cruel) to them; but they were unjust (cruel) to their NAFS (ego).

28/Al-Qasas – 16:

He said: "O my Lord! I have indeed treated my soul cruelly (unjustly); You then forgive me!" So He (Allah) forgave him. No doubt, He is the Oft-Forgiving, the Most Merciful.

16/An-Nahl – 118:

We prohibited unto the Jews the things that We have told you before. We did not treat them unjustly, but they were treating themselves unjustly.

These wrongs done by the soul are retaliated exactly by the spirit. The torment (remorse) applied by the spirit to the soul arises from the fact that the soul

ISLÂM AND SUFISM – I

does not execute the orders of the spirit and thus wrongs the spirit. If the soul complies literally with the orders and prohibitions coming from the spirit, there will be no wrong-doing. If there is no tyranny (wrong-doing, oppression), we cannot speak of the torment (pangs of conscience) that the spirit applies to the soul.

The conscience is a faculty of the intellect (reason). If the spirit can convince the intellect and cause the physical body to do good, the conscience feels relieved and easy. But if the soul is to persuade the intellect and cause the physical body to commit wickedness, in that case the spirit does not take part in that wickedness but leaves the physical body while the evil is committed. But the conscience will be a tool to the game of the soul even if it does not want to be so. Later, the spirit returns to the physical body and applies a torment to man. Of course, the conscience also experiences this torment together with the soul.

3-2-2-7- THE 19 VICES OF THE SOUL

As it is known, the soul contains 19 vices. Each one of these vices is a shelter for Satan. Satan conveys his influences, i.e. his suggestions, to us by reaching these shelters in order to send us astray (to make us fall into Misguidance). To which extent which these satanic inculcations may influence us, we fall into Misguidance or we are tempted that much.

The demand of the soul may be parallel to that of the spirit. At this point, we are at the stage of Ihlâs (Utter Purity). We are at the 6th station of Sainthood. The demand of the soul may be different from that of the Spirit. If we do an act complying with this demand that is different from that of the spirit we lose degrees. Our losing degrees is a wrong done to both our soul and our spirit.

Allahû Tealâ decrees:

4/An-Nisâ' – 78:

"Wherever you are, death will find you, even if you are in fortresses built up strong and high!" If some good befalls them (by means of you), they say, "This is from Allah"; but if evil, they say, "This is from you." (O Prophet) Say: "All things are from Allah." But what is wrong with these people that they fail to understand any word?

Any of the actions executed by the Prophet are not actions done by his soul because the Prophet is at the disposal of Allah.

4/An-Nisâ' – 79:

Whatever good befalls you is from Allah, but whatever evil befalls you is from your own soul (ego) (if you should have done something causing you to lose degrees). And We have sent you as a messenger to mankind, and Allah is sufficient as a witness.

ISLÂM AND SUFISM – I

If we are the owner of a demand coming from the 19 vices existing in our soul ('s heart), it is definite that we shall have wickedness at the end of this demand. For this reason, each evil that befalls us is due to any of these 19 sources of wickedness present in our soul ('s heart).

3-2-2-7-1- IGNORANCE (CEHÂLET)

The fact that man fails to progress in the Way of Allah is due to his ignorance.

33/Al-Ahzâb – 72:

He was indeed unjust and ignorant.

2/Al-Baqarah – 80:

Or are you saying to Allah what you do not know?

2/Al-Baqarah – 169:

He verily commands you the evil and shamefulness (immorality), and that you should say against (about) Allah that which you do not know.

3-2-2-7-2- STINGINESS (PARSIMONY, MISERLINESS)

Stinginess is the greatest obstacle in fulfilling the orders of our Exalted Lord such as giving alms (zekât), “birr” (spending 5% of his earnings to others which makes man worthy of Paradise), and charity (sadaka).

17/Al-Isrâ’ – 100:

Say: "If you had (possessed) the Treasures of the Mercy of my Lord, then you would hold them for yourselves for fear of spending them. Humans are very stingy.

57/Al-Hadîd – 24:

They are mean and also tell people to be mean. Verily Allah is Free of all Needs, Worthy of all Praise.

47/Muhammad – 38:

You are like that, you are called to spend in the Way of Allah. Despite this, some of you are stingy. Whoever is stingy is stingy only for his own soul (nafs).

ISLÂM AND SUFISM – I

3-2-2-7-3- GOSSIP, BACKBITING

Our Exalted Lord wills that His servants who gather together speak of Allah and that they should thus feel relieved with the “salavat” (benedictions) light of Allah as they do zikir. But men have been losing degrees by speaking not of Allah but of other men, by gossiping and backbiting them and even adding something from their own souls.

49/Al-Hujurât – 12:

O you faithful! Avoid assumption much because some assumption is a sin. Do not spy on each other. Do not backbite one another (speak ill behind each other). Would one of you like eating the flesh of his dead brother? So, you abhorred it.

68/Al-Qalam – 10, 11, 12, 13:

Do not obey any of those: swearing all the time, and inferior, slanderer, going about with calumnies, hindering goodness, aggressive, sinner as much as possible, violent (and cruel), disrespectful, and then with a bad reputation,

24/An-Nûr – 15, 16:

In that case, you conveyed it (the slander) with your tongues, and said with your mouths things about which you had no knowledge; and you thought it to be simple; however it is big (a big crime) in the sight of Allah. When you heard that, should you not have said: "It is not right of us to speak of this: (O My Lord!) You are the Exalted! This is a big slander!"

4/An-Nisâ’ – 112:

Whoever falls into a fault and does wrong, and then puts it on someone innocent; no doubt, he then has slandered, and burdened himself with an obvious sin.

3-2-2-7-4- INSTIGATION, MISCHIEF-MAKING

The fact that men should be on the Straight Path and form a unique group is the Command of Allah in accordance with the creed of Monotheism. By setting some people against others, to make them enemies to each other or to engage in activities in this direction is to lead them astray, to make mischief.

5/Al-Mâ’idah – 64:

Whenever they kindled a fire for war, Allah extinguished it. They work to do mischief on earth. And Allah does not love those who do mischief (trouble-makers).

ISLÂM AND SUFISM – I

2/Al-Baqarah – 60:

And do not you ever be of those who become furious and do mischief on the earth.

2/Al-Baqarah – 191:

And turn them out from where (from Mecca) they have turned you out. (Doing) mischief is more severe (worse) than killing (man).

2/Al-Baqarah – 217:

They ask you about fighting in the Prohibited (Sacred) Month and the fight given within it. Say: "It is (a) big (sin to fight) in that month. (However) the bigger (sin) in the sight of Allah is to prevent people from the way of Allah, and to deny Him, and to forbid the Sacred Mosque (AL-MASJID AL-HARAM) (to the MUMIN: those who have faith), and to drive out its own people (from Mecca)." Mischief is (a) bigger (sin and crime) than killing.

2/Al-Baqarah – 193:

And fight (kill) them until there is no more mischief (left around), and the religion is only for Allah. And if they give up, hostility is only to the unjust.

8/Al-Anfâl – 39:

And fight them until there is no more mischief, and there prevail all religions in Allah altogether and everywhere. If they cease, verily Allah is the One who sees all that they do.

8/Al-Anfâl – 73:

The blasphemous people are friends of each other. Unless you do this, (be friends to each other), there would be tumult and oppression on earth, and great mischief.

3-2-2-7-5- CONCEIT (VANITY) – HAUGHTINESS (ARROGANCE)

Most of humankind loses both the next world's reward and this world's happiness due to their vanity and haughtiness, because the gates of the heavens do not open to them.

40/Ghâfir – 56:

Verily, in the breasts of those who dispute about the verses of Allah without any authority bestowed on them, there is nothing but arrogance, which they will

ISLÂM AND SUFISM – I

never attain. Then, seek refuge in Allah. Allah indeed is the All-Hearer and the All-Seer.

11/Hûd – 10:

And if We give him a taste of blessings after hard times have touched him, he surely says, "All evil has departed from me." Verily, he is spoilt and proud of himself (boastful).

2/Al-Baqarah – 206:

When it is said to him, "Have TAQWA (piety) for Allah, His arrogance (ignorance and pride) holds him with sin (drags him to sin).

7/Al-A'râf – 40:

Truly, to those who reject Our Verses (signs) and treat them with arrogance, will there be no opening of the gates of heaven...

3-2-2-7-6- GREED (AVARICE), LUST (CONCUPISCENCE)

Greed and lust are two vices that make man lose too many degrees in the Way of Allah and cause him to feel quite regretful.

70/Al-Ma'ârij – 19:

Truly man was created very greedy.

64/At-Taghâbun – 16:

Whoever keeps himself away from the selfish passions (or his stingy attitude) of his own soul (nafs), they are the ones who achieve prosperity.

3-2-2-7-7- ENMITY (HOSTILITY)

The fact that men divide into groups and cannot unite should make us realize that discord is due to envy and enmity.

60/Al-Mumtahanah – 4:

And there has arisen, between us and you, enmity and hatred forever, until you believe in Allah alone";

4/An-Nisâ' – 54:

Or do they envy those on whom Allah bestowed His virtue (blessings)?

2/Al-Baqarah – 109:

ISLÂM AND SUFISM – I

Many of the People of the Book, because of the envy in their souls (ego) and even after the truth has been manifest onto them, wish that you fell into blasphemy after your faith.

3-2-2-7-8- REBELLION

Rebellion is a vice preventing us from obeying the commands of Allah.

19/Maryam – 44:

O my dear father! Do not be a slave to Satan. No doubt, Satan is the one who has rebelled against (Allah) the Most Gracious.

73/Al-Muzzammil – 15, 16:

We verily have sent a messenger to Pharaoh like we have sent one to you to be a witness on you. But Pharaoh rebelled against the messenger, so We seized him in a severe way (with Punishment).

19/Maryam – 14:

He was obedient to his parents, and he was not a rebellious cruel (oppressor).

49/Al-Hujurât – 7:

And He has made Blasphemy, Rebellion and Disobedience hateful to you. They are those who have attained IRSHAD (the True Guidance to Allah).

3-2-2-7-9- ADDICTIONS

To show an excessive interest in some things forbidden by Allah and to acquire habits which are very difficult to give up and arising from this excessive interest is an addiction.

5/Al-Mâ'idah – 90, 91:

O you who are AMENU (who wish to reach Allah in this life)! Intoxicants (all kinds of alcoholic drinks), and gambling, (dedication of) stones (to worship), and arrows to seek luck or decision are all of Satan's handiwork. So avoid them so that you may prosper (get happiness). Verily, Satan wills to put enmity and hatred between you with alcoholic drinks and gambling, and to hinder you from the DHIKR of Allah (remembering and repeating the name of Allah) and from performing prayer. Have you ceased yet?

ISLÂM AND SUFISM – I

3-2-2-7-10- GRUDGES (RANCOR) AND HATRED (DETESTATION, ABHORRENCE, AVERSION)

Of the soul's vices, grudges and hatred are extremely hard to overcome. Our Exalted Lord explains them in the verses below:

5/Al-Mâ'idah – 8:

And do not let the hatred you have for a community make you swerve from justice. Treat justly that which is closest to TAQWA (piety).

5/Al-Mâ'idah – 62:

And you see many of them competing with each other in sin, enmity and eating the forbidden things. How evil indeed is what they do!

5/Al-Mâ'idah – 64:

Verily, those (the divine commands) that are revealed to you from your Lord increase the rebellion and blasphemy of most of them. We have put among them enmity and hatred that will last until the Day of Judgment.

5/Al-Mâ'idah – 14:

So We spread among them enmity, grudges and hatred until the Day of Judgment.

3/Âl-'Imrân – 118:

There indeed comes out hatred and fury from their mouths. And what they conceal in their hearts (hatred and enmity) is far worse.

In the best way our Sustainer (Lord) explains in these verses that we can take our soul ('s heart) under control by purifying it initially and then refining it and so completely remove this source of evil.

9/At-Taubah – 15:

And removes the anger in their hearts. And Allah accepts the repentance of whom He pleases.

The acceptance of the repentance is only possible with the invitation to the Irrevocable Repentance (Tevbe-i Nasûh) because the repentance is a covenant (ahd) we have given to our Lord in order to not commit any sins once again. But as long as the sources of evil remain in our soul ('s heart), this is not possible. But when these 19 sources of evil are refined through Utter Purity (Ihlas), Allah invites us to the Irrevocable Repentance. In this way, as Our Sustainer has indicated in the above mentioned verse, He accepts our repentance.

ISLÂM AND SUFISM – I

59/Al-Hashr – 10:

And do not leave hatred in our hearts who have faith.

3-2-2-7-11- DISBELIEF (UNBELIEF)

Disbelief is the most dreadful of the vices existing in the structure of the soul.

18/Al-Kahf – 105:

They are those who concealed (denied) the Verses of their Lord and reaching Him (Allah) (making the spirit reach Allah in this life), and their improving acts were all in vain. No weight will be assigned to them.

14/Ibrâhîm – 34:

Verily, the human being is indeed quite unjust and ungrateful.

3/Âl-‘Imrân – 176:

Let not those who rush into blasphemy upset you. Verily, they can do no harm with anything to Allah. Allah wills to give them no portion (pleasure) in the Hereafter. For them is a great torment.

76/Al-Insân – 24:

Do not obey the sinners and blasphemous among them.

50/Qâf – 24:

You two (O Angels), throw into Hell every stubborn ungrateful.

2/Al-Baqarah – 257:

They are those blasphemous who are friends of the evil ones (Satan). They will lead them forth from the light into the depths of darkness from light. They will be companions of the fire, to dwell therein forever.

49/Al-Hujurât – 7:

And He has made Blasphemy, Rebellion and Disobedience hateful to you.

3-2-2-7-12- HYPOCRISY

Hypocrisy, called “twofaced” by people, is that what is in the heart of man and what he has been saying and doing are different. But Allah wills that what is in our heart and what we say and do be the same.

ISLÂM AND SUFISM – I

2/Al-Baqarah – 264:

O you who have faith...! Do not cancel (render in vain) your charity by reminders of your generosity or hurting people, like the one who disbelieves in Allah and in the Last Day,

4/An-Nisâ' – 142:

When they stand up for the prayer, they stand with laziness, and act to be seen of people, and do not do DHIKR (remembering and repeating the name of Allah -but a few of them.

8/Al-Anfâl – 47:

You do not be like those who come out from their lands (homes) with arrogance (with pride, boastfully) and to be seen of men, and to hinder people from the Way of Allah.

4/An-Nisâ' – 38:

They spend of their goods to be seen of people, and do not believe in Allah and the Hereafter (the day after the human's spirit reaches Allah in this life). Whoever becomes a friend of Satan, this will be an evil friendship.

3-2-2-7-13- INGRATITUDE (UNTHANKFULNESS) (UNGRATEFULNESS)

To be blind to the favors of Allah towards us or to make light of them is ungratefulness.

11/Hûd – 9:

And if We give man a taste of Mercy from Us, and then take it back from him, he verily becomes a desperate QAFIR (blasphemous).

22/Al-Hajj – 66:

Man is really ungrateful!

35/Fâtir – 36:

This is how We punish every ungrateful!

43/Az-Zukhruf – 15:

Mankind indeed is obviously ungrateful!

17/Al-Isrâ' – 67:

And man is very ungrateful.

ISLÂM AND SUFISM – I

3-2-2-7-14- ANGER (FURY, RAGE, WRATH)

Anger and Fury are the vices that cause man to take wrong steps at any moment.

3/Âl-‘Imrân – 118, 119, 120:

O you who have faith! Do not take as friends other than you (MUMIN: those who have faith in their hearts); (because) they will not fail to give harm to you, and they only desire for you to be in trouble. There indeed comes out hatred and fury from their mouths. And what they conceal in their hearts (hatred and enmity) is far worse. We indeed have made plain to you Our verses, if you think and understand. O you who are Amenu (who wish to reach Allah in this life)! You are such people that you love them although they do not love you, and you believe in the whole of the Book. When they meet you, they say, "We believe", but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knows well all the secrets of the heart." If good befalls you, they feel upset. If evil overtakes you, they rejoice at it. But if you become patient and have TAQWA (piety), none of their tricks and cunning can harm you...

3-2-2-7-15- IMPATIENCE

The time for everything will come. We should move towards the goal with enthusiasm and persistence. Impatience is one of the most important vices in our soul ('s heart).

21/Al-Anbiyâ' – 37:

Man was created of haste. I will soon show you My Verses. Do not hurry now.

19/Maryam – 84:

So make no haste against them; but We keep counting for them.

20/Tâ-Hâ – 114:

Before its revelation to you is completed, do not be in haste with (reciting) the Qur'an.

17/Al-Isrâ' – 11:

Man says a prayer for evil as he says it for goodness. Man is ever hasty.

ISLÂM AND SUFISM – I

3-2-2-7-16- UNFAITHFULNESS (DISLOYALTY)

Any promise or covenant should absolutely be fulfilled in Islam. Whoever does not carry out one's word or covenant does not fulfill one's promise. Unfaithfulness is a serious vice of our soul.

17/Al-Isrâ' – 34:

And fulfill your promise, for you are all responsible for your promises.

6/Al-An'âm – 152:

And fulfill the promise of Allah.

16/An-Nahl – 91:

Fulfill the Promise of Allah when you have promised. And do not break your covenants in which you have assigned Allah as your representative.

4/An-Nisâ' – 155:

(They have been cursed) for breaking their promise.

13/Ar-Ra'd – 20:

They fulfill the promise of Allah (the Covenant of the soul (ego), the Promise of the spirit, the Promise of the physical body). And they do not break their Promise (the Promise their spirits have taken in the Eternity in the Past that they would reach Allah in this life before death).

2/Al-Baqarah – 27:

They are the ones who break Allah's Promise (which they took on the Day of Qalu Bela) after it is ratified (after they had their spirits reached Allah).

36/Yâ-Sîn – 60, 61, 62:

"O you Children of Adam! Did I not enjoin on you that you should not worship Satan? Verily, Satan is an apparent enemy to you. And (did I not enjoin on you) that you should worship Me? And this is SIRAT-I MUSTAKIM (the path leading straight to Allah). Verily, most of you are in DALALET (Misguidance). Do you still not understand?"

20/Tâ-Hâ – 115:

Before this, We had indeed given the promise to Adam, but he forgot. We could not find a determination in him.

ISLÂM AND SUFISM – I

3-2-2-7-17- DENIAL, LIES (FALSEHOOD, UNTRUTH)

Here are the verses related to it:

43/Az-Zukhruf – 25:

So, We took revenge on them. Therefore, see, what was the end of those who belied?

61/As-Saff – 2, 3:

O you who have faith! Why do you say that which you will not do? Your saying that which you will not do has become bigger (a big crime) (as a matter of wrath) in the sight of Allah..

4/An-Nisâ' – 112:

Whoever falls into a fault and does wrong, and then puts it on someone innocent; no doubt, he then has slandered, and burdened himself with an obvious sin.

3-2-2-7-18- WRONG-DOING (INJUSTICE, TYRANNY)

Wrong-doing causes the wrong-doer (oppressor) to lose degrees, whereas it causes the wronged one (the oppressed one) to gain degrees.

4/An-Nisâ' – 30:

Whoever acts in enmity and unjustly, We will put them into the Fire. This is very easy for Allah.

33/Al-Ahzâb – 72:

He was indeed unjust and ignorant.

14/Ibrâhîm – 34:

Verily, the human being is indeed quite unjust and ungrateful.

3-2-2-7-19- SUPPOSITION (GUESS, CONJECTURE)

To think about others as if they have done something that they probably had not done is a conjecture (guess). And if this consideration of ours drags us into a

ISLÂM AND SUFISM – I

decision as if he has committed a crime, although we did not see that person, then this conjecture becomes a great sin.

53/An-Najm – 23:

They follow guesses and what their own souls (ego) desire.

49/Al-Hujurât – 12:

O you faithful! Avoid assumption much because some assumption is a sin.

53/An-Najm – 28:

But they have no knowledge of these words. They follow nothing but guesses. Verily guesses cannot be a substitute for Truth.

38/Sâd – 27:

We did not create heaven and earth and all between in vain! That (creating in vain) is the thought (guess) of KAFIR (those in blasphemy)! Woe to the KAFIR (those in blasphemy); they are in the Fire (of Hell)!

10/Yûnus – 66:

They depend on (follow) only assumption, and what they do is only guess (lie).

10/Yûnus – 36:

Most of them depend on (follow) nothing but assumption. Truly, assumption can be of no avail against Truth. Verily, Allah is well aware of all that they do.

7/Al-A'râf – 30:

Verily, they took the evil as friends instead of Allah. And they think (reckon) that they have reached HIDAYET (true guidance of Allah).

6/Al-An'âm – 148:

"Do you have any knowledge with you? If so, produce it before us. You depend on (follow) nothing but assumption. And you only lie."

6/Al-An'âm – 116:

And if you obey most of those on the earth, they will lead you astray from the Way of Allah. They depend on (follow) nothing but assumption; and they only lie.

3-2-2-8- THE DEMANDS (DESIRES) OF THE SOUL

The soul has multiple aspects because he does not have any definite goal. He may be interested in a great many things. But only one of these things is always

ISLÂM AND SUFISM – I

dominant and a priority. Our soul is engaged in the direction of satisfying it solely, until this desire is fully satisfied. Other things remain in a secondary plan. Allahû Tealâ has created each creature of His as addicted (deeply inclined) to a different matter.

One of the greatest reasons for man's being the most honored creature in the universe is that the soul has been conferred on him. The struggle in the saying of our Master the Prophet (PBUH), "Small-scale fights have already ended. Now, the greatest struggle is beginning", is the struggle against our soul and his (vain) desires. The basic target of this struggle is that we should give our soul to the command of the spirit by purifying him initially, then training and refining him that the 19 virtues of our spirit should replace the 19 vices of our soul ('s heart). That is to say, that the soul acquires the states of our spirit; he should be in a condition in which it can find pleasure in that which our spirit takes pleasure and not give them up.

Our soul is initially rebellious against the commands of Allah. It is necessary to purify him. The purification of the soul is carried out by not giving him what he desires. The servant who offers him every illicit (bad) thing that the soul desires although it is forbidden him, is at the command of his soul.

30/Ar-Rûm – 7:

They know (only) what is outside in appearance in the world: and they are those who are unaware in the Hereafter.

28/Al-Qasas – 78:

He said: "This has been given to me because of the knowledge I have." Does he not know that Allah had destroyed, before him, generations, which were superior to him in strength and bigger in the number of people? The guilty sinners are not questioned of their own sins.

2/Al-Baqarah – 200:

Some of the people say: "Our Lord! Give us in this world!" There is no portion for them in the Hereafter.

11/Hûd – 15, 16:

Whoever wishes (has wished) for the life of this world and its ornament, We will pay (give) (the price of) their deeds therein. And therein will be no diminution (in their wages). And they are those for whom there is nothing in the Hereafter but Fire.

As can be understood from this, all the desires (demands) of the soul that have not been purified, trained and refined are turned to the world. These demands of our soul have been fit into the demands of Satan, who is our manifest enemy and tries to sever and mislead us from the Way of Allah.

ISLÂM AND SUFISM – I

15/Al-Hijr – 39, 40:

Satan (Iblis) said: "O my Lord! Because You incited me, I definitely will embellish (rebellion) for them on the earth, and I will incite all of them, except Your servants who are MUKHLIS (utterly pure ones) among them."

Now, every soul wrapped up in the glitter of the world and taken by the tricks of Satan always demands wickedness due to the 19 vices existing in himself and the influence of Satan.

Satan intensifies these demands (vain desires).

3-2-2-9- THE INFLUENCE OF SATAN ON THE SOUL

Allahû Tealâ created man. When our Exalted Sustainer created Adam (PBUH), He declared that he is the most honored creature among His creation and he is created as His representative on the Earth. For this reason, He commanded all His creatures to prostrate themselves unto Adam (PBUH) who was created as the most honored of the creatures.

2/Al-Baqarah – 30:

Remember when your Lord said to the angels: "I will create a caliph (vicegerent) on earth."

2/Al-Baqarah – 34:

And when We said to the angels: "Prostrate yourselves before Adam," and they (immediately) prostrated. Only Satan avoided it. He was too arrogant and became of the QAFIR (the blasphemous).

7/Al-A'râf – 11:

Truly it is We who created you and gave you shape; then We made the angels bow down to Adam. And they all bowed down except Iblis (Satan); He refused to be one of those who bow down.

7/Al-A'râf – 12:

((Allah the Almighty)) said: "What prevented you from bowing down when I commanded you?" Satan said: "I am better than him: You created me from fire, and him from clay."

7/Al-A'râf – 13:

((Allah the Almighty)) said: "So get you down from there. It is not for you to be arrogant here. You get out of there immediately. No doubt, you are of the meanest (of creatures)."

ISLÂM AND SUFISM – I

7/Al-A'râf – 14:

He (Satan) said: "Give me respite till the day they are raised up (Judgment Day)."

7/Al-A'râf – 15:

((Allah the Almighty)) said: "You are indeed among those who have respite."

7/Al-A'râf – 16:

He (Satan) said: "From now on, I will lie in wait for them on Your Straight Path."

7/Al-A'râf – 17:

"Then will I assault them from before them and behind them, from their right and their left: Nor will you find, in most of them, gratitude (for your mercies)."

Therefore, Allahû Tealâ and Tekaddes Hz. announced that He would not take back what He had conferred on him (Satan) till that Day, and permission was given to try hard to make Adam and his descendants go astray, but that he could not cause His servants who possess utter purity (murshids, the improved ones) to be seduced, and that Hell was created, and Iblîs and those who were misled by him would be cast into Hell.

From that Day on, Satan and the devils of jinn and the men misled by him have been extending uninterrupted efforts in order to cause Adam and his progeny to fall into misguidance.

6/Al-An'âm – 112:

And so We made human and jinn evils enemies to all prophets. They inspire (whisper to) each other with nice (adorned) words by way of deception. And if your Lord had so willed, they could not have done it. So, leave them and their fabrications.

There is a promise, a permission, given to Satan by our Sustainer. What is mentioned above is a permission to Satan, lasting till the Day of Resurrection. Our Lord decrees: "We have given him a soul. This soul is such a creature that he (it) is addicted to worldly pleasures. He is the shelter of Satan in man. Satan severs him from the Way of Allah by influencing the soul.

Satan is a multi-sided creature. This multi-sidedness is in respect to influencing man. Otherwise, the goal of Satan is a single one. It is to separate man from the Way of Allah.

Satan has access to all means in order to attain this goal.

ISLÂM AND SUFISM – I

He approaches you by means of those you love. By influencing their souls, he tries to cause you to go astray. That is to say, he tries to separate you, make you swerve from the Way of Allah. He sees men from infinite distances.

7/Al-A'râf – 27:

Surely he and his tribe (company) watch you from a position where you cannot see them; We made the evil ones friends (only) to those without faith.

Satan is a clever creature. He uses this intelligence (cleverness) only in the direction of causing men to go astray. On the spiritual journey, he performs his function of causing men to fall into Misguidance at close range.

People without good deeds or with too few good deeds are prey to his causing them to go astray. As for the disbelievers, they are his friends. For this reason, Satan busies himself with the disciple (mürîd, the one who wished to reach Allah and depended on his murshid, saint guide) much more than other people.

When Satan senses someone escaping him, his domination expends all his ingenuity, and mobilizes all his means at the last moment to cause him to fall into Misguidance. Satan always delivers his blows under the disguise of truth. The traveller in the Way must know that this way is full of dangers. By clinging to the skirt of a real murshid, one may get rid of these perils. Because the murshid (saint guide) is a ministering means that takes the help and mercy of Allahû Tealâ and conveys them to the mürîd (the disciple).

The Devil always makes use of our soul when he tries to cause us to fall into Misguidance. Each one of the 19 vices existing in our soul ('s heart) is a shelter, a refuge for Satan.

Satan sends his whisperings and his demands to us in order to make us fall into Misguidance by reaching these shelters. To whichever extent these satanic demands influence us, we fall into error or we are seduced to that extent. But when we reach Ihlâs (Utter Purity), the 19 vices in our soul ('s heart) are delivered from being the shelters of Satan.

15/Al-Hijr – 39, 40:

Satan (Iblis) said: "O my Lord! Because You incited me, I definitely will embellish (rebellion) for them on the earth, and I will incite all of them, except Your servants who are MUKHLIS (utterly pure ones) among them."

At the point of Ihlâs (utter purity), the servant has gotten rid of all the shelters that might have satanic demands. As these shelters do not exist any more, Satan cannot lodge therein. And he cannot convey any demand to us. We call the point of Ihlâs (utter purity) this point at which no satanic demand comes up from our soul.

ISLÂM AND SUFISM – I

3-2-2-10- THE PROPERTIES OF THE SOUL’S HEART

Man has to get rid of the 19 vices mentioned previously in order to prevent Satan from influencing him. The place where these 19 vices take shelter is the soul’s heart.

The soul’s heart of the human being does not bear resemblance to the heart of the physical body. The human physical body may fall ill and grow old. As for the soul, he is a body made of energy. The decrease of cells, aging, or dying is out of the question. Both hearts are different from each other in respect to their structure, too. The heart of the soul has a cylindrical shape. It has two doors. Initially, both doors are turned downwards. The door that should be turned upwards is called the light door, or the door of Takva, or the door of Allah.

The door that is turned downward is called the door of “Fucûr” or the door of darkness, or the satanic door. There is a seal created with the characteristic of being able to move in the cylinder. This seal is initially in the place where the Dominical door (the door of Takva, the light door) is found, and it has completely closed the door of Takva. Let us imagine (visualize) the lid of a jar closed very tightly. As for the other door, it has remained open, in this way.

The properties of these doors are as follows:

The door of “Takva” is for the entrance of the lights into the soul’s heart.

The door of Fucûr is for the entrance of the darkneses of Satan into it.

And it has thus been seen that, when man is created, the light door on his soul’s heart is closed and turned downwards.

As for the door of fucûr through which Satan will be able to draw near to man, it is wide open.

When we look into this heart, it is completely dark. The 19 vices are found in the field of the attractive power of the word of Disbelief (Kûfûr) written therein. And with each passing day, the heart that is already dark becomes even more hardened.

Moreover, there are also the invisible veil (hicâb-ı mestûre = secret curtain) and coverings (ekinnet) in this heart. According to the 9th verse of As-Sajdah Sura, the centers of hearing, sight and comprehension (of the inner heart) are sealed off. (See also: 2/Al-Baqarah – 7; 45/Al-Jâthiyah –23).

2/Al-Baqarah – 7:

Allah had set a seal on their hearts (on the mercy door in their hearts) and on their hearing (of their hearts), and on their eyes (of their hearts) is a veil called GISHAWAT. There is a great penalty for them.

45/Al-Jâthiyah – 23:

(My Beloved!) Don’t you see the ones who take their own desires (EGO) as god? Allah leaves them astray (in Misguidance), and seals their hearing and

ISLÂM AND SUFISM – I

hearts (and understandings), and puts a cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

And Allah declares about the men who do not hear, see, and comprehend that they are in the grave, or they are like cattle, or even more astray (misguided).

7/Al-A'râf – 179:

And surely, we have created many of the jinn and mankind for Hell. They have hearts (inner hearts, the center of comprehension) wherewith they do not understand, and they have eyes wherewith they do not see, and they have ears wherewith they do not hear (the truth). They are like cattle, nay they are even more astray; they are the heedless ones.

8/Al-Anfâl – 22:

Verily many are the Jinns and men we have made (created) for Hell. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear.

35/Fâtir – 22:

Those living and those dead are not alike. No doubt, Allah makes any that He wills hear (His invitation), but you cannot make those hear who are (buried) in graves.

Now, at the moment man is created, he is a disbeliever and in Misguidance due to these properties of his soul. On account of these characteristics of his soul, the spirit cannot reach Allah, and the physical body cannot become a servant to Allah.

3-2-2-11- THE COMMAND TO BE PURIFIED

Our Exalted Lord brought together in His Presence all human beings in all the sequences of time and asked all of us in the Pre-eternity: “Elestü bi Rabbiküm = Am I not Your Lord?” All the human beings who had previously lived, who are living in the present, and who are not yet born were in the Presence of Allah then as being souls, physical bodies and spirits. All of us answered Him: “Kâlû belâ = They said: Yes, you are so”. That is to say, all of us said: “Yes, You are our Lord.”

7/Al-A'râf – 172:

ISLÂM AND SUFISM – I

When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning their souls, (saying): "Am I not your Lord (who cherishes and sustains you)?" they said: "Yes! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful".

Thereupon, Allahû Tealâ decreed: "As your Lord, I will that you swear to Me." And He asked us: "Did you hear my decree concerning the covenants?" All of us answered: "Yes, we heard." So, Obey me," He commanded. All of us made a covenant.

And Allahû Tealâ asked us: "Did you obey?"

And we all said: "We obeyed." Thereupon, our Exalted Lord took all of us under obligation with our covenants. He bound us with them. All of us became responsible for our covenants by undertaking to fulfill them.

3-2-2-12- THE COVENANT OF THE SOUL

One of the covenants we have made in the Presence of Allahû Tealâ in the Pre-eternity is the oath of our soul. This oath (yemîn) is the oath of being purified. A soul cannot attain Salvation (Felâh, Paradise) without being purified, cleaned, and trained. It has been decreed that our soul that has been purified will attain Salvation (Felâh).

91/Ash-Shams – 9:

The one who purifies his soul (ego) attains salvation (enters Paradise).

Thus, if the oath we have made to Allah is a covenant that is able to take us to Paradise, it is obligatory that this covenant be an oath to be purified.

It has been declared in our Glorious Qur'ân that all the souls are hostages in Hell and only those who have fulfilled their oaths, that is to say, those who have laid claim to their oaths, will be in Paradise.

74/Al-Muddaththir – 38:

All souls (ego) are (held) in pledge for what they have earned.

74/Al-Muddaththir – 39:

Except the souls (ego) that have carried out their Covenants.

74/Al-Muddaththir – 40:

(They will be) in Gardens (of Delight).

Our oath concerning our soul that Allah has made obligatory for us is:

ISLÂM AND SUFISM – I

5/Al-Mâ'idah – 105:

O you who are AMENU (who wish to reach Allah in this life)! You have the responsibility of your souls (ego). If you are in HIDAYET (true guidance leading to Allah), the one in DALALET (misguidance) cannot give you any harm. The return of you all is to Allah. Then, He will inform you about all that you have done.

Allah decrees: "the responsibility of your souls is upon you." Because of the fact that our soul is not purified, and has not gotten rid of the vices means that our physical body and our spirit also cannot fulfill the commands of Allah.

The surrender of our three bodies to Allah depends on the purification and refining of our soul. Our Exalted Lord announces to us how great the responsibility of our soul is.

91/Ash-Shams – 9:

The one who purifies his soul (ego) attains salvation (enters Paradise).

It is necessary for a human being to purify his soul in order to reach Salvation (Felâh). The purification is a beginning for the soul. This is the point where the 19 vices have been kept under control. Later on, the complete Extinction of the 19 vices is an order given to the soul. The 100% illumination of the soul is the refining. The soul will thus be the most beautiful (perfect).

The fact that a human being gets rid of these 19 vices and brings out his soul ('s heart) from darknesses into the light: How can this be realized?

3-2-2-13- CAN MAN PURIFY AND REFINE HIS OWN SOUL?

12/Yûsuf – 53:

"And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light of Mercy, and cleanses and purifies the soul (ego) by His Mercy)."

A person cannot get rid of his soul by himself. Allah reveals this truth through the tongue of a prophet. We observe the same truth in the verses below:

24/An-Nûr – 21:

O you AMENU (those who wish to reach Allah in this life)! Do not depend on (follow) the footsteps of Satan. And whosoever depends on (follows) the

ISLÂM AND SUFISM – I

footsteps of Satan, he verily has been commanded (by soul (ego) and Satan) by indecency and forbidden. If the virtue and mercy of Allah is not on you (does not enter your soul's heart), none of you can purify your souls (ego). However, Allah purifies whom He pleases (by sending down His lights into the heart). And Allah is the All-Hearer and the All-Knower.

No one can purify one's soul forever unless the Virtue (Fazl) and the Mercy (rahmet) of Allah are upon you.

In this verse, we see that there are the lights of Allah charged with purifying the soul. If those lights do not enter the soul's heart of a human being, it cannot be illuminated. Allah's lights absolutely have to enter the (soul's) heart so that it may get rid of the darkneses.

53/An-Najm – 32:

They avoid great sins and shameful deeds – except small faults. Verily your Lord is of vast forgiveness. He knew you well when He brought you out of the earth and gave you a shape in your mothers' wombs. Therefore do not justify yourselves (do not claim you have purified your souls (ego)). (Because) He knows best who has TAQWA (piety).

Our Exalted Lord is the One who has created the soul of the human being. And He knows best what He created. He also knows best how the soul will be in the clear. He warns humankind: Do not put your souls in the clear in vain because you cannot perform it by yourselves.

2/Al-Baqarah – 257:

Allah is the Friend (and Helper) of those who have faith. He leads them (the hearts of their souls (ego)) forth into light from the depths of darkness. They are those blasphemous who are friends of the evil ones (Satan). They will lead them forth into the depths of darkness from light. They will be companions of the fire, to dwell therein forever.

Our Sustainer decrees: “Allah is the Friend of those who are âmenû (who believe).”

The belief here is the belief in reaching Allah before dying.

“Whoever wishes to reach Allah, that day appointed by Allah will absolutely come,” says our Sustainer in the 5th verse of Al-‘Ankabût Sura.

If so, whose soul's heart does Allah bring out from darkness into light (literally, from the darkneses to the light? – The soul's heart of the one who wishes to reach Allah (before death).

There is only one thing that Allah asks of a human being in order to help him: that he should wish to make his spirit reach Allah before dying. Allah makes

ISLÂM AND SUFISM – I

any man who has such a wish reach his murshid (saint guide), the messenger whom He has entrusted with and authorized to purify and refine the souls.

When we consider the duties of the messengers, we become sure of this matter:

3/Âl-‘Imrân – 164: Verily We grant a great blessing (spirits of the messengers) on the MUMINs (those among the believers of Allah who wish to reach Him) when We send among them a messenger from among themselves. That messenger rehearses unto them the Signs of Allah, takes them to purification, and instructs them in Scripture and Divine Wisdom. Before that (before having depended on these Guide-Messengers), they had been in manifest Misguidance.

Another verse says:

62/Al-Jumu’ah – 2:

It is He (Allah) Who has sent (appointed) among the unlettered a messenger from among themselves, to rehearse to them His Verses (Signs), to purify them, and to instruct them in Scripture and Divine Wisdom. Before that (before having depended on this messenger) they had been in manifest DALALET (Misguidance).

Another verse states:

2/Al-Baqarah – 129:

"Our Lord! Send amongst them a Messenger of their own, who will rehearse Your Verses (Signs) to them and instruct them in Scripture and Divine Wisdom, and purify them (their souls). For You are the Exalted in Might, the Wise."

Our Lord (Sustainer, Rabb) has entrusted His Prophets with this Duty while they were living.

2/Al-Baqarah – 151:

And We have sent among you a Messenger (Prophet) of your own, rehearsing to you Our Verses (Signs), and purifying you (your souls), and instructing you in Scripture and Divine Wisdom, and the things that you do not know (beyond Wisdom).

It has been seen that Allah sends (commissions, brings to life) messengers in order that they should purify the souls of the human beings.

For whoever longs to reach Allah, He makes him reach his murshid. He gives permission to His messenger in order that he should bring them out from the depths of darkness into light.

ISLÂM AND SUFISM – I

5/Al-Mâ'idah – 16:

Allah guides the one who seeks His good pleasure to ways of submission (by means of His Messenger). He, by His permission, brings them out of darkness unto the light, and guides them to the Straight Path leading to Allah.

7/Al-A'râf – 35:

O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My Verses (signs) unto you, those who have TAQWA (piety) and purify their souls (ego), on them will be no fear nor will they grieve.

And when he depends on that Messenger, man begins the improving deeds, which means the improving (reforming) of the soul.

25/Al-Furqân – 70:

Except those who repent (before a Murshid, the religious Guide), and become MUMIN (those among the believers of Allah who wish to reach Him) (since he has repented before a Murshid and faith has been written into his heart), and do improving righteous deeds (with the same reasons), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

25/Al-Furqân – 71:

And whoever repents and does improving deeds (the purification of soul (ego)) has truly turned to Allah with acceptable repentance.

In the 70th and 71st verses of Al-Furqân Sura, we see that the person who has repented before his murshid can begin the improving deeds.

During the ceremony of repentance, Allahû Tealâ completes the last three conditions in the heart of that person:

- He opens the seal of his (soul's) heart
- He takes out the word disbelief (kûfür) inside it.
- He inscribes (writes) the word Faith (Belief, "Îmân") into the (soul's) heart.

As soon as the above conditions are completed in this ceremony, Allah's lights fill up the soul's heart and the person begins the ameliorating (improving) deeds. Thus the purification of the soul has started.

The (soul's) heart gradually begins to be illuminated.

At each stage of the soul, as the (soul's) heart has been illuminated through an increasing zikir, we first reach the purification. Later on, the more that "zikir" increases, the more that illumination is augmented and the complete enlightenment is realized. Thus, we reach the refining (100% illumination). The soul has turned into the most beautiful form. He has thus completed his duty in this world.

ISLÂM AND SUFISM – I

3-2-2-14- THE RESTRAINING OF THE SOUL: THE PURIFICATION OF THE SOUL (THE ILLUMINATION OF THE SOUL MORE THAN 50%)

At the stage of the purification of the soul, the vices in our soul ('s heart) remain in their proper place. But, we struggle against them with our (free) will, and at the stage of the purification, we generally overcome them. The vices convey their demands (desires) to us, but they are in general defeated at the end of our struggle against them, and their desires are not fulfilled.

3-2-2-15- THE STAGES OF PURIFICATION

3-2-2-15-1- THE STAGE OF NEFS-I EMMÂRE (THE EVIL-COMMANDING SOUL)

At the stage of "Nefs-i Emmâre", the person submits to all the vices of his soul and becomes a slave to his soul. He does not regard as sufficient that which Allah has bestowed on him. He constantly runs after that which he cannot obtain. What he has does not make him happy because he has been running after another thing that is not at his disposal at that moment. He leads an unsatisfactory, unhappy life. This is the initial state of one who is a believer (mü'min). He has been experiencing the stage of Nefs-i Emmâre (the Evil-Commanding Soul). The verse below exposes the state of this person:

25/Al-Furqân – 43:

Do you see the one who takes the desires of his soul (ego) as god? Could you be a disposer of his affairs?

It is for this reason that the Prophet Yusuf (Joseph) (PBUH) says that he cannot get rid of his soul, that this is not possible.

12/Yûsuf – 53:

"And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light of Mercy, and cleanses and purifies the soul (ego) by His Mercy)."

ISLÂM AND SUFISM – I

It has been seen that man cannot save himself from the soul that Allah has equipped with 19 vices. Man only becomes a slave to his soul and obeys his commands.

The evil-commanding soul means that man receives commands from his soul. Allahû Tealâ orders the person to perform the prayers, to fast, to give alms, to do zikir, to purify their souls, to make their spirits reach Allah (before dying), and to make their physical bodies the servants of Allah. The person does not perform any of these commands. There are also actions forbidden by Allah. He decrees: Do not gamble, do not drink alcoholic beverages, do not cut off what Allah has ordered to make reach Him, do not follow (in the footsteps of) Satan. The person thinks that there is an objection (drawback) to them. In that case, such a person cannot be the one who receives the Commands from Allah. This is a man who trivializes the Divine Commands, and is at the Command of his soul.

But this person has repented and has become a believer (mü'min). He has reached the messenger entrusted with purifying his soul. And he has begun to do zikir. His (soul's) heart is illuminated at the rate of 7%. Before [at the 11th stage, through the infiltration of mercy into the soul's heart and thus the formation of hushu' (reverence) therein] 2% light had come into being. In all, 9% illumination has arisen in the soul's heart of the person. At this stage, the favor of Allah for this person is 100 merits (reward, degree) to 1. And he does not let his degrees fall into the negative.

3-2-2-15-2- THE STAGE OF NEFS-I LEVVÂME (THE SELF-ACCUSING SOUL)

During this stage, man experiences the state of the self-accusing self: Man has begun to blame the vices of his soul, his lack of satisfaction. He has begun to recognize his soul and become aware of his being its slave.

Here is the verse announcing the self-accusing soul:

75/Al-Qiyâmah – 2:

And I do swear by the self-reproaching soul (ego).

The enlightening in the (soul's) heart has increased by 7% once more. 16% of the (soul's) heart has been illuminated. At this stage, Allahû Tealâ grants us 200 merits (degree, reward) to 1.

ISLÂM AND SUFISM – I

3-2-2-15-3- THE STAGE OF NEFS-I MÛLHÎME (THE INSPIRED SOUL)

The soul begins to be inspired both from Allah and unfortunately from Satan, too. There are henceforth two sorts of voices that send him their inspirations. The person tries to distinguish these suggestions from each other. This period is a new period for him. He has gone into a new struggle in order to make his choices in accordance with the inspirations coming from Allah. He does much more “zikir”. There is a further 7% light accumulation in his (soul’s) heart. The illumination in his heart is 23%. The favors bestowed on him by Allah are 300 merits (degree) to 1.

This is a period in which the disciple (mürîd) has begun to receive inspiration from Allah. The disciple who has reached this stage absolutely receives inspiration from Allah. But the capacity for understanding this inspiration is different for each disciple. The reason for this is that the conditions have been fulfilled differently in obeying the commands of Allah. On the other hand, Satan begins to insinuate his whisperings to the disciple who has begun to be inspired (who is on the way of journeying towards Allah) in order to cause him to fall into Misguidance; it is at this point that the murshid helps and supports his mürîd (disciple) and sets apart the suggestions taken from Satan. He orders him to obey the orders coming from Allah and to not obey the orders coming from Satan. This period is called the stage of Nefs-i Mülhîme. Allah decrees so in the 8th verse of Ash-Shams Sura:

91/Ash-Shams – 8:

And to that (soul (ego)) is inspired the TAQWA (piety) (of Allah) and the FUJJUR (what Satan says);

“Takva” is the inspiration of Allah. “Fucûr” is the inspiration (whispering, inculcation) of Satan. The inspiration of Allah has been given as “improving deeds” in accordance with “takva” or the prohibition of disbelief (evil deeds). As for “Fucûr”, it is the diametrical opposite of “Takva”. Whatever “Takva” necessitates, Fucûr does just the opposite. When the time for a prayer comes, Allahû Tealâ calls us to Prayer through his inspiration. As for Satan, he does everything possible in order to prevent us from performing it. Thus, what we see is that, in contrast to the lovely invitation of Allah, the Devil always wishes to sever us from the beauties of Allah. Disciples do what is required in order to not let the whisperings of Satan be fulfilled. If we obey the orders of Allah and carry out what they require, we successfully surpass this stage of Nefs-i Mülhîme.

ISLÂM AND SUFISM – I

3-2-2-15-4- THE STAGE OF NEFS-I MUTMAINNE

(THE SATISFIED SOUL)

The lights in the (soul's) heart amount to 30%, increasing an additional 7%.

Here is the period in which the soul is satisfied. In this period, the one entering the Way of Allah (sâlik) is satisfied with everything that his Sustainer sees fit for him. The vice called avarice (greed) has calmed down. While formerly he was greedy for anything, no matter what he possessed, he always desired to possess much more than he had. Henceforth the soul does not wish to have any more than he has. He has become resigned. He finds as sufficient that which he owns. The soul has left behind the times full of greed that he has tried to satisfy without drawing any distinction between that which is licit and illicit (permitted and forbidden). He is moderate and self-controlled, that is to say, satisfied. Allahû Tealâ speaks of the satisfied soul in the 28th verse of Ar-Ra'd Sura and decrees so:

13/Ar-Ra'd – 28:

They are AMENU (those who wish to reach Allah in this life) and whose hearts find satisfaction in the dhikr of Allah (remembering and repeating the name of Allah). Hearts find satisfaction in the dhikr of Allah, do they not?

That is to say, one overcomes his greed. The domination of greed has been terminated in many matters. It is the spirit that has prevailed over the situation. Here, what has completely come to an end is solely greed out of the 19 vices residing in the soul ('s heart). Greed has not been reigning any more in the realm of the body and the person has been satisfied.

64/At-Taghâbun – 16:

Whoever keeps himself away from the selfish passions (or his stingy attitude) of his own soul (nafs), they are the ones who achieve prosperity.

89/Al-Fajr – 27:

O you soul, in (complete) rest and satisfaction!

Allahû Tealâ addresses a soul that has been able to surpass the previous three stages, has reached the stage of Nefs-i Mutmainne, has completed it as "O satisfied soul!" and speaks of the subsequent two stages. Since you have been satisfied, He says, be well pleased with Allahû Tealâ. In any case, the person has perceived that salary, wages, job, spouse, children, friends, his workplace, and his other surroundings are the most optimal ones that Allah has decreed to be the most suitable for him, and the most convenient systems. Then the person will become

ISLÂM AND SUFISM – I

aware of the fact they are the most optimal, the most suitable. If the person becomes aware of them, no more reasons remain for his not being pleased with Allah.

3-2-2-15-5- THE STAGE OF NEFS-I RÂDIYE

The 28th verse of Al-Fajr Sura announces that the person has become pleased with Allah and has gained the Consent (Pleasure) of Allah.

89/Al-Fajr – 28:

“(O spirit!) Be well pleased with Allah, and seek His pleasure as well! Come back to Allah (your Lord) and reach Him.”

We will cite the same verse at the sixth stage of the soul in which we will obtain the Pleasure of Allah.

The Pleased Soul, the soul already satisfied, makes the person reach the station of Consent. In this period, the soul has been distinguishing goodness from wickedness, the bad deeds from the good deeds. He accepts what befalls him with resignation regardless of which of these may befall him, although he can discern what is good from what is evil, and what is harmful from what is beneficial. He correctly evaluates the role played by his Sustainer in that event's befalling him. In reality, each event happens in a certain fashion; either Allah has willed or preordained it to occur so or He has allowed it to happen so. There is not a third alternative. If Allah had willed, He would have changed the event, and ensured its befalling us in a different way. But, He has predestined it so or He has not intervened in the event and the event has occurred in that fashion. The emerging of an event by the Will of Allah is Fate, Destiny; its coming into being through the free will of the person is “Kaza” (“Execution”). In the end, whether this may be fate or an “execution” (the act executed by the free will of the person), there is at least the Permission of Allah in each event or He is informed thereof. Now, the servant at the station of Consent knows that each event is at least realized through the Permission of Allah, and even if this event is bad or harmful according to his appreciations, he consents to it by suppressing the objection of his soul. Here, the person is both of the opinion that the event is evil or harmful and also consents to it with resignation. There are neither rebellion nor objection. For this reason, the Station is called the station of Consent, the station of Nefs-i Râdiye (the Pleased Soul).

Allahû Tealâ accords 500 merits (degrees) to 1 to the person who has become pleased with Allah. The soul's heart attains 37% luminosity through the increase of the illumination rated at 7%, on account of zikir.

ISLÂM AND SUFISM – I

3-2-2-15-6- THE STATION OF NEFS-I MARDIYYE

The 6th stage of the soul is the station when we obtain the Consent of Allah.

89/Al-Fajr – 28:

“(O spirit!) Be well pleased with Allah, and seek His pleasure as well! Come back to Allah (your Lord) and reach Him.”

Since Allahû Tealâ has bestowed the most optimal of everything on us, then we become pleased with Allah for everything. That person will know that, at the moment he is pleased with Allah, He also is pleased with him. Although Allahû Tealâ says to his servant at the stations of purification: “O My Servant! We became pleased with you, are you also pleased with Us?” this is only to honor His servant. Allahû Tealâ Himself becomes pleased with His servant and knows that His servant also is pleased with Him. But He may still ask such a question to His servant. Now, it should be known that such a question is not asked to any person who is not pleased with Allah.

3-2-2-15-7- THE STAGE OF NEFS-I TEZKIYE (THE PURIFIED SOUL)

Thus, to be purified is a means for reaching Allah, for turning back to Him. No one can reach Allah, and turn back to Him without purifying his soul (s’ heart), and without being purified while he has been living his worldly life. For this reason, Allahû Tealâ uses purification in the sense of Salvation.

91/Ash-Shams – 9:

The one who purifies his soul (ego) attains salvation (enters Paradise).

So, if a man purifies his soul (’s heart) in seven levels (stages), a separate event occurs for his spirit: “Vuslat” (arriving at Allah). At the same instant, our physical body obtains the right to enter among the servants of Allah according to the 29th verse of Al-Fajr Sura:

89/Al-Fajr – 29:

“(O physical body!) Enter you, then (when you purify your soul (ego) and make your spirit reach Allah), among My servants!”

89/Al-Fajr – 30:

“And you enter My Heaven!”

ISLÂM AND SUFISM – I

35/Fâtir – 18:

No one bears the burden of another. If one calls (another) to bear his load, no one will bear it even though he is nearly related. You admonish those who feel HUSHU (reverence) for their Lord unseen and perform regular Prayer. And whoever purifies his SOUL (ego) does so for the benefit of his own soul, and (his spirit) sets out for Allah (reaches Allah).

As can be seen in the group of verses above, when the spirit arrives at Allah, the soul is purified, and the physical body becomes a servant to Allah, man possesses Paradise in the next world. At this last stage of the soul's purification, man, by increasing his zikir 7% more, has increased the proportion of illumination to be more than the darknesses of his soul ('s heart). With 51% illumination, the virtues of his spirit become superior to the vices of his soul ('s heart). He is the owner of the favors of Allahû Tealâ 700 to 1: He has become a person who recommends the Truth to others on account of his having reached Hakk (The Truth, Hakk, Allah).

The third stage of those who have been saved from loss (frustration) is:

103/Al-‘Asr – 3:

Except those AMENU (who wish to reach Allah in this life) (who have completed the first seven steps), and those who practice AMILUSSALIHAT (purification of the soul (ego)) (who have completed the second seven steps), and those who recommend Allah (who have had their spirits reach Allah) (who have completed the third seven steps), those who recommend Patience (those who have completed the fourth seven steps).

3-2-2-16- THE EXTINCTION OF THE VICES, THE NEFS-I TASFIYE (THE REFINING OF THE SOUL)

The struggle against the soul continues after purification. Man tries to annihilate the vices he has taken under control through the improving deeds. The stages of refining (tasfiye) are also called the Stations of Sainthood. 10% illumination is realized at each station of sainthood. The stage of “Fenâ” (Extinction): the (soul's) heart that is illuminated through being purified attains 61% illumination with an additional 10%.

The stage of “Bekâ” (Everlastingness): Zikir increases, and the illumination in the (soul's) heart reaches 71%.

ISLÂM AND SUFISM – I

The stage of “Zühd” (Asceticism): Zikir exceeds half of the day; the illumination in the (soul’s) heart reaches 81%.

The station of “Muhsins” (Good-doers): Zikir draws near to continuous zikir. The illumination in the (soul’s) heart reaches 91%.

The station of “Ûlû’l elbâb” (the owners of the treasuries of the secrets of Allah, of continuous zikir): Man attains continuous zikir. The (soul’s) heart is illuminated 100%.

The 19 vices in our soul (’s heart) are saved from being the shelters of Satan. That is to say, the soul is saved from the shelters (refuges) that could convey demands. As these shelters do not exist any longer, Satan cannot enter them. As no negative demand rises from our soul (’s heart), we name this point “the point of the lack of demands of our soul”. Here, the 19 vices have been extinguished and the 19 good qualities of our spirit, under the name of virtues (fazl), settle in our (soul’s) heart. The demand of our soul is the same as that of our spirit. There is one single voice instead of two different voices. This voice is that of the Truth (Hakk, Allah).

3-2-3- THE SPIRIT

3-2-3-1- THE CREATION OF THE SPIRIT

The spirit is created by being breathed in.

32/As-Sajdah – 9:

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit, and He gave him (his soul’s (ego) heart) the faculties of SEMI (hearing) and BASAR (sight) and FUAD (comprehending). How little are the thanks you give!

15/Al-Hijr – 29:

"When I have completely fashioned him and breathed into him of My spirit, fall down prostrating yourselves to him."

Allahû Tealâ creates man from a shaped clay and designs the soul therein. When He breathes into man from His Spirit, he becomes the most superior creature. And He orders all the angels to prostrate themselves before Adam (PBUH).

What makes man the most superior creature is not his physical body nor his soul, but it is his spirit because the spirit has been created as the most beautiful (perfect, “ahsen”). He is the owner of 19 virtues (haslet) when he is created. He is programmed to carry out all the commands of Allah and to not do what He has

ISLÂM AND SUFISM – I

forbidden. The spirit never takes part in any sin committed by the physical body and the soul. He leaves them. His duty does not end here. When he is again with them, he applies a torment to them due to the sin committed by them. He always suggests the beauties of Allah to man. He strives to convince the intellect of the human being in the direction of the commands and prohibitions of Allah. The spirit is from the Command (emr) of Allah. Just like all other created beings, it is programmed to turn back to Allah after having fulfilled his duty. Only the spirit, out of the three bodies of the human being, can reach the Essence (Zât) of Allah. Allah, who has created all that exists on the earth, has also designed (fashioned) the heaven in seven layers (floors) in order that the spirit reaches Him by surpassing heaven designed in seven layers (floors) and traversing the seven worlds of the seventh heavenly floor, the spirit can reach Nothingness (Adem) and be extinguished in the Essence (Zât) of Allah.

Our Sustainer relates the creation of the heavens in the 29th verse of Al-Baqarah Sura for this reason:

2/Al-Baqarah – 29:

It is He (Allah) who had created everything on earth for you. Then His design comprehended (with His Power and Will) the heavens and He gave order and perfection to the seven firmaments. He is the All-Knower.

3-2-3-2- THE SPIRIT IS THE MOST BEAUTIFUL (THE MOST PERFECT, “AHSEN”) AND ONE-SIDED

Allahû Tealâ has given the order: “İrci’î ilâ Rabbiki = Turn back to Your Lord,” for all of His servants. It is our spirit that will turn back to the Essence of Allah and be extinguished in Him. Only the spirit has been authorized to reach the Essence of Allah full of Majesty. Neither the soul nor the physical body can reach the Essence of Allah. For this reason, the soul has to be purified and cleaned so that the authority to reach the essence of Allah can be given to the spirit.

The spirit has been made to be oriented only in one direction, towards the Essence of Allah. Our Lord constantly presents the spirit as His representative in the Glorious Qur’ân, and the existence of the spirit at the various stages arises from its duty on the way of irshad. It is not possible to encounter in our Glorious Qur’an any hint or sign related to the fact that it is necessary for our spirit also to be purified and refined just like our soul. Our Lord describes the spirit as follows:

17/Al-Isrâ’ – 85:

“The Spirit is from a Command of your Lord.”

ISLÂM AND SUFISM – I

Our Lord reveals in the 72nd verse of Al-Ahzâb Sura that this being that is from the Command of our Lord is only one of the four trusts in us:

33/Al-Ahzâb – 72:

We did indeed offer the Trust to the Heavens and the Earth and the Mountains, but they refused to undertake it; they were afraid of it. Man undertook it- He was indeed unjust and ignorant.

Allahû Tealâ wills us to give back this trust that no one bore to Him.

4/An-Nisâ' – 58:

Allah commands you to render back the Trusts to their Owner. And He commands you to judge with justice when you judge between men. Verily how excellent is the teaching He gives you by this! And Allah is the All-Hearer and the All-Seer.

Therefore, we have to render back the spirit that is the Trust of Allah to our Lord. The spirit, in turn, has no direction nor demand save the Essence of Allah. In spite of this, the fact that he can fulfill the Command of Allah depends only on the application (execution) of the orders of Allah in the realm of the body. Only in this way can he attain his goal (target) parallel to the purification of the soul. He reaches the Essence of Allah.

It is necessary for the spirit to get rid of this prison called the “body” and to reach his Lord first in order that he may turn back to his Lord. It is not possible for the spirit of a person who has not reached his murshid to get rid of the prison called the “body” and to be able to reach Allah. As for the spirit of the person who has reached his murshid: he reaches the Straight Path and from there goes to all the Presence prayers and performs them there.

90/Al-Balad – 10:

And shown him the two highways (the True and the False Ways)?

90/Al-Balad – 11:

But he had made no haste on the path that is steep (He was in no gratitude for all the blessings he was granted).

90/Al-Balad – 12:

And do you know what that steep path is?

90/Al-Balad – 13:

(It is) freeing the bondman (spirit).

ISLÂM AND SUFISM – I

The first part of the verses are related to the salvation of our spirit that will turn back to our Lord from the prison called the “body”, then to the completion of his journey throughout the seven heavenly floors. The second part of the verses is related to “birr,” the sum of spending of the sustenance provided by Allah and zekât (a 5% tith), which are some of the means of the purification of our soul (’s heart) because the journey of the spirit is tied to the condition that the soul may be purified.

It is not possible for the spirit in a body whose soul has not been purified throughout his 7 stages to turn back to his Lord and to reach Him.

3-2-3-3- THE 19 VIRTUES OF THE SPIRIT

1. Love
2. Faith (Belief)
3. Truthfulness
4. Justice
5. Good Manners (Respectfulness)
6. Perfections
7. Generosity (Munificence)
8. Tranquility (Calmness, Quietness)
9. Obedience
10. Patience
11. Humility (Modesty)
12. Contentment
13. Gratitude (Thankfulness)
14. Discretion
15. Truth
16. Virtue (Merit, Worthiness)
17. Loyalty (Faithfulness)
18. Sincerity
19. Unification (Monotheism)

3-2-3-3-1- LOVE

Love is the virtue that Allah has granted to man the most. Just as an endless flow of love comes from Him towards us, our exalted Lord wills that the same endless flow of love should be from us towards others.

3/Âl-‘Imrân – 119:

O you who are Amenu (who wish to reach Allah in this life)! You are such people that you love them although they do not love you, and you believe in the whole of the Book.

ISLÂM AND SUFISM – I

It has been seen that to love even those who do not love us is the fundamental goal of Allah. And 14 centuries ago, such a community was formed! It was a community that had reached goodness and lived in happiness. It is for this reason that that Era was named the Age of Bliss. In this verse, the fact that the basis for happiness is to believe in the entirety of the Book, that is to say, to act not only by the 5 conditions of Islam but through completing the surrenders of our spirit, physical body, our souls and our free will to Allah.

48/Al-Fath – 29:

Muhammad (PBUH) is the messenger of Allah. Those who are with him are strong against the ones who are in blasphemy, (but) compassionate amongst each other.

60/Al-Mumtahanah – 8:

Allah does not keep you away from dealing kindly and justly with those who do not fight you for religion nor drive you out of your homes; because Allah loves those who make justice.

59/Al-Hashr – 9:

And as for those who before them had homes (in Medina) and had put the Faith in their hearts, they love those who emigrate...

3-2-3-3-2- FAITH (BELIEF)

One of the 3 conditions of being in Islam is to believe in One Allah. It is not possible to set out without faith.

32/As-Sajdah – 15:

Only those have faith in Our verses who, when they are reminded of them, immediately prostrate themselves in adoration, and glorify the praises of their Lord, and who are not boastful.

32/As-Sajdah – 18:

So, is the one who has faith like the one who is FASIQ (who is rejectful and disobedient to faith)? They are not equal.

ISLÂM AND SUFISM – I

3-2-3-3-3- TRUTHFULNESS

Truthfulness is the strongest virtue that will prevent man from committing any error. Lying (falsehoods) is a wrong behavior to which man resorts in order to disguise and conceal the mistake he has made.

9/At-Taubah – 43:

Allah forgave you; why did you give them permission until the loyal were seen clearly by you, and you knew (learned) about the liars?

12/Yûsuf – 26:

Joseph said: "She tried to seduce me." And someone of her family bore witness (saying); "If his shirt is torn from the front, then she has told the truth, and he is of the liars!"

33/Al-Ahzâb – 70:

O you who have faith! Fear Allah, and speak the truth.

36/Yâ-Sîn – 52:

"This is the Day that Allah had promised, and that the messengers spoke the truth!"

27/An-Naml – 27:

(Solomon) said: "We will wait and see whether you have told the truth or become of the liars!"

3-2-3-3-4- JUSTICE

Men make mistakes due to their souls. This mistake may harm others. In this case, the harm should be made up for. This application, that is, giving his due to the holder of the right is called justice.

3/Âl-'Imrân – 18:

... And those endued with knowledge, standing firm on justice.

5/Al-Mâ'idah – 8:

O you AMENU (those who wish to reach Allah in this life)! Stand out firmly for Allah. Be just witnesses. And do not let the hatred you have for a community make you swerve from justice.

5/Al-Mâ'idah – 42:

ISLÂM AND SUFISM – I

They listen to untruth, and devour anything forbidden a lot. If they come to you, you either judge between them or turn away from them. If you turn away from them, they cannot give you any harm. If you judge, judge with justice. For Allah loves those who are just.

7/Al-A'râf – 29:

Say: "My Lord commanded you to treat with justice.

10/Yûnus – 47:

Every nation (people) has been sent a messenger. When their messenger came to them, they were judged between them with justice. They are not treated unjustly.

7/Al-A'râf – 159:

Of the tribe (nation) of Moses there is a section that guides to Allah and does justice in the light of Truth (Haqq).

7/Al-A'râf – 181:

And of those We have created, there is a nation that takes to the Truth (Allah), and establishes justice therewith.

3-2-3-3-5- GOOD MANNERS (RESPECTFULNESS)

Good breeding is to display the best manner of behavior in himself, in his relationships with other men, his murshid and in particular with Allah. A man's behaving below his post is modesty, his behaving in accordance with his post is dignity (sedateness), and his behaving beyond his post is haughtiness (arrogance).

4/An-Nisâ' – 148, 149:

Allah does not love the bad word to be uttered in public, except for the one who has been treated unjustly. Allah is the All-Hearer and the All-Knower. When you reveal goodness or conceal it or forgive an evil, then, verily Allah is Oft-Forgiving and has power over all things.

25/Al-Furqân – 63, 64:

And there are such servants of ((Allah)) Most Gracious that they walk on the earth in humility, and when the ignorant address them (with bad words), they say, "Peace be on you!" They spend the night in the worship of their Lord, prostrate and standing;

ISLÂM AND SUFISM – I

3-2-3-3-6- PERFECTIONS

Perfection is the person's reaching perfection, his being a perfect man (insan-ı kâmil). The lowest rank of the perfect man is the stage of Ihlâs (utter Purity). As for the stage of Salâh (Improvement), it is the rank of the murshids (saint guides) who will teach perfection to others. No one can reach Ihlâs (utter purity) without being rightly guided (without having reached Irshad).

49/Al-Hujurât – 7:

And know that among you is Allah's Messenger. If he followed your way in most of the orders, you would certainly be cursed. But Allah has endeared Faith to you, and has made it beautiful (with Faith) in your hearts (by gathering FAZLs (virtues) around the word of Faith and filling the heart with light). And He has made Blasphemy, Rebellion and Disobedience hateful to you. They are those who have attained IRSHAD (the True Guidance to Allah).

3-2-3-3-7- GENEROSITY (MUNIFICENCE)

The state of giving what man possesses to others willingly and taking pleasure in it is generosity. It is a virtue exalting man. Because Our Lord deems the two most superior levels of sainthood worthy of those who spend and give abundantly.

3/Âl-'Imrân – 134:

Those (who have Taqwa (piety)) spend freely (give for those in need) in the way of Allah, whether in prosperity, or in adversity.

49/Al-Hujurât – 15:

But strive with their wealth and their lives for the Cause of Allah.

61/As-Saff – 11:

If you have faith in Allah and His Messenger, then you strive in the Cause of Allah with your property and your life. That is better for you, but if you know!

3-2-3-3-8- TRANQUILITY (CALMNESS, QUIETNESS)

Quietness (calmness) is the state of the termination of the fight or combat between his soul and his spirit in the inner world of a person, which is the last and

ISLÂM AND SUFISM – I

third factor (meaning) of Islâm. War has ended, and peace and quietness have come instead.

48/Al-Fath – 4:

It is He Who sent down tranquility into the hearts of the MUMINs (those among the believers of Allah who wish to reach Him), that they may add faith to their faith.

48/Al-Fath – 26:

It was then when those blasphemous put in their hearts pride and haughtiness of ignorance. And then Allah sent down His Tranquility to his Messenger and to the MUMINs (those among the believers of Allah who wish to reach Him), and made them stick close to the word of TAQWA (piety). They were well entitled to it and worthy of it.

3-2-3-3-9- OBEDIENCE

The fact that society may live in peace and order in the world is only possible through obeying the orders. If the orders of those who have the authority to give orders are not executed, chaos and disorder arise. What is essential in our relationship with Allah is also to fulfill all the Commands of Allah. That is to say, it is essential to obey Allah.

4/An-Nisâ' – 64:

We send messengers to be obeyed by the permission of Allah.

4/An-Nisâ' – 80:

Whoever obeys the Messenger verily obeys Allah. But whoever turns away (should know that), We have not sent you as a guardian over them.

8/Al-Anfâl – 46:

And obey Allah and His Messenger; and fall into no disputes, lest you become weak and your power depart; and be patient and persevering. Verily, Allah is with those who patiently persevere:

48/Al-Fath – 10:

Verily those who give pledge to you are also giving pledge to Allah.

49/Al-Hujurât – 7:

And He has made Blasphemy, Rebellion and Disobedience hateful to you.

ISLÂM AND SUFISM – I

3-2-3-3-10- PATIENCE

Patience is to wait by enduring. It is to wait in the face of a wrong-doing (injustice), to not attempt to take revenge immediately, to endure sufferings. Allah will absolutely open a way to salvation to the one who shows patience,

42/Ash-Shûra – 43:

Whoever shows patience and forgives, this truly is an affair of firm intention.

25/Al-Furqân – 20:

We have made some of you as a trial (mischief) for others. Will you have patience?

2/Al-Baqarah – 155:

We test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil). Give glad tidings to those who patiently persevere,

5/Al-Mâ'idah – 54:

They are more humble toward the MUMINS (those who have faith in their hearts), and more powerful (strict and determined) against the QAFIR (the blasphemous).

3-2-3-3-11- HUMILITY (MODESTY)

Humility is a person's behaving below the post he occupies. The statement: "A dervish should be unpretentious (humble)," uttered by Yunus Emre (a great saint who lived in the 12th century) was said so as to encompass humility, too.

17/Al-Isrâ' – 37:

And do not walk on the earth with conceit (arrogance). You, verily, cannot instigate (move) the earth. And you can never reach the mountains in height (you can never be as high as the mountains).

25/Al-Furqân – 63:

And there are such servants of ((Allah)) Most Gracious that they walk on the earth in humility, and when the ignorant address them (with bad words), they say, "Peace be on you!"

3-2-3-3-12- CONTENTMENT

It is certain that everything that Allah confers on a servant is optimal, at the most suitable level. Now, the fact that a person contents himself with what Allah has

ISLÂM AND SUFISM – I

given him is contentment, and being well-pleased with Allah is only possible with this.

59/Al-Hashr – 9:

And as for those who before them had homes (in Medina) and had put Faith in their hearts, they love those who emigrate, and have no need (desire) for the things they have been given. Even if they have a deficiency (need), they give them (their brothers) preference over their souls.

17/Al-Isrâ' – 35:

And when you measure, give full measure. Weigh correctly (with a balance) and justly (with true measurement). This is better (advantageous) and also good for commentary.

3-2-3-3-13- GRATITUDE (THANKFULNESS)

To give thanks for the bounties that Allah bestows on us, for the physical bounties, is the most important. But thankfulness is not to offer merely and vainly one's thanks to Allah. If Allah has granted us any monetary possibilities, we will give our "zekat" and "birr" out of them and then give thanks to Allah. Only then does thankfulness become valid.

As for praises: they are for the metaphysical bounties that Allah has bestowed on us. We give praises to Allah by teaching these bounties to those who are worthy of them.

17/Al-Isrâ' – 3:

Verily he (Noah) was a very grateful servant to Us.

34/Saba' – 13:

"O the family of David, work with thanks!" Few of my servants are thankful.

14/Ibrâhîm – 5:

Verily, We sent Moses with Our verses (evidences, miracles) (saying), "Bring out your tribe from the depths of darkness into light, and remind them of the days of Allah [make them do DHIKR (remembering and repeating the name of Allah) during the days of Allah]." Verily, there are verses (evidence) in this for all those grateful and patient.

31/Luqmân – 12:

Indeed We bestowed divine wisdom upon Luqman saying: "Give thanks to Allah."

ISLÂM AND SUFISM – I

7/Al-A'râf – 144:

(Allah Almighty) said: "O Moses! I have chosen you above people by My Message, and by My Word. So then take the things I gave you, and be of the thankful."

4/An-Nisâ' – 147:

Allah does not torment you if you are grateful...

14/Ibrâhîm – 7:

And remember! Your Lord proclaimed: "If you are grateful, We will add more (favours) unto you."

3-2-3-3-14- DISCRETION

Discretion is to be tight-lipped, to keep a secret. Men are obliged to conceal secrets disclosed to them by those who trust in them.

4/An-Nisâ' – 83:

When there comes to them some news about safety or fear, they explain it. If they had (not explained but) referred it to the Messenger or to those charged with authority among them, they would have learned what would happen from them.

4/An-Nisâ' – 148:

Allah does not love the bad word to be uttered in public, except for the one who has been treated unjustly.

3-2-3-3-15- TRUTH

The Truth (The Reality) is Allah; it is a name of Allah. For this reason, to reach Allah is included in the sense (meaning) of reaching the truth and knowing about the truth. If we cannot reach the truth, Misguidance (Error) is in question for us. The virtue with which our spirit has been programmed is the quality of reaching the Truth, that is, Allah. The truth is also used in the meaning of "reality". It is related to that which Allah has sent down.

78/An-Naba' – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (the Straight Path to Allah). (Allah) will be a Shelter (for the one who wishes to reach Allah).

ISLÂM AND SUFISM – I

7/Al-A'râf – 159:

Of the tribe (nation) of Moses there is a section that guides to Allah and does justice in the light of Truth (Haqq).

6/Al-An'âm – 66:

But your people (tribe) rejected this, though it was the truth (haqq).

10/Yûnus – 32:

So, what else is it besides DALALET (misguidance) after Truth (Haqq)?

10/Yûnus – 35, 36:

Say: "Of your partners is there any that can give any HIDAYET (the True Guidance Leading To Allah) to Allah?" Say: "It is Allah Who gives HIDAYET (true guidance) to Allah; then is He Who gives HIDAYET (the True Guidance Leading To Allah) to Allah more worthy to be depended on (followed), or he who does not find HIDAYET (the True Guidance Leading To Allah) himself unless he is guided? What then is the matter with you? How do you judge?" Most of them depend on (follow) nothing but assumption. Truly, assumption can be of no avail against Truth.

13/Ar-Ra'd – 19:

Then, is the one who knows that that which has been revealed unto you from your Lord is the Truth, like one who is blind?

3-2-3-3-16- VIRTUES (MERITS, WORTHINESS)

Virtues are those good qualities of our spirit that have been put to use. That is to say, whichever virtues we can put to use, we are the owners of the virtues at that level.

25/Al-Furqân – 64:

They spend the night in the worship of their Lord, prostrate and standing;

25/Al-Furqân – 72:

And they are those who do not bear witness to falsehood, and who pass by with honor when they meet a useless word.

49/Al-Hujurât – 7:

But Allah has endeared the Faith to you, and has made it beautiful (with Faith) in your hearts (by gathering FAZLs (virtues) around the word of Faith and

ISLÂM AND SUFISM – I

filling the heart with light). And He has made Blasphemy, Rebellion and Disobedience hateful to you.

3-2-3-3-17- LOYALTY (FAITHFULNESS)

Fidelity is the state of carrying out, fulfilling a promise, an oath, a covenant given. Disloyalty to a promise entails a responsibility. Naturally, this matter gains more importance in our covenants with Allah.

13/Ar-Ra'd – 20:

They fulfill the promise of Allah (the Covenant of the soul (ego), the Promise of the spirit, the Promise of the physical body). And they do not break their Promise (the Promise their spirits have taken in the Eternity in the Past that they would reach Allah in this life before death).

48/Al-Fath – 10:

And whosoever fulfills what he has promised with Allah (his Covenant, Promise and Promise), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

17/Al-Isrâ' – 34:

And fulfill your promise, for you are all responsible for your promises.

33/Al-Ahzâb – 15:

However they truly had promised with Allah not to turn their backs and run away, and the promise with Allah is (a big) responsibility.

33/Al-Ahzâb – 23:

Among the MUMINs (those who have faith) are such men that they have been true to their promise with Allah. So, some of them have fulfilled their oaths, and some are still waiting. They have never changed (their promise) in the least.

3-2-3-3-18- SINCERITY

Although man is not so by heart, if he seems to be so, this shows that he is not sincere.

2/Al-Baqarah – 262:

ISLÂM AND SUFISM – I

Those who give (spend) their goods in the way of Allah, and do not follow up their gifts with reminders of their generosity or with injury will be rewarded by their Lord. On them will be no fear, nor will they grieve.

2/Al-Baqarah – 263:

Kind (good and nice) words and forgiveness are better than charity followed by a reminder of generosity.

2/Al-Baqarah – 264:

O you who have faith...! Do not cancel (render in vain) your charity by reminders of your generosity or hurting people, like the one who disbelieves in Allah and in the Last Day, and spends their goods to be seen of men.

11/Hûd – 112:

So you stand in the straight Path, as you are commanded, with those who repented to you and depended on (followed) you. And do not go extreme.

3-2-3-3-19- UNIFICATION (MONOTHEISM)

Unification is to believe that Allah is One. It is at the same time the fact that men constitute a single group, that is to say, are on the Straight Path, in other words, are of the Party of Allah. Only those who have arrived at the Straight Path (leading to Allah) in order to fulfil the Promise (ahd, covenant, promise) of Allah are the ones who obey Allah's Order of Unification.

8/Al-Anfâl – 73:

The blasphemous people are friends of each other. Unless you do this, (be friends to each other), there would be tumult and oppression on earth, and great mischief.

8/Al-Anfâl – 39:

And fight them until there is no more mischief, and there prevail all religions in Allah altogether and everywhere. If they cease, verily Allah is the One who sees all that they do.

3-2-3-4- THE COMMAND TO ARRIVE AT ALLAH

7/Al-A'râf – 172:

When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning their souls, (saying): "Am I not your Lord (who cherishes and sustains you)?" they said: "Yes! We do

ISLÂM AND SUFISM – I

testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful".

It is on that day that our three bodies gave their covenants to Allah.

The oath (covenant) of our physical body: "AHD" concerning our physical body's being a servant to Allah.

The oath (oath) of our soul: "YEMÎN" concerning our purifying our soul.

The oath (promise) of our spirit: "MÎSÂK" concerning our making our spirit reach Allah before death.

3-2-3-5- THE COVENANT (PROMISE) OF THE SPIRIT

13/Ar-Ra'd – 20:

They fulfill the promise of Allah (the Covenant of the soul (ego), the Promise of the spirit, the Promise of the physical body). And they do not break their Promise (the Promise their spirits have taken in the Eternity in the Past that they would reach Allah in this life before death).

13/Ar-Ra'd – 21:

And they submit to Allah the thing (their spirits) which Allah has commanded to be submitted (before death); and they feel HUSHU (reverence) for their Lord and fear the terrible reckoning (to enter Hell).

We see in the above mentioned verses that man has given a promise to Allah concerning making his spirit reach Allah.

Our Lord has made the promise of our spirit obligatory for us twelve times.

1) 5/Al-Mâ'idah – 7:

And remember the Blessing of Allah unto you, and His promise with which He bound you, when you said: "We hear and we obey". Have TAQWA (piety) for Allah; Allah knows well of the secrets in the breast (in hearts).

2) 6/Al-An'âm – 152:

And do not come nigh to the orphan's property until it is improved, until he attains the age of full strength. Give measure and weight with (full) justice. We do not place a burden on anybody, but that which they can bear. Whenever you speak, speak justly, even if a near relative is concerned, and fulfill the promise of Allah. Thus He commanded you so that you may contemplate.

ISLÂM AND SUFISM – I

Allahû Tealâ makes our three covenants obligatory for us in the two verses above. And moreover, in the 105th verse of Maide Sura, He makes the oath (yemîn) of our souls obligatory for us once again.

3) 30/Ar-Rûm – 31:

Turn back to Him (Allah), and have TAQWA (piety) for Him, and perform regular prayers, and do not be among those who are MUSHRIK (those who attribute partners to Allah).

4) 39/Az-Zumar – 54:

“Turn to Allah (make your spirit reach Allah) and (so) submit yourself to Allah before the torment (in the grave) (before death) comes on you. Or after that you will not be helped.

5) 51/Adh-Dhâriyât – 50:

Then you hasten to Allah (reach Allah; take refuge in Allah). Verily, I am obviously from Him a Warner to you!

6) 89/Al-Fajr – 28:

“(O spirit!) Be well pleased with Allah, and seek His pleasure as well! Come back to Allah (your Lord) and reach Him.”

7) 13/Ar-Ra’d – 21:

And they submit to Allah the thing (their spirits) which Allah has commanded to be submitted (before death); and they feel HUSHU (reverence) for their Lord and fear the terrible reckoning (to enter Hell).

8) 42/Ash-Shûra – 47:

Accept the invitation of your Lord before there comes from Allah a Day (Of Death) which cannot be averted. There will be no refuge for you on that Day and you cannot deny it either!

9) 10/Yûnus – 25:

And Allah calls (invites) to the Home of Submission (SALAM), and He guides whom He pleases (to take to the Home of Submission) to SIRAT-I MUSTAKIM (the path leading straight to Allah).

10) 31/Luqmân – 15:

“But if your parents strive with you to make you attribute a partner which you do not know to Me, do not obey them, yet get along well with them in this life. Depend on (follow) (reach me through) the way of those who turn to me (reached Me

ISLÂM AND SUFISM – I

before they died). Then, you all will return to Me (after death) (The Death Angel will take you all to Me). I will tell you about all you have done."

11) 73/Al-Muzzammil – 8:

Do dhikr (remember and repeat the name of Allah) with the name of your Lord and turn to Him with a complete devotion.

12) 4/An-Nisâ' – 58:

Verily! Allah commands that you should render back the Trusts to His (true) Owner.

It is not possible to fulfill one of the covenants but to not succeed in carrying out the others. The fact that the soul, which is a hostage in respect to the degrees he has acquired, can be liberated depends on his purification. If the soul has been purified, he is liberated from being a hostage. And thus, the spirit, which is a trust, is rendered to his Owner. As for our physical body, it is captive either of the soul or of the spirit. When the soul is purified, the physical body is in a position to be a servant to Allah because the person is under the influence of the spirit. It has been so understood that Hidâyet (Guidance) is valid for three bodies. The three bodies (the spirit, the physical body and the soul) fulfill their covenants separately but at the same time.

3-2-3-6- CAN MAN FULFILL THE ORDER TO ARRIVE AT ALLAH (VUSLAT, REACHING ALLAH) BY HIMSELF?

The order that Allah has given to the spirit is to reach Allah by returning to Him, to be extinguished in Him. In order to execute this Command, it is necessary for the spirit to be on the Straight Path because the Straight Path is the Path leading to Allah. All the ways apart from it take man away from Allah. Let us provide the verses which prove these facts:

6/Al-An'âm – 153:

Verily, this is My Straight Way; so depend on (follow) it, and do not follow (other) paths, as they will scatter you about from His path. Thus He commanded you so that you may have TAQWA (piety).

The Path of Allah is the Straight Path (Sirât-ı Müstekîm). Allah is at the end of this Path.

53/An-Najm – 42:

ISLÂM AND SUFISM – I

And verily your Lord Allah is the end of the way (the Straight Path leading to Allah).

The name of the Path leading to Allah is the Straight Path. Allahû Tealâ discloses how He has created the Straight Path in the verses below:

78An-Naba' – 12:

And We built over you the seven-floored building.

We had also seen in the 29th verse of Al-Baqarah Sura that He built a sevenfold heaven.

2/Al-Baqarah – 29:

It is He (Allah) who had created everything on earth for you. Then His design comprehended (with His Power and Will) the heavens and He gave order and perfection to the seven firmaments. He is the All-Knower.

Allahû Tealâ says that He has connected these seven layers of heaven with 7 roads.

23/Al-Mu'minûn – 17:

And We indeed have created above you seven tracks (the 7 tracks connecting the 7 heavens, leading to Allah, to each other). We are never unaware of that Creation.

It has been seen that Allah has created the sevenfold heavens which will make our spirit reach Him and the Straight Road (Tarîk-i Mustekîm) that connects these seven layers (floors) with seven roads (tarîk) and together with the Straight Road, the Straight Path (Sirât-ı Mustekîm) that traverses the seven Worlds of the Seventh heavenly floor and extends from Nothingness up to Allah.

Our spirit is obliged to reach Allah by surpassing these heavenly floors (layers). Allah has made this order an obligation twelve times. And our spirit also has promised Him concerning reaching Him. We know that the spirit is programmed to fulfill the Commands of Allah. Therefore, he will absolutely wish to carry them out. But in spite of this wish, the spirit cannot achieve it alone. Because our Exalted Lord does not permit him to penetrate (pass beyond) the diameters of the heavens without sending a spirit (the spirit of the Imam of the Era, of the Presence Prayer) from His Command over the head of the human being.

55/Ar-Rahmân – 33:

O you assembly of Jinns and men! Who among you can pass beyond the zones of the heavens (and reach Allah)? None of you can but with a SULTAN (Murshid: the religious guide appointed by Allah and leading to Allah).

ISLÂM AND SUFISM – I

Our Lord decrees: “except with a Sultan.” Who is this “Sultan”?

78/An-Naba’ – 38 gives the answer:

The angels (which uphold the Throne) in ranks and the spirit (of the Imam of the Age) will be there. No one can speak except those (the religious guide and the one who depends on him) who are permitted by Most Gracious. And they say what is right.

A ceremony has been described in the above mentioned verse, and the angels in rows are present at this ceremony. And the spirit is there. The Sultan cited in the 33rd verse of Ar-Rahmân Sura –is this Spirit. And the person who has repented longs to reach Allah in front of the witness of the angels, the spirit, the murshid, the honorable scribes of the murshid, and the honorable scribes of the person who repents. Following this ceremony, Our Lord sends a spirit from His Command over the head of that person (this spirit is a spirit belonging to the Imam, the Sultan of the Era).

40/Ghâfir – 15:

Allah Who raises the ranks (degrees) and Who is the owner of the Throne sends a spirit (that will convey the command of Allah) by His Command onto any of His servants (the heads of His servants) He pleases (since he wishes to reach Allah, Allah also wishes to make him reach Himself) in order to warn (the spirit of that servant) of the Day to reach Allah.

He is a Sultan. His duty is to warn the person over the head of whom he has come of the Day of his reaching Allah. Now, the spirit that has taken this order from the spirit of the Imam of the Era, of the Sultan, may henceforth go up on the Straight Path.

32/As-Sajdah – 24:

And We appointed, from among them, IMAMs (murshid: the religious guide leading to Allah), taking them to HIDAYET (the True Guidance Leading To Allah) under Our command, since they persevered with patience and got close to Our Verses (the Verses of Allah).

78/An-Naba’ – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (the Straight Path to Allah). (Allah) will be a Shelter (for the one who wishes to reach Allah).

ISLÂM AND SUFISM – I

That Day is the day in which one has set out in order to reach Allah. And he will absolutely reach His Lord who is at the end of the Path.

The ceremony of repentance described above will also ensure our two other bodies' carrying out their covenants (See: The Physical body, The Soul).

3-2-3-7- VUSLAT (ARRIVING AT ALLAH)

The spirit of the human being first reaches the convent on the ground floor. All the convents on the globe of the earth are connected to the Main Convent belonging to the Imam of the Era through the ways (sebîls). As for the Straight Path, Sirât-ı Müstakîm: It begins at the ways (sebîls) and ends at the Personality (Zât) of Allah. The Straight Road (Tarîk-ı Müstekîm) begins at the Main Convent and ends at the seventh heavenly floor. We step onto the Straight Road through an unalloyed golden portal with a single wing that has no knocker, has diamond-shaped slices on it, has a height of 4.5 meters, is narrower than 1.5 meters, and that is found at the Main Convent. After having repented in front of their murshids, the spirits come to the Ground Floor and begin "rahle-i tedris" (instruction on a low-reading desk) in order to be trained by Hz. Ebu Bekir Siddîk (the Truthful). We can describe this floor as an immense hall.

Here, besides the human spirits who depended on their murshids, the jinn are also present. In front of the pulpit of Hz. Ebu Bekir are rows of ten beginning with the saint of the right wing on the rightmost side. First are males. At the point where males end is the saint of the left wing. At the left side of the males, male jinn take their places. Human and jinn males continue backwards in rows of ten. Beginning at the point where human males end, human females begin. Beginning at the point where male jinn end, female jinn are lined up. Following this order, there is a heap of golden coins on the right side of Hz. Ebu Bekir. At the back side of Hz. Ebu Bekir, there is a section reserved for prostration. After having kissed the hand of Hz. Ebu Bekir, they prostrate themselves here in a single line, one by one. On the rightmost side, there is the saint of the right wing. There is the saint of the left wing at the point where the male humans end. Afterwards there are the male jinn. Beginning at the point where the male jinn end, the female jinn prostrate themselves. Beginning at the point where the female jinn end, the female humans take their places. According to the order of prostration, the golden portal is on the left side.

The human spirits who have completed their training here ascend to the first heavenly floor under the supervision of the saints of the right and left wings. In this arrangement in rows, the saint of the right wing always ascends first, the saint of the left wing secondly, and the female Sultan (Sultana) thirdly. As for the jinn, they stay on the Ground floor. They are not authorized to ascend to the heavenly floors. If they ascend thereto, they burn. On the Ground Floor, there is a second hall at a higher place, separate from the first one. Those who will be able to ascend to the 7th heavenly floor come to this hall.

ISLÂM AND SUFISM – I

After the Caliph of the Era has made those who are in the Hall kiss his hand, they ascend to the first heavenly floor passing through the golden portal before those who are in the lower Hall. This group ascends to the 7th heavenly floor by prostrating themselves on each floor.

3-2-3-7-1- THE FIRST HEAVENLY FLOOR (LAYER)

The spirits ascending from the Ground Floor to the first heavenly floor prostrate themselves in the courtyard found here. As for the spirits ascending to the 7th floor, they continue to ascend without stopping (halting) on this floor. And they reach the second floor.

3-2-3-7-2- THE SECOND HEAVENLY FLOOR

When the spirits who ascend in rows from the first heavenly floor rise to the second heavenly floor, they wait, lining up at the entrance hall that has no door in order to enter inside. They can see the immense hall at the back through the wall made of glass descending to the ground and that is found on the right side of the place where they wait. When the spirits whose turn has come enter inside by flying, (first the saint of the right side, then the saint of the left side, finally the sultana (female sultan)) they kiss the hands of our Master the Prophet (PBUH) and of the Caliph of the Era who are present there. The spirit who has risen to this floor for the first time is taken to the operating room that is on the left side at the further part of the entrance hall. Here, Cebrâil (Gabriel) (PBUH) is commissioned.

Through the skins of darkness of the spirits being stripped off, the spirits obtain the aptitude to enter the hall (that is opposite that immense hall) where the pools of submersion are found and also to enter these pools. In the section for prostration in the great hall where the pools of immersion are present, the saint of the right wing on the rightmost side, the saint of the left wing at the point where the gentlemen and the women end and the sultana on the leftmost side of the of immersion pools take their places. In the interval between the saint of the right wing and the saint of the left wing, first the male spirits, then the female spirits take their places.

And thus they prostrate themselves. When the act of prostration ends, they come flying in rows to the pools of immersion.

First the saint of the right wing comes to the pool of immersion on the rightmost side and waits. The saint of the left wing passes the pool of immersion at the point where the males end. The sultana has already taken her place on the leftmost side of the pools immersion in any way. After the saint of the right wing, the saint of the left wing and the sultana take their places, and the other spirits come flying to the pools of immersion one by one.

ISLÂM AND SUFISM – I

In order to allow the spirit coming first to enter the pool of immersion in which he is found, the saint of the right wing passes over the pool on the left side. When the coming spirit enters the pool, the saint of the right wing draws back again to the right side. The saint of the left wing and the sultana do the same thing in the beginning for the spirit in the pool. Thus, the spirits enter the pools of immersion.

These pools are 2 meters high, orange and transparent. The saint of the right wing, beginning from the right towards the left, the saint of the left wing, beginning from the left towards the right and the sultana, beginning from the leftmost towards the right, remain over each pool, and push the heads of the spirits so as to ensure their entire submersion in the pools. As the spirits are not in need of breathing in and out, they keep on living in these pools. Gentlemen with their robes of satin with full sleeves and long skirts and their collared shirts, and women with their long clothes of beige-white color and headscarves, are made to submerge into these pools.

As for the spirits who are able to ascend to the 7th floor, they wait for Our Master the Prophet (PBUH) and the Imam of the Era by prostrating themselves in a single row in another hall at the right side of this hall on this floor. Our Master the Prophet (PBUH) and the Imam of the Era pass to this hall when the ceremony of kissing their hands comes to an end in the other hall. Taking their places at the rightmost and leftmost sides of these human spirits, they also prostrate themselves. Afterwards, all the spirits ascend in rows to the third floor after having kissed the hands of our Master the Prophet (PBUH) and of the Caliph of the Era.

3-2-3-7-3- THE THIRD HEAVENLY FLOOR

The spirit is henceforth authorized to ascend to the third floor. The characteristic of this floor is that the beginning of the hole of the touchstone (the passage) binding the third floor to the fourth floor is here. The hole of the touchstone is a cylinder of endless length and 80 cm to 100 cm wide, suitable for the person's passing through. We arrive at the fourth floor through a journey inside this hole. Respecting the order of precedence, they rise, the feet of the one being over the head of the other one so that the more superior in rank will be above him. Here also, the saint of the right wing foremost, the saint of the left wing behind him, and the sultana behind the latter, fly in front in rows. The other spirits succeed them according to the order of precedence (priority). Those who are capable of ascending to the seventh floor ascend first to the third floor and after having prostrated themselves here, rise to the fourth floor by passing through the hole of the touchstone. Following them, the other spirits come accompanied by the saints of the right and left wings and prostrate themselves first and then pass through the hole of the touchstone also.

ISLÂM AND SUFISM – I

3-2-3-7-4- THE FOURTH HEAVENLY FLOOR

The fourth heavenly floor is the heavenly floor where the original “Beytü’l Makdes”, The Most Holy House (Mescidi’l Aksâ = the Remote House of Worship [in Kudüs (Jerusalem)]), is found. First, they prostrate themselves in the courtyard of the Remote House of Worship, then they prostrate themselves once again as they enter it. From there, they move out of the dome of the Remote House of Worship to the fifth heavenly floor by ascending in rows.

3-2-3-7-5- THE FIFTH HEAVENLY FLOOR

The Original of “Mescidi’l Harâm” (The Inviolable House of Worship) is on this floor. Again, those who can ascend to the 7th floor rise to this floor, prostrating themselves and go up to the sixth floor. Here, the spirit becomes a pilgrim (hadji). This is a spiritual pilgrimage. It is called “Haccü’l Ekber, the Greastest Pilgrimage”. They form rows both in the courtyard and inside the Mescidi’l Harâm (The Inviolable House of Worship) as they enter it by flying and prostrate themselves.

3-2-3-7-6- THE SIXTH HEAVENLY FLOOR

The spirits undergo many processes on this heavenly floor. Entry into this hall occurs on this floor through a very special door. This door takes on the shape of the person who passes through it. When looked at from outside, it is seen that a slight luminousness leaks from inside towards the outside. The inside is a quite voluminous hall. In the middle of the hall, there is a light similar to an ice block, 3 to 4 meters high from the ground. This light is very light green. On the right side of this light is the center of control (supervision) where the saint of the right wing is found whereas on the left side of this light there is the center of control where the saint of the left wing is found. All the spirits entering inside are lined up in front of this light reminiscent of an ice block.

The skins of all the spirits crack under the influence of the light (nûr). They assume a state resembling dried soil. Afterwards, the angels of Allah treat them by means of an equipment that ensures the restoration of the skins of the spirits. Beginning with their heads, the cracks are removed. One day, the skin of one of the spirits does not crack. The skin of this spirit takes the color of the light, a very light green, that is present there. He is dyed with the dye of Allah. This is called “being sibgatullah”.

2/Al-Baqarah – 138:

ISLÂM AND SUFISM – I

(Get dyed with) the dye of Allah. And who is better than the one who has been dyed with the dye of Allah? And we are those who have become servants to Him.

Now, this spirit dyed with the Dye of Allah flies near Cebrail (Gabriel) (PBUH) who has a pulpit suspended (in the void).

First, their clothes are made to change. He is made to dress in a costume resembling a folkloric clothing from the Caucasus Mountains. Cebrâil (Gabriel) (PBUH) gives a sword of conquest (opening) to the right hand of this spirit ready to the opening (conquest). The spirit who has taken the sword with his right hand and raised it up ascends speedily to the seventh floor. The costume and the sword are valid for the spirit who is going to the conquest (opening) for the first time.

3-2-3-7-7- THE SEVENTH HEAVENLY FLOOR

The spirit ascending from the ceiling of the sixth floor to the seventh floor on his own with his sword of conquest (opening) reaches the Guarded Tablet (Levhi Mahfûz). Here, there is a staircase of white marble with seven stairs (steps). And after surpassing these seven steps, he reaches a landing. The person comes there by flying. A golden chain with seven links reaches from one banister to the other, each being 1 meter high. The width of the landing is 1.5 meters or a little more. Each chain link is about 40 to 50 cm. The spirit strikes the golden chain once with the sword in his hand. The golden chain splits into two parts. At the same time, the golden portal having diamond-shaped slices and a single wing that is found behind is opened. The portal is the same as the portal in the Main Convent where the Imam of the Era is to be found.

So, the portal in the Main Convent where the Imam of the Era is found and the golden portal opened to the Guarded Tablet that is on the seventh heavenly floor are identical. The spirit enters through this portal by flying. This event is called Conquest (Opening, “Fetih”). The person is the owner of the Conquest. And thereafter, he traverses the 7 worlds of the 7th heavenly floor one by one. The spirit passes beyond the ceiling of the floor where he is found. When he ascends, he looks and sees that his left side is closed like a wall. Here is his past. When he turns to the right, he sees the Cells of Destiny extending endlessly. This is his future.

Each cell of destiny encompasses a period of time of 24 hours. These are hexagonal cells of a honey color between yellow and orange and extending infinitely. It is in the line of the cells of destiny that everyone takes their places. And he is bound to surpass the cells of destiny endlessly with an infinite speed. Thereafter, he will arrive at the Mother of the Book (The Archetype of The Book, Ümmü'l Kitâb). The World where the Mother of the Book is present is the second World of the 7th heavenly floor. The Mother of the Book is suspended in a void and is as high as a building with ten stories (floors).

ISLÂM AND SUFISM – I

13/Ar-Ra'd – 39:

Allah blots out and confirms what He pleases, and UMMUL KITAP (The Mother of the Book) is with Him.

The Mother of the Book encompasses all the books that Allah has sent down to this world. There is a pulpit (desk) below the Mother of the Book. Here, the Caliph of the Era gives lessons to the 60 persons gathered together around him. The spirits who are about to take lessons from him are sitting in the armchairs around the pulpit of the Caliph. They will pass to the other Worlds after the termination of the training here.

In the end, they arrive at the 7th World of the 7th heavenly floor. Here there are the Cells of Remembrance (Zikir). The Cells of Zikir are the transparent spheres (globes) 2 meters high from the ground and even higher. They are arranged in rows in an extremely regular fashion. The spirits sit in these globes in a special manner of sitting. Their duty is to do zikir constantly.

Every morning, the Caliph of the Era, our Master the Prophet and Hz. Îsâ (Jesus) descend all together into the place where they are found. And in this descent, they are taught continuously. They are given special teachings. The manner of sitting for the persons in these cells of zikir in front of these three personages are very remarkable; there, these three personages nearly form a star. As for the persons (spirits) coming out of those cells of zikir, they form a crescent moon. Those who have come out of them at first form the inner circle of the crescent, those who have come out afterwards, the second group, form the second row and thus, each group coming out of the cells of zikir form the following rows (lines) and so constitute just a crescent moon.

Now, one day, one of the persons in those cells of zikir becomes qualified (to go further). Then, he surpasses the Lotus-tree of the Farthest Limit (Sidretül Müntehâ) and from there to the Nothingness and attains the Essence (Zât) of Allah in the Nothingness. The Essence of Allah is not in need of any space. For this reason, Allah is in the Nothingness. And man's spirit has reached his Lord (Sustainer).

He has fulfilled the order to arrive at Allah which was made obligatory for him twelve times. Thus, he has arrived at the Truth (Hakk, Allah): He has reached "Hidâyet" (Guidance).

3-3- THE GLORIOUS QUR'AN AND THE HOLY SCRIPTURES

Allahû Tealâ wills this creature He loves the most to be happy. For this reason, the Torah, the Book of Psalms, the Gospel and the Glorious Qur'an have

ISLÂM AND SUFISM – I

been sent down as an Invitation of Happiness to humankind. That is to say, throughout human history, Allah always wills for human beings to be happy.

The Holy Scriptures have been distorted. Satan has distorted all the previous books due to the enmity he has against mankind.

3-3-1- ALL THE HOLY SCRIPTURES PRIOR TO THE GLORIOUS QUR'ÂN HAVE BEEN DISTORTED

2/Al-Baqarah – 41, 42:

And have faith in the thing (the Quran) that has been revealed, confirming what is with you (the Torah); and do not be the first to reject it. And do not (you ever) sell My Verses for a small price. (So) fear Me alone. Do not conceal Truth with falsehood even though you know the Truth.

2/Al-Baqarah – 59:

And the unjust changed their words with another word, which had been told them (they were more interested in provision than repentance and worshipping). So We sent on those in FISQ a torment from heaven.

2/Al-Baqarah – 21:

O you people! Adore (be slaves to) your Lord, who created you and those who came before you so that you may attain TAQWA (piety).

3/Âl-'Imrân – 71:

O People of the Book! Why do you mix Truth with falsehood, and (why) conceal the Truth even though you know?

3-3-2- THE FACT THAT JEWS AND CHRISTIANS HAVE ASSIGNED A SON TO ALLAH

Jews have become disbelievers by claiming that Hz. Uzeyr (Ezra) is the son of Allah; Christians have become disbelievers, too, by asserting that Hz. Isâ (Jesus) is the son of Allah.

5/Al-Mâ'idah – 17:

Verily, those who say that Allah is Messiah the son of Mary have been QAFIR (blasphemous). Say: "Then, if Allah wills, who can have the power to prevent

ISLÂM AND SUFISM – I

Allah from destroying Messiah the son of Mary, his mother, and all those who are on the earth? The sovereignty of everything in the heavens and on the earth and between them belongs to Allah. He creates what He pleases. Allah has power over all things.”

5/Al-Mâ'idah – 73:

Verily, whoever says: “Allah is the third of the three (Trinity) (He is one of the three gods),” has become QAFIR (the blasphemous). There is no god but One (Allah). And if they do not cease from these words they utter, there surely befall a painful torment on those who are QAFIR (the blasphemous) (who insist on saying that) among them.

9/At-Taubah – 30, 31:

And the Jews said, ‘Uzair (Ezra) is the son of Allah’, and the Christians said, ‘Messiah is the son of Allah.’ These words they uttered with their mouths are like those who rejected before. May Allah kill them; how they are turned away! They take the priests and their monks and Messiah, the son of Mary, to be their Lord besides Allah. They were commanded to worship none but One God. There is no god but He. He (Allah) is excluded from those partners attributed to Him (by them).

3-3-3- TO COMPLY WITH THE BOOK (TO SUBMIT TO THE BOOK, TO OBEY THE BOOK)

2/Al-Baqarah – 146:

The people of the Book know him (Prophet Muhammad (PBUH)) as they know their own sons. But verily some of them (a nation) conceal the truth (haqq) which they themselves know.

3/Âl-‘Imrân – 187:

(Remember) Allah took a promise from those who had been given the Book as: “You definitely will explain it to mankind, and not hide it.” But they sold it for a lesser value, throwing it (their promise) away behind their backs (violating their promise). What a bad buying and selling it is...

5/Al-Mâ'idah – 66:

If only the people of the Book had completely fulfilled the Torah, the Gospel and what has been revealed to them from their Lord as required, they surely would have got countless provisions from both above and underneath their feet. Some of them are a nation, which is MUQTESID [those who have reached

ISLÂM AND SUFISM – I

sainthood but not Continuous DHIKR (remembering and repeating the name of Allah) yet]. And the deeds of many of them are evil.

5/Al-Mâ'idah – 68:

Say: "O People of the Book! Unless you fulfill and practice the Torah, the Gospel and what has been revealed to you from your Lord, you are on nothing (no religion). And verily, what has been revealed to you from your Lord increases the rebellion and blasphemy of most of them. But you do not feel sad for the community of QAFIR (the blasphemous).

7/Al-A'râf – 157:

"Those who follow the unlettered Prophet Messenger whom they find mentioned in their own (scriptures), in the Old and the New Testaments. He commands them with Wisdom and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). He releases them from their heavy burdens (changes their sins into merits and so releases them from the weight of sins (Al –Furqan – 70)) and from the yokes (which connect the spirit to the physical body to prevent the spirit from leaving the physical body (Al-Sajdah-24)) that are upon them. So they believed in him, respected him, helped him, and depended on (followed) the light (The Holy Quran) which was sent down with him. They are those who attain salvation (Happiness of Heaven and of this World)."

3-3-4- THE DECLARATION (ANNOUNCEMENT) OF THE QUR'AN

The Glorious Qur'ân is the Declaration, the clear Announcement, of Allah. Allahû Tealâ reveals in the 3rd verse of Al-Mâ'idah Sura that the Blessings (ni'met) have been completed with the Glorious Qur'ân:

5/Al-Mâ'idah – 3:

Today, I have perfected your religion and completed My blessing upon you and have been pleased with Islam as your religion.

4/An-Nisâ' – 26:

Allah wishes to make clear (explain) to you and to make you reach Allah which is the law of those before you, and to accept your repentances. And Allah is the All-Knower in truth, the All-Wise.

6/Al-An'âm – 55:

ISLÂM AND SUFISM – I

And thus, We do explain the verses in detail so that the way of the sinners (criminals) may become obvious.

3-3-5- THE QUR'ÂN CONTAINS ALL THE SCIENCES

Allahû Tealâ decrees in the 89th verse of An-Nahl Sura that the Glorious Qur'ân explains everything in detail.

16/An-Nahl – 89:

We have sent down to you this Book explaining all things, a (Guide to) HIDAYAT (true guidance leading to Allah), a Mercy, and Glad Tidings to those who have submitted themselves.

6/Al-An'âm – 38:

We have left nothing omitted from the Book.

That is to say, everything that Allah has created has found its expression in essence in this Glorious Qur'ân. But this is present therein as a result, its details have to be disclosed by the ones who comprehend it.

30/Ar-Rûm – 58:

Verily We have explained for men, in this Qur'an, every kind of Parable.

25/Al-Furqân – 33:

And there are no issues that they bring to you, but We reveal to you the truth and the best explanation thereof.

6/Al-An'âm – 67:

For every message has a determined time, and you will know it soon."

Then, this Qur'ân is the Divine Knowledge experienced every time and in every place.

3-3-6- THE QUR'ÂN WILL BE GUARDED

Our Lord decrees: We have sent down the Qur'ân and we shall guard it (from corruption). It has been understood that falsehood cannot come to it from before it or behind it. Moreover, this means also that it is absolutely far away from any alteration or corruption.

We can see this in the verses below:

ISLÂM AND SUFISM – I

41/Fussilat – 41, 42:

Those who reject the dhikr when it comes to them are in blasphemy. However it is a Book of exalted power. No falsehood can approach it from before or behind it. It is sent down by the All-Wise and Worthy of all Praise.

15/Al-Hijr – 9:

We have, without a doubt, sent down the DHIKR (The Holy Quran); We will assuredly guard it (from corruption).

16/An-Nahl – 102:

Say, "The Holy Spirit (Gabriel) sent it (the Holy Quran) down from your Lord in Truth, in order to strengthen the AMENU (those who wish to reach Allah in this life), and as HIDAYET (the true guidance leading to Allah) and glad tidings to Muslims (those who have submitted themselves to Allah).

3-3-7- DEPEND ON THE QUR'ÂN

7/Al-A'râf – 3:

Depend on (follow) what has been sent down unto you from your Lord, and take no other friends besides Him. How little you contemplate.

6/Al-An'âm – 155:

And this Book which We have revealed is sacred. So, depend on (follow) it; and have TAQWA (piety) so that you may be mercied (reach mercy).

6/Al-An'âm – 156, 157:

Lest you should say: "The Book was sent down to two nations before us; and we indeed were unaware of what they recited." Or lest you should say: "If the Book had been sent down also to us, we certainly would have attained HIDAYET (the true guidance leading to Allah) better than them." There has come unto you HIDAYET, (a guide who takes you to HIDAYET), an evidence and mercy from your Lord. Then, who is more unjust than the one who belies the verses of Allah, and turns away from Him? We will chastise those who turn away from Our verses, with a dreadful (evil) torment, for their turning away.

25/Al-Furqân – 27, 28, 29, 30:

The day that the unjust (oppressor) will bite at his two hands, he will say, "Oh! Would that I had taken the path (leading to Allah) with that Messenger. Ah! woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the DHIKR (remembering and repeating the name of Allah),

ISLÂM AND SUFISM – I

after the Quran had come to me! Ah! Satan is a deserter to man!” And the Messenger said: “O my Lord! My people (tribe) deserted this Qur'an.”

3-3-8- THE QUR'ÂN MAKES MEN REACH THE MURSHID AND IS A HEALING

The Glorious Qur'ân contains all the indications that show how the Murshid will be reached. If the matters explained in the Qur'an are put into practice, the Murshid (Saint Guide) will be reached. As for the murshid, he makes men reach The Truth (Hakk, Allah).

46/Al-Ahqâf – 30:

They said, "O our people! We truly heard a Book revealed after Moses, confirming what had come before it; it takes to the Truth and to the Path which is right (straight).

72/Al-Jinn – 1, 2:

Say: "It has been revealed to me that a group of Jinns have listened and said, 'Verily, We have listened to a Quran which arouses (big) admiration. It (the Quran) guides to truth and right; so we have faith in it. From now on, we will not attribute any partners to our Lord."

The Glorious Qur'ân contains all the realities that are in the other Books (the Holy Scriptures), but it is a completed Blessing of Allah, more detailed than the others and explaining all things. This completed Book explains to us that we were given it (the Qur'ân) as an inheritance:

35/Fâtir – 32:

Then We have given the Book for inheritance to such of Our Servants who We have chosen. Some among them are unjust (cruel) to their own souls (ego) and some are MUQTASEET (those who have taken the Covenant). And some, by Allah's permission, compete in good deeds; that is the highest FAZL (virtue).

21/Al-Anbiyâ' – 10:

Verily, We have revealed for you a Book (consisting of all of your cases) in which is your DHIKR (remembering and repeating the name of Allah). Will you not then contemplate?

43/Az-Zukhruf – 43, 44:

ISLÂM AND SUFISM – I

Then, you hold fast onto what has been revealed to you; because you are on a very Straight Way. And, no doubt, it (the Qur'an) is indeed a **DHIKR** (remembering and repeating the name of Allah) for you and your tribe. You will be questioned about it.

41/Fussilat – 44:

Say: "It is a **HIDAYET** (the true guidance leading to Allah) and a Healing to those who have faith.

10/Yûnus – 101:

Verses (evidences) and warnings make no use to a tribe that is not **AMENU** (those who wish to reach Allah in this life)."

10/Yûnus – 57, 58:

O mankind! There has come to you an advice from your Lord, and a healing for what is (the diseases in your soul's (ego)) heart) in your heart, and **HIDAYET** (The True Guidance Leading To Allah) and Mercy for **MUMINS** (those among the believers of Allah who wish to reach Him). Say: "Let them rejoice in the Virtue and Mercy of Allah. That is better than the things (worldly wealth) they hoard.

3-3-9- THE ORIGINAL OF THE SCRIPTURES PRIOR TO THE QUR'ÂN IS ALSO A GUIDANCE

Our Lord sent down the Torah to Hz. Musa (Moses) (PBUH); the Gospel to Hz. Îsâ (Jesus) and the Glorious Qur'ân to our Master the Prophet. But Satan has managed to distort (alter) the previous three Books. The originals of these Scriptures were calling everybody to Islâm (surrendering to Allah).

5/Al-Mâ'idah – 44:

Verily, We revealed the Torah. Therein are a **HIDAYET** (the true guidance leading to Allah) and a light.

40/Ghâfir – 53, 54:

We made Moses attain **HIDAYET** (the true guidance leading to Allah), and We gave the book (the Torah) as an inheritance to the Children of Israel.

5/Al-Mâ'idah – 46:

And in their footsteps, We sent Jesus the son of Mary, confirming what they had of the Torah. And We gave him the Gospel in which are a **HIDAYET** (the

ISLÂM AND SUFISM – I

true guidance leading to Allah) and a light, and which is a confirmation of what they had of the Torah, and which, for those who have TAQWA (piety), takes to HIDAYET (the true guidance leading to Allah) and is an advice.

3-3-10- THE WORDS (LITERAL MEANINGS) OF THE GLORIOUS QUR'ÂN AND ITS SPIRITS

Our Master the Prophet is entrusted with five missions (duties):

2/Al-Baqarah – 151:

And similarly We have sent among you a Messenger (Prophet) of your own, rehearsing to you Our Verses (Signs), and purifying you (your souls), and instructing you in Scripture and Divine Wisdom, and the things that you do not know (beyond Wisdom).

1. To read and explain (recite) to his Companions (Sahâbe) the Verses of the Glorious Qur'ân.
2. To purify their souls (‘ hearts).
3. To teach them the Book.
4. To teach them Wisdom.
5. To teach them that which they do not know (beyond Irshad, Wisdom).

To scrutinize (analyze) his duties gives very interesting outcomes (results):

Both the first duty and the third duty are (to teach) the Glorious Qur'ân. But the first duty is the wording (words, explicit meaning) of the Glorious Qur'ân, whereas the third duty is its spirits (esoteric meanings).

Our Exalted Lord does not allow those who have learned the literal meaning of the Qur'ân to penetrate immediately to its spirits (inner meanings).

In order to be able to penetrate to the spirits, it is necessary first of all for the person to purify his soul (2nd duty).

Really, no one whose soul is not purified can penetrate to the spirits of the Glorious Qur'ân. The prerequisite and the indispensable condition of being able to learn the spirits is to raise to the rank of a saint (the Friend of Allah).

The place of each of the five duties in the spiritual advancement (maturation, perfection) of the Companions (Sahâbe) is as follows:

a) The first duty: The reading and explaining of the Glorious Qur'ân.

Through this duty, the words (literal meaning) of the Glorious Qur'ân are learned. Naturally, they have given their pledge to our Master the Prophet and set out for Allah.

ISLÂM AND SUFISM – I

While they were learning the words of the Glorious Qur’ân, they were experiencing Islâm in the Qur’ân (Tasavvuf, Islâmîc Sufism) because the beginners were not only contented with keeping pace with the practices in the School but also were taking orders from our Master the Prophet so as to purify their souls (’ hearts).

b) The second duty: To purify the souls (’ hearts).

During this duty, the soul’s purification occurs parallel to the learning and the application of the words (literal meanings) of the Glorious Qur’ân. And the person purifies his soul throughout these following stages:

1. The Stage of Nefs-i Emmâre (the Evil-Commanding Soul)
2. The Stage of Nefs-i Levvâme (the Self-Reproaching Soul)
3. The Stage of Nefs-i Mülhîme (the Inspired Soul)
4. The Stage of Nefs-i Mutmainne (the Satisfied Soul)
5. The Stage of Nefs-i Râdiye (the Soul Well-Pleased with Allah)
6. The Stage of Nefs-i Mardîyye (the Soul that has Obtained the Consent of Allah)
7. The Stage of Nefs-i Tezkiye (the Purified Soul)

Whoever purifies one’s soul throughout the seven stages becomes a saint (a Friend) of Allah. He has fulfilled the three covenants that he has given to Allah. His soul has been purified, his spirit has reached Allah, his physical body has been accepted to the servanthood of Allah.

c) The third duty: The learning of the Book.

The third duty comprises the stages subsequent to the Companions’ (Sahâbe) being saints (the Friends of Allah). And throughout these stages, they entered the 4 spirits of the Glorious Qur’ân.

3-3-10-1- THE STAGE OF “FENÂ” (EXTINCTION)

The fact is that the spirit who has reached Allah has reached the Essence (Zât) of Allah and has taken refuge (shelter) in Him. As the spirit who has reached Allah cannot be observed (with the eye of the inner heart) after he has taken shelter in Him, this spirit is considered as being extinguished in Allah, and this stage is called “the Stage of Extinction” (Fenâ). But in reality, the spirit has been taken under protection in the Essence (Zât) of Allah, and Allah has become a Shelter (meâb) for this spirit. Man has surrendered his spirit to Allah.

78/An-Naba’ – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take

ISLÂM AND SUFISM – I

the path leading to Allah (The Straight Path to Allah). (Allah) will be a shelter (for the one who wishes to reach Allah).

At this stage, we enter the first spirit of the Glorious Qur'ân. We have henceforth surpassed the literal meaning (lâfz, words) and entered the first spirit of the Glorious Qur'ân.

3-3-10-2- THE STAGE OF BEKÂ (EVERLASTINGNESS)

To become everlasting in the Presence of Allah is to abide eternally in the Presence of Allah. Ind-i Ilâhî (The Divine Proximity) is an infinite open space. There is the Presence of Allah. Each one of all the human beings who are living and will live throughout all the periods of time has a prayer rug there. And all the prayers are performed there in the Presence of Allah. For this reason, these prayers are called “the Presence Prayer”. The spirits of all the believers (of those who have depended on their murshids and thus are on the Straight Path), if they are in their physical bodies during each prayer, leave them and reach their prayer rugs and absolutely perform their prayers in the Presence of Allah.

Let us remember the Hadith:

Each prayer is an ascent to the Presence (mi'râc) for the believer.

Allahû Tealâ grants a throne to the one who has attained the stage of Everlastingness in “Ind-i Ilâhî” (the Divine Proximity). This is a golden throne encrusted (decorated) with jewels. And He sends the spirit He has taken under His protection to this throne to abide there for ever. That spirit is henceforth everlasting in Ind-i Ilâhî (Divine Proximity).

6/Al-An'âm – 126, 127:

This is the way leading straight to your Lord. We have explained in details the Verses (Signs) for a nation (tribe) that contemplates. For them will be a home of peace (home of submission) in the presence of their Lord. He (Allah) will be their friend because of their deeds.

At this stage, we enter the second spirit of the Glorious Qur'ân.

3-3-10-3- THE STAGE OF ZÜHD (ASCETICISM)

The numerical zikir of the person who has been advancing in the stages increases constantly. When zikir exceeds half the day, the fact that our inclination (desire) is turned to the zikir becomes definite. This means to say that we have been passing henceforth more than 12 hours of the day in zikir. Each day, the time passed

ISLÂM AND SUFISM – I

in zikir exceeds the time passed without zikir. At this stage, we enter the 3rd spirit of the Glorious Qur'ân.

3-3-10-4- THE STAGE OF MUHSINS (GOOD-DOERS)

One day, this Saint (the Friend of Allah) becomes aware of a great reality: His physical body does not belong to him. If he can apprehend (perceive) that he should use this trust so as to fulfill the orders of Allah Who is the Owner of this Trust, and never to commit His prohibitions and can apply this, his physical body has now surrendered to Allah.

4/An-Nisâ' – 125:

That person has submitted his physical body to Allah and become one of those MUHSINS (those who have submitted their physical bodies) and depended on (followed) the HANIF (believing in the single Allah) religion of Abraham.

At this stage, we enter the 4th spirit of the Glorious Qur'ân.

d) The fourth duty: the teaching of Wisdom.

3-3-10-5- THE STAGE OF ÛLÛ'L ELBÂB (THE OWNERS OF CONTINUOUS ZIKIR, OF THE TREASURIES OF THE DIVINE SECRETS)

Zikir is increasing. And one day, we attain continuous zikir, endless zikir. The person is henceforth the owner of continuous zikir.

3/Âl-'Imrân – 191:

Those are ULUL ELBAB (to whom the secrets of Allah are revealed) who remember and repeat the name of Allah (all the time), standing, sitting, and lying down on their sides. They contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! You have not created (all) this in vain! Glory to You! Give us salvation from the penalty of the Fire.

Ûlû'l elbâb means the owners of the very essence, of the core, of the treasures of the Divine Secrets, of the soul's heart that has reached an utter luminosity. Henceforth, the saint is the owner of the Wisdom.

At this stage, we enter the 5th spirit of the Glorious Qur'ân.

ISLÂM AND SUFISM – I

3-3-10-6- THE STAGE OF IHLÂS (UTTER PURITY)

This post is the second and last station of Wisdom. This station is formed immediately after the stage of “Ûlü’l Elbab”. The word “Ihlâs” means: being unmixed, pure. It expresses a period where any vice that might spoil the content in the soul (’s heart) does not remain any more. The soul has gotten rid of the 19 vices, and the 19 good qualities of the spirit have settled in the soul (’s heart) under the name of virtues (fazls), and the soul has surrendered to Allah as he has almost gained the nature of the spirit.

This is the stage where we have attained the honor of being Islâm (Muslim). At this stage, we enter the 6th spirit of the Glorious Qur’ân.

3-3-10-7- THE STAGE OF SALÂH (IMPROVEMENT)

This stage is the station of the Improved Ones. Those who will reach the honor of surpassing the Stage of “Ihlâs” are called (invited) to the Irrevocable Repentance (Tevbe-i Nasûh) by our Exalted Lord. The Irrevocable Repentance is a gateway that separates the stage of Ihlâs and that of Salâh from each other.

This Station is beyond Wisdom

At this stage, we enter the 7th spirit of the Glorious Qur’ân.

Our Exalted Lord has declared that the Glorious Qur’ân has been sent down in order to explain everything, that is to say, all the sciences.

16/An-Nahl – 89:

We have sent down to you this Book explaining all things, a Guide to HIDAYAT (true guidance leading to Allah), a Mercy, and Glad Tidings to those who have submitted themselves.

Besides, the matter has been completed by expressing that every science is present in this Magnificent Book; nothing is neglected therein.

6/Al-An’âm – 38:

We have left nothing omitted from the Book.

So, in Our Holy Book, the Glorious Qur’ân, Allah has neglected nothing, and has positioned everything therein.

We recommend fervently to those who have read the Glorious Qur’ân from its Turkish meaning and said: “We could not see the sciences in this book to purify our souls.” If only they could reach continuous zikir... Then, they would be ashamed to talk like this.

Almighty God has granted the authority to deliberate the analogous verses to the owners of continuous zikir He names “Ûlü’l Elbâb”. No matter how deeply

ISLÂM AND SUFISM – I

rooted in science they may be, unless they first purify and then refine their souls, râsihûn (those deeply rooted in Science) cannot deliberate the analogical (metaphorical) verses of the Glorious Qur'ân.

3/Âl-'Imrân – 7:

He (Allah) is the one Who has sent the Book down to you. In it are some basic or fundamental verses (of established meaning; closed to doubts or comments), which are (clear and meaningful enough) in UMMUL KITAB (Mother of the Book). Others are allegorical (need explanation for the real meaning; have hidden meaning) verses. But those in whose hearts is perversity follow the allegorical part of the Book, wishing to do mischief and interpret them as they want. However no one knows its hidden meanings except Allah. And those who are RASIHUN (firmly grounded in knowledge; the owners of RUSUH) say: "We believe in the Book; the whole of it is sent down from our Lord." None will grasp the Message but ULUL ELBAB (men of understanding; men to whom the secrets of Allah are revealed)

And as for ûlu'l elbâb, they are the owners of continuous zikir, of the treasuries of the Divine Secrets according to the 191st verse of Âl-'Imrân Sura:

3/Âl-'Imrân – 191:

Those are ULUL ELBAB (to whom the secrets of Allah are revealed) who remember and repeat the name of Allah all the time, standing, sitting, and lying down on their sides. They contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! You have not created (all) this in vain! Glory to You! Give us salvation from the penalty of the Fire.

And these are the ones who know what others do not know, as being the owners of "Zikir".

21/Al-Anbiyâ' – 7:

Before you, We sent (appointed) men, to whom We granted revelation: If you do not know, ask those people of Dhikir (ULUL ELBAB: people of understanding, to whom the secrets of Allah are revealed).

This is because the seals on the hearing centers called "sem'i" of their (souls') hearts have been taken away, and the covers called "gı̄şâveh" on their sight centers called "basîret" have been removed. Before having reached their saint guides (hidâyetchi) appointed by Allah to them, the hearts of these persons also were sealed off, and the hearing centers in the (souls') hearts were sealed off, their hearing centers were veiled like those of others.

ISLÂM AND SUFISM – I

45/Al-Jâthiyah – 23:

(My Beloved!) Don't you see the ones who take their own desires (EGO) as god? Allah leaves them astray (in Misguidance), and seals their hearing and hearts (and understandings), and puts a cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

Thus, the fact that those persons who could not realize the truth that the Glorious Qur'ân contains all sciences say: "there is not such a thing therein," is only a great blunder of which they should be ashamed.

3-3-11- THE BOOK AND THE DIVINE BALANCE (SCALES)

42/Ash-Shûra – 17:

And Allah has sent down the Book and the Balance as Truth. How do you know; perhaps the Hour of the Doomsday is very soon?

As it has been understood from this sacred verse, Allah has sent down the Book. That which we have to do and not do in this worldly life exist entirely in this Book.

The word "The Book" expresses both the Mother of the Book (The Archetype of the Book, "ümmü'l kitâb"), the Glorious Qur'ân and also the film of our entire lifetime.

As the Book and the Balance are mentioned all together, the Book cited in this sacred verse expresses our life film.

83/Al-Mutaffifîn – 18:

Verily, the record of the ABRAR (those who have attained HIDAYET (the true guidance leading to Allah) is (preserved) in 'ILLIYIN.

83/Al-Mutaffifîn – 19:

And can you comprehend what 'ILLIYUN is?

83/Al-Mutaffifîn – 20:

It is a book with numbers in it (the Record of people's lives).

This life film is a hologram if it is to be expressed in today's terms. That is to say, it is a film that will be three-dimensionally seen in the void without a screen.

ISLÂM AND SUFISM – I

As for the Balance, it is a system containing the total of the negative and positive degrees related to the fulfilling of the orders and the committing of the prohibitions. The honorable scribes (the angels) taking their place over our shoulders have been filming all our deeds on this hologram and the degrees corresponding to our deeds have been transferring from the Balance to our Book of deeds. These have been explaining to us our losses when we do not fulfill the Orders of Allah and our gains when we carry them out.

57/Al-Hadîd – 25:

Verily, We have sent Our messengers with Clear Evidences and sent down with them the Book and the Balance (Justice), that people may stand forth in justice.

55/Ar-Rahmân –7, 8, 9:

And the Sky; He has raised him high, and set up the Balance, do you not ever transgress and be unjust in balance. Keep the scales with justice and do not fall short in the balance.

On the other hand, a certain amount of the part to be inscribed into our Book of deeds is present in the Balance.

6/Al-An'âm – 132:

And there are degrees (or ranks) for everybody according to what they have done. And your Lord is not unaware of their deeds.

3-4- THE FREE WILL (THE FACULTY OF CHOICE)

3-4-1- THE RIGHT TO CHOOSE

Allâh has been inviting (calling) men to Him because Allahû Tealâ wills that the creature He called “man” and whom He loves the most to be happy. He announces in the Holy Books (the Torah, the Psalms, the Gospel and the Glorious Qur'ân) that He has sent down to us as the invitations to Happiness that human happiness depends on fulfilling the Orders He has given us to the letter.

Man responds to the Invitation of Allah by using his free will. He arrives at Allah and then surrenders to Allah as a whole, and reaches eternal happiness both in this world and the next world. If he wants, he responds to the call of Satan. He follows him. He passes his worldly life in struggle, distress and torment.

He is afflicted with the torment of eternal Hell. At the beginning, the Messengers sent from the Presence of Allah have conveyed the basic invitation of

ISLÂM AND SUFISM – I

Allah, advised them (warned them) and communicated the messages of Allah to them in all the Holy Scriptures. After them, their inheritors have carried out this mission up to now.

The basic invitation of Allah, the Call to Irshad, has always existed and will do so until the Day of Judgment.

This takes shape in connection with what the servant asks of Allah. The servant may ask this world or the next world of Allah.

30/Ar-Rûm – 44:

Whoever rejects, his rejection is only against himself; and whoever does improving acts, he then prepares (a place in Paradise) for himself.

76/Al-Insân – 3:

Verily We take him (a human being) to the Path (that leads to Allah). Some are grateful (attaining Allah through HIDAYAT (Guidance to Allah)) and some ungrateful (never take the Guidance leading to Allah and never make their spirits reach Allah) and (so) become of those in blasphemy.

39/Az-Zumar – 7:

If you reject, Allah verily is the One Who is not in need of you; and He does not show consent to the rejection of His slaves. And if you become thankful, He will show consent to it (for your benefit).

3-4-2- THOSE WHO MAKE A WRONG CHOICE

Only the Essence (Zât) of Allah is sought from Allah.

42/Ash-Shûra – 20:

Whoever wishes for the sowing of the Hereafter, We give increase in his sowing; and whoever wishes for the sowing of the present world, We give him thereof; however he has no portion in the Hereafter.

11/Hûd – 15, 16:

Whoever wishes (has wished) for the life of this world and its ornament, We will pay (give) (the price of) their deeds therein. And therein will be no diminution (in their wages). And they are those for whom there is nothing in the Hereafter but Fire. And what they have done therein (in the world) is in vain. And their deeds are useless (invalid).

2/Al-Baqarah – 200:

ISLÂM AND SUFISM – I

So when you accomplish your worships (about pilgrimage), do the DHIKR of Allah (remembering and repeating the name of Allah) as strongly as, and even more than, you used to do for your ancestors. Some people say: "Our Lord! Give us in this world!" There is no portion for them in the Hereafter.

Only the Essence (Zât) of Allah is sought from Allah.

35/Fâtir – 39:

It is He Who has made you caliphs on earth. For those who reject ((Allah)), their rejection is (works) against themselves. Their rejection but adds to the odium for the blasphemous in the sight of their Lord. Their rejection adds to nothing but frustration.

47/Muhammad – 3:

This is truly because those who are in blasphemy depend on (follow) vanities, while those who have faith depend on (follow) the Truth from their Lord. Thus, Allah sets forth for men an example.

29/Al-‘Ankabût – 5:

For those who wish to reach (meet) Allah (make their spirits reach Allah before they die), the day appointed by Allah will surely come. He hears and knows (all things).

10/Yûnus – 7, 8:

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses. Their abode is the Fire (Hell), because of the (bad degrees) they earned.

30/Ar-Rûm – 8:

Do they not contemplate in their own souls why Allah has created the heavens and the earth, and all between them? And indeed with truth and for an appointed term, many people deny reaching Allah (in this life)

3-4-3- THOSE WHO MAKE THE RIGHT CHOICE

40/Ghâfir – 40:

“The one who does an evil (sin) will not be requited but by the like thereof. And those who do improving acts (to purify the soul (ego)) - whether men or women - are MUMINs (those among the believers of Allah who wish to reach Him).

ISLÂM AND SUFISM – I

They will enter Paradise and they therein will have abundance without measure.

64/At-Taghâbun – 9:

The Day that He will gather you for the Day of Gathering; that is the day of deceiving. Whoever has faith in Allah and performs a good deed, He (Allah) will cover his evil deeds, and put him into the Gardens beneath which rivers flow to dwell therein forever. This is the great happiness and salvation (fawz)

3/Âl-‘Imrân – 145:

No one can die except by Allah’s leave. It (death) is a destiny with an appointed term. Whoever desires a merit in this life, We shall give it to him; and whoever desires a merit in the Hereafter, We shall give it to him. We shall reward those SHAKIR (those who are thankful to God).

73/Al-Muzzammil – 19:

Verily these (Verses) are an Admonition. Whoever wills, he takes a path leading to his Lord (before he dies)!

5/Al-Mâ’idah – 16:

Allah guides the one who seeks His good pleasure to ways of submission (by means of His Messenger). He, by His permission, brings them out of darkness unto the light, and guides them to the Straight Path leading to Allah.

78/An-Naba’ – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (The Straight Path to Allah). (Allah) will be a Shelter (for the one who wishes to reach Allah).

48/Al-Fath – 10:

Verily those who give pledge to you are also giving pledge to Allah. The Hand of Allah is over their hands (since Allah manifests all over your body, He manifests also on your hands). Whosoever takes it (his degree) down does so only because of his own soul (ego) (as he did not keep the covenants and promises he has taken). And whosoever fulfills what he has promised with Allah (his Covenant, Promise and Promise), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

ISLÂM AND SUFISM – I

3-4-4- HAPPINESS

You are a human being who cannot be happy in the sight of Allahû Tealâ. You are a person who cannot apply the prescription of happiness He has granted you and therefore will never be able to reach HAPPINESS as long as you do not apply that prescription. But when the person fulfills the Commands of Allah, he purifies his soul. If he will surrender his spirit to Allah, fulfill the subsequent surrenders, and if he keeps trying in this direction, Allahû Tealâ will absolutely direct him from unhappiness to happiness. In such a system, man will gradually experience (taste) happiness. Allah is Able to do all things.

Do not forget that Allah has not created this creature of His named “man” so that he may be a plaything in the hands of Satan. According to the 60th and 61st verse of Yâsîn Sura, Allah has created man in order that he should be happy and overcome Satan.

But if men provoke wrong things through their wrong behaviors, he will never be able to reach Happiness in this worldly life nor in the Afterlife.

Now, if we carefully scrutinize the Commands given by Allah, we will see the aim of Allah when He says: purify your souls (’s hearts). Because, as long as we purify our souls throughout those 7 stages of which we have spoken, we have taken our souls under control, and we will gradually be in an inclination not towards sin but towards good deeds at the point of decision, and within this approach we will look and see that we have been preferring the fulfillment of the Orders of Allah instead of not carrying them out.

Generally, while we are judging with our physical body, a struggle in a wide spectrum as violent as before is not in question. The struggle has been brought down to a minimum limit.

Naturally, as deeds executed are generally goodness and good deeds, these deeds cannot form any stress in our subconscious.

Furthermore, the torment applied by our spirit to our soul has decreased to a minimum degree.

3-4-5- THERE IS NO COMPULSION IN RELIGION

(THERE IS NO FANATICISM IN ISLÂM)

Allah has bestowed free will on man. He has the right to dispose of it as he wishes. Man, who is a social creature, is obliged to live together with other men in society in this worldly life.

Religion is the totality of a divine system containing the relationship between the servant and Allah and the relationship between the servant and other men within the limits of the Divine Commands. Allahû Tealâ has sent down the

ISLÂM AND SUFISM – I

Prophets and the Books from His Presence in order to illuminate the human beings who are the owners of the Free Will (the Faculty of Choice).

The Prophets have always explained the Holy Books comprising the laws of Allah to mankind.

Our Lord has explained in the Books He has sent down that the limitless free will of man is the only authority to make decisions in the totality of the orders and relationship between the servant and Allah, and that no one can meddle with this will, and the prophets have communicated them to men on all levels of comprehension.

33/Al-Ahzâb – 45, 46:

O Prophet of Allah! Truly We have sent you as a Witness, a Bearer of Glad Tidings, and a Warner, and as one who invites to Allah's (grace) by His permission, and as a lamp spreading light.

It has been explained in this sacred verse that our Master the Prophet was entrusted with a mission for all human beings. Our Lord explains to us within the content of the Glorious Qur'ân that the person who has attained the level of witnessing has become Islâm (Muslim), and has realized his surrenders, that is to say, has first surrendered his spirit, then his physical body, his soul and finally his free will to Allah.

When we make our spirit arrive at Allah and then surrender it to Allah, we are heralded with Paradise. Our Lord makes known to us in the best way in the Glorious Qur'ân that our Master the Prophet who invites all human beings to Allah (to be the owners of belief) and invites the spirit who is a Trust of Allah to surrender himself to Allah has never compelled man, who is the owner of the free will, and that there is no compulsion in all the orders of the religion.

Here is the advice given by Allah to Our Master the Prophet who invites men to Allah as warner:

88/Al-Ghâshiyah – 21, 22, 23, 24, 25, 26:

Therefore you give advice. You are only an advisor. You are not to use force and pressure over them. As for those who turn away and deny, Allah will torment him with the greatest torment. Surely, their return is to Us. Then it will certainly be for Us to call them to account.

Our Lord explains like this that man's will is completely free, that the persons who have turned their backs on the disbelief and entered (the circle of) Islâm will or will not respond to the invitation to the Irshad of Allah.

10/Yûnus – 99:

If your Lord had willed, those on earth would altogether have faith. Or will you force people until they become MUMIN (those who have faith)?

ISLÂM AND SUFISM – I

As our Lord does not interfere in the free will of man, He also does not will for others to meddle in it. There is no compulsion in Religion at any point.

Our Lord explains that even the persons who have belief and have taken their portion from the communications of our Master the Prophet follow the lusts and vain desires of their souls from time to time and declares that the Prophet is never a compeller over them as regards the fulfillment of His Commandments.

50/Qâf – 45:

We know better what they say. You are not violent (and cruel) to them. Then, advise those who fear My Threat with the Qur'an.

Our Lord explains in the 256th verse of Al-Baqarah Sura that everybody is totally free concerning the fact that they will or will not fulfill the orders of surrender.

2/Al-Baqarah – 256:

There is no compulsion in religion. Truly, IRSHAD (Guidance to Allah; the Way leading to Allah) stands out clearly from DALALET (Misguidance; the way leading to Hell). Then whoever rejects Satan (the way leading to Satan) and has faith in Allah (becomes MUMIN; chooses the Way leading to Allah) has grasped the trustworthiest handhold, that never breaks (from Allah) (Murshids (the Religious Guide appointed by Allah)). And Allah hears and knows all things.

We understand from the explanations of our Lord that man may act following his free will beginning from the lowest level to the level where he reaches irshad at every point. Our Lord has made a law that another man cannot force his will in any direction and does not have the authority to force it.

Those who comprehend this wrongly have reached the conclusion that there will not be any compulsion only in the choosing of the religion. That is to say, a disbeliever cannot be forced to enter the religion of Islâm. But if an individual belonging to the community of Islâm cannot fulfill his responsibilities towards Allah and comprehend them yet, it is necessary to force them to carry out the orders of Allah. They think so.

Whereas, our Lord explains to us in the sacred verses that any person who has entered (the circle of) Islam and who may be at any level of comprehension always maintains his free will and no one can meddle in it, or act upon it. The person who tries to impose his conjecture (opinions) upon another in the name of religion is a fanatic (a bigot). But there is no room for the fanaticism in Religion.

ISLÂM AND SUFISM – I

3-4-6- THE TRANSGRESSION OF THE RIGHT IS NOT PERMISSIBLE IN RELIGION

Our Lord has bestowed the free will on the servant, but He decrees that He will punish him if he employs this free will to harm another. In the execution of the punishment, He sees fit retaliation of the penalty. The order of reprisal is put into effect.

As the giving of the reward and the punishment pertains to Allah in the relationship between the servant and Allah, our Lord executes it when He wills. He appoints the time Himself. But in the social life, if the Court (of Justice) has found him guilty on account of his having wronged another, he is forced to be penalized in retaliation. But the holder of the right can act in three manners:

First manner:

42/Ash-Shûra – 40:

The recompense for an evil deed is an evil like thereof (in degree), but whoever forgives and makes reconciliation, his reward is from Allah. Allah does not love the unjust (wrong-doer).

Allâh sees retaliation fit for mankind. When an evil is done to you, you have the right to retaliate for it. But if you pardon it, it is better for you, He says.

Second manner:

3/Âl-‘Imrân – 134:

Those (who have Taqwa (piety)) spend freely (give for those in need) in the way of Allah, whether in prosperity, or in adversity. They swallow their anger, and pardon (all) men; Allah loves those who are Muhsin (who have submitted their physical bodies to Allah).

In this second state, man has surrendered his physical body to Allah. He pardons men. However, there is still anger (grudge) in his inner world.

As for the third state:

2/Al-Baqarah – 179:

O Ulul Elbab (People of understanding: to whom the secrets of Allah are revealed)! In the Law of Eye-to eye (retaliation) there is Life for you so that you may have TAQWA (piety).

The reprisal here is against Satan. The person who had lent an ear to the whisperings of Satan and committed sins until that day, from that day on, (after

ISLÂM AND SUFISM – I

having become Ūlū'l Elbâb) he applies retaliation against Satan by doing the opposite of what he has been whispering and always does good.

This is the behavior of those who have reached goodness. The advice of Our Lord to those who behave so is as follows.

41/Fussilat – 34, 35:

Good deeds (merits) and evil deeds (sins) are not equal. Repel (the evil) with what is better. Then, he, between whom and you was enmity, will surely become as your close friend. And no one will be granted such goodness except those who have patience and who are of the greatest joy (HAZZ).

We see that men are grouped into three categories in respect to the manners of behavior. The first category is men who have not yet gained sainthood. The second is the ones who are designated for sainthood. The third is those who have reached goodness.

The manners of behavior and the state in which the person is found present a parallelism. At whichever level the person is, so will his behavior also be. As Allah has ordered us to do good, He wills us to attain a top level of comprehension, goodness in the course of time.

Man who has attained goodness (Hayr) is a man who has become in absolute accord with his surroundings. Any influence coming from his environment to him is goodness. His reaction will absolutely be to reciprocate goodness with a more beneficial goodness. These men will establish a society living in tranquility and peace.

This is the categorical command of our Lord that He wills from us.

3-5- DHIKIR (ZIKIR, REMEMBRANCE, RECITATION) AND OTHER WORSHIPS

The realization of the goal to return to the Lord (Vuslât) comes into being only after the qualities that the main intermediary (instrumental) orders such as the Qur'ân, supplications, repentance, Prayer, fasting, pilgrimage to Mekka, "birr", zekât (alms giving), spending (in the Way of Allah for other fellow humans), charity (sadaka), striving (in the Way of Allah, cihâd), communicating (the revelations of Allah), zikir, glorification (zikir without free will) will cause the soul to acquire.

3-5-1- THE GLORIOUS QUR'ÂN AND ZIKIR

Allâhü Zu'l Celâl Hz. has sent down a great many sacred verses about the glorious Qur'ân. He sometimes uses the word "Zikir" about the Glorious Qur'ân:

ISLÂM AND SUFISM – I

15/Al-Hijr – 9:

We have, without doubt, sent down the DHIKR (The Holy Quran); We will assuredly guard it (from corruption).

41/Fussilat – 41, 42:

Those who reject the dhikr when it comes to them are in blasphemy. However it is a Book of exalted power. No falsehood can approach it from before or behind it. It is sent down by the All-Wise and Worthy of all Praise.

Our Lord expresses the ways by which we have attained “vuslat” as the ways of the Prophets making men reach Allah, and speaks of the repentance disclosed in the 70th and 71st verse of Al-Furqân Sura, and made in front of the Prophets, and after them of the Murshids, in order to reach Allah.

25/Al-Furqân – 70, 71:

Except those who repent (before a Murshid, the religious Guide), and become MUMIN (those among the believers of Allah who wish to reach Him) (since he has repented before a Murshid and faith has been written in his heart), and do improving righteous deeds (with the same reasons), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful. And whoever repents and does improving deeds (the purification of the soul (ego)) has truly turned to Allah with acceptable repentance.

4/An-Nisâ’ – 26:

Allah wishes to make clear (explain) to you and to make you reach Allah, which is the law of those before you, and to accept your repentances. And Allah is the All-Knower in truth, the All-Wise.

12/Yûsuf – 111:

Indeed in their stories, there is a lesson for ULUL ELBAB (men of understanding; people to whom the secrets of Allah are revealed). It is not a word made up, but a confirmation of what they have in their hands, and a detailed explanation of everything; and a HIDAYET (the true guidance leading to Allah) and a mercy for a tribe that is MUMIN (those who have faith).

Our Lord declares that He has granted a zikir from His Presence to our Master the Prophet (PBUH) and that no one should turn one’s back on it:

20/Tâ-Hâ – 99, 100:

Thus, We relate to you some of the news of the past. We indeed granted you a DHIKR (remembering and repeating the name of Allah) from Our sight. Whoever turns away from this will verily bear a burden of sin on the Day of Judgment;

ISLÂM AND SUFISM – I

11/Hûd – 120:

And all that We explained to you is of the news of the messengers. We make firm the faculty of perception (understanding deeply) (the perception beyond physics) in your and their hearts. And in this (these news), there has come to you the Truth, as well as an advice and DHIKR (remembering and repeating the name of Allah) to the MUMIN (those who have faith in their hearts).

Some of the above mentioned sacred verses corroborate that the Glorious Qur'ân is a "Zikir". But the Glorious Qur'ân as a "Zikir" and the "Zikir" expressed by our Lord in the 8th verse of Al-Muzzammil Sura are quite different from each other.

73/Al-Muzzammil – 8:

Do dhikr (remember and repeat the name of Allah) with the name of your Lord and turn to Him with a complete devotion.

It has been seen that dhikr, "zikir" is the repetition of the Name of Allah. The majestic Name of Allah will be iterated uninterruptedly. And during this repetition, Allah will be considered (thought of). A zikir during which nothing other than Allah will not be remembered is essential because disconnecting oneself from everything save Allah is possible only with such a zikir (remembrance). The fact that the seal called "hatem" on our (soul's) heart leaves the door opened to Allah and closes the door opened to Satan is possible only through the repetition of the Name of Allah. Our Exalted Lord declares that the worship of doing zikir is greater than the recitation (reading and explaining) of the Glorious Qur'ân, performing the daily prescribed prayers; that is to say that it is the greatest worship.

29/Al-'Ankabût – 45:

Recite what is sent of the Book by revelation to you, and perform regular Prayer, for Prayer restrains you from shameful and unjust deeds; however, remembering and repeating the name of Allah is the greatest (thing in life) without a doubt. And Allah knows the deeds that you do.

Here, too, our Lord explains that the recitation of the Glorious Qur'ân, Prayer, and Zikir are a means different from each other and asks:

57/Al-Hadîd – 16:

Has not the Time arrived for the hearts of AMENU (who wish to reach Allah in this life) to engage in HUSHU (reverence) by the thing (light) that came down through the dhikr of Allah? Let them not be like those who received the Book, and long ages passed over them (as they did not practice dhikr during that time) and their hearts hardened (whose hearts became dark and hard and ill

ISLÂM AND SUFISM – I

because of the lack of dhikr). Many among them are rebellious (the ones who went astray after having attained Hidayet (The True Guidance Leading To Allah)).

The end of turning away from zikir is indicated, too.

43/Az-Zukhruf – 36:

For the one who withdraws himself from the DHIKR of Allah (remembering and repeating the name of Allah) Most Gracious, We appoint Satan for him. And Satan is the friend for him.

3-5-2- INVOCATION (SUPPLICATION)

Invocation is a request showing that man feels the need for His Creator and reminding the servant of his place (position). Man must have acknowledged his Creator as The Truth (Hakk) so that he may seek help from Him. Thus, servanthood and Dominicality are two separate places.

Invocation contains the fundamentals reminding the servant that he is a creature of Allah and that Allah is His Lord (Sustainer, Master, Provider) and that He is the unique God and causes him to comprehend all this. Briefly, invocation is the recourse, the imploration and the inclination of the servant to his Lord.

7/Al-A'râf – 55, 56:

Call on your Lord with humility (begging) and in private. Verily Allah does not love those who trespass beyond bounds. Do no mischief on the earth, after it had been set in order, but call on Him with fear and longing (hope in your hearts). The Mercy of Allah is (always) near to those who are MUHSIN (who have submitted their physical bodies to Allah).

40/Ghâfir – 60:

And our Lord says: "Call on Me so that I will answer your (Prayer). Verily, those who are too arrogant to be servants to Me will enter Hell in humiliation!"

2/Al-Baqarah – 186:

When My servants ask you concerning Me, I am indeed close (to them). I listen to the prayer of every suppliant when he calls on Me. Let them also, with a will, listen to My call (invitation), and have faith in Me, so that they may walk in the IRSHAD (Guidance (to Allah)).

It has been seen that our seeking help from our Lord is a definite order of our Lord. It is not possible to reach "irshad" without help, because He demands us to

ISLÂM AND SUFISM – I

seek help from Him with invocation in the first part of the sacred verse. But He announces at the end of the sacred verse that the help that will come from Allah will be parallel to the worthiness of the servants. He indicates at the end of the sacred verse that this help is not the blessings of this world and that it is more meritorious to seek help from our Lord in order to possess heavenly blessings that are in the Presence of Allah.

As for the realization of the aim of irshad: the most important means for it is the murshid. Thus, the person who longs to reach his Lord must seek a special help (“istiane”) from his Lord with invocation by means of the requirement (requesting) prayer (hâcet namazı) in the night binding Thursday to Friday in the way this sacred verse indicates.

It is also seen here that the invocation (supplication) forms the means to draw near to Allah, to become close to Him.

3-5-3- REPENTANCE

There are three kinds of repentance for man.

1. Man is the owner of a soul. For this reason, he is inclined to sin and do evil deeds. Consequently, he will commit sins. It is possible for him to clean himself from his sins through repentance. This repentance is realized between man and Allah. Man may repent at any moment he wishes it, without any restriction and condition. Allah may accept this repentance related to his error he has perceived if He wills. This repentance may be broken many times and repeated. Mevlânâ Celâleddin Rûmî Hz. says about this kind of repentance: “Even if you have violated your repentance a hundred times, a thousand times, come!” The repentance violable hundreds of times, thousands of times is this kind of repentance that man has made to Allah. As for the repentance to which Mevlânâ Celâleddin Rûmî invites saying: “come!”, it is the repentance made in front of the Murshid (saint guide).

One day, we repent in order to reach Allah. Through this repentance, all our sins are transformed into good deeds (merits).

2. This is the repentance made in front of the murshid. Thanks to this repentance, all the sins committed are pardoned; it is not enough, they are all transformed into good deeds. This is called “forgiveness of Allah” (intercession of the murshid). The second repentance (made before the murshid) may be broken only three times.

If man violates his repentance after these three times and thus falls into “Fısk” again, (Fısk: going out of the Way of Allah after having entered it), then disbelief (küfür) is impressed on his (soul’s) heart and he will never be pardoned again.

25/Al-Furqân – 70:

ISLÂM AND SUFISM – I

Except those who repent (before a Murshid, the religious Guide), and become MUMIN (those among the believers of Allah who wish to reach Him) (since he has repented before a Murshid and faith has been written in his heart), and do improving righteous deeds (with the same reasons), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

25/Al-Furqân – 71:

And whoever repents and does improving deeds (the purification of soul (ego)) has truly turned to Allah with acceptable repentance.

24/An-Nûr – 31:

O MUMIN (those who have faith in heart), repent altogether to Allah so that you may attain prosperity.

24/An-Nisâ’ – 27:

Allah wishes to accept your repentance. And for those who obey their lusts, they wish that you should strongly intend for lust.

The help of the Prophets concerning the repentance have been so explained:

4/An-Nisâ’ – 64:

We send messengers to be obeyed by the permission of Allah. If they had only, when they were unjust to their souls (ego), come to you and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning (to both sides), Most Merciful.

Here, the zikir making man reach Allah has henceforth begun. The zikir beginning at this point will increase with each passing day and one day reach continuous zikir. Through the total zikir and glorification that continuous zikir will cause us to reach, we attain a new and final repentance: this is the “Nasûh” repentance, the Irrevocable Repentance.

3. It has been seen that the zikir of hidâyet is found in the repentance that enables us to set out for Allah. And when we attain a state when we do zikir 24 hours a day, we attain a new kind of repentance. This repentance is realized so as to never be violated.

66/At-Tahrîm – 8:

O you AMENU (those who wish to reach Allah in this life)! Take such an unbreakable repentance to Allah that Allah will conceal your sins and let you dwell in Gardens beneath which Rivers flow. On that Day, Allah will not make the prophets and those who are AMENU (those who wish to reach Allah in this life) with him feel embarrassed. (That Day) They will be with their light running forward before them and by their right, and (on the Day of

ISLÂM AND SUFISM – I

Unbreakable Repentance) they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness; You verily have power over all things."

THE INHERITORS OF THE PROPHETS ARE THE MURSHIDS

The occult sciences of Satan cannot affect the persons who have repented in front of the murshids appointed by Allah for them. That is to say, sorcery, magic, charms, etc., cannot harm them.

This person does not suffer the grave torment. This is a repentance made in the Presence of Allah by seeing and hearing Him.

2/Al-Baqarah – 102:

But they could not thus harm with that (magic) anyone except with Allah's permission.

58/Al-Mujadilah – 10:

However, he cannot harm them with anything without the permission of Allah. So, may those MUMIN (who have faith in their hearts) put their trusts only in Allah.

64/At-Taghâbun – 11:

No kind of vice can occur, except by the permission of Allah. Allah reaches the heart of him who is AMENU (those who wish to reach Allah in this life). Allah knows all things.

One of the Means to draw near to Allah, to be of the ones who are close to Him is the repentance, to seek the forgiveness of his sins from Allah. It is only the disbelievers who are hopeless of Allah's Mercy.

3-5-4- THE DIFFERENCE BETWEEN PRAYER (NAMAZ, SÂLÂT) AND ZIKIR

There are explanations in a great many sacred verses about Prayer that is the pillar of religion. Performing the prayers has been commanded because prayer is a Means to make man come near to Allah:

96/Alâk – 19:

Prostrate yourself before your Lord and get close to Him.

ISLÂM AND SUFISM – I

Each prayer will ensure both the purification of the soul because of its being one of the improving deeds and its being performed in the Presence of Allah, and it will also make the servant draw near to his Lord on account of the degrees he has obtained with each Prayer. Prayer is also a (sort of) zikir. The great importance of zikir in prayer has been indicated. The goal of the prayer is to remember Allah. Only prayer performed with zikir will be performed with reverence (hushu') as proportionate to zikir.

20/Tâ-Hâ – 14:

Verily, I am Allah. There is no other god besides Me. Therefore, worship me and perform regular prayer correctly for DHIKR (remembering and repeating the name of Allah).

ISLÂM AND SUFISM – I

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All Merciful, the All Compassionate.

CHAPTER 4

THE COMPARISON OF THE ISLÂM LIVED BY SAHÂBE (THE COMPANIONS OF THE PROPHET) WITH THE ISLAM OF TODAY

ISLÂM AND SUFISM – I

4-1- THE COMPARISON OF THE ISLÂM LIVED BY SAHÂBE (THE COMPANIONS OF THE PROPHET) WITH THE ISLAM OF TODAY

Dear readers, my very close friends, my cordial friends! Here I want to compare in front of you the Islam that the Sahâbe lived, the Islâm in the Qur'ân, with the Islâm lived by the Islâmîc World nowadays.

The Sahabe lived Islâm 14 centuries ago. Which Islâm did they live? They lived the Islâm in the Qur'ân. That is to say, they lived the fundamentals of the religion of Hanîf of Hz. İbrâhîm (Abraham), the unique religion in the universe.

My dear brothers and sisters! There has not been a second religion sent down by Allah in this world throughout the human history. There was only one religion, a unique religion that Allah has ordered to Hz. Âdem (Adam) and that has continued from that time to our day, and that will last until the Day of Resurrection too. It is the religion of “Hanîf” of Hz. İbrâhîm (Abraham), the religion of “Islâm” in its Arabic name. All the prophets in all the ages lived only one religion, this religion, the religion of surrendering the spirit, the physical body, the soul and the free will to Allah. Another religion never existed. Whichever prophet, whichever messenger comes to your mind, know that all the prophets and all the messengers lived the same thing, this unique religion.

All human beings have been created with the disposition (fitrat) of Hanîf, a disposition with which they are able to live, only with this disposition (nature).

Allahû Tealâ says: We have created men with the disposition of Hanîf. We have also brought forth the religion of Hanîf. There is no change in the creation of Allah.

As long as human beings exist, the religion of Hanîf also will be present. All human beings will continue to be created with the disposition of Hanîf and all humankind will be created within the standards in which they will be able to live the unique religion. This standard is the religion of Hanîf. Men can only live the religion of Hanîf. They have not been created within the properties of being able to live another religion.

The last example of this, the last example of those who lived the religion of Hanîf, the last example of a way of living before our time, the last example of a practice based on the final Book of Canon Law in the universe, based on the Qur'ân, is the Sahâbe. The Sahâbe lived all the particularities of the religion of Hanîf. What does “Hanîf” mean? What is the characteristic of the religion of Hanîf? The religion of Hanîf is the religion of surrendering to Allah. It contains the surrender of the spirit, the physical body, the soul and the free will to Allah. Whichever prophets lived, whoever comes to your mind, they all lived the religion of Hanîf.

Hz. Nuh (Noah) lived the religion of Hanîf, together with his dependants.

ISLÂM AND SUFISM – I

Hz. İbrâhim (Abraham) lived the religion of Hanîf, together with those who lived the religion of Hanîf...

Hz. Mûsâ (Moses), Hz. ‘Îsâ (Jesus), Hz. Dâvud (David), Hz. Süleyman (Solomon), whichever prophets or messengers (the messengers who were the imams of the Era) come to your mind, all of them lived only one religion: the religion of Hanîf of Hz. İbrâhim (Abraham).

Now, dear readers! Allahû Tealâ clearly announces this religion in his Last Book of (Canon) Law, in the Final Book of Law that He has sent down to our Master the Prophet.

The Noble Qur’ân sent down in the Arabic language calls this religion “Islâm,” but He says to His messenger whom He has made the owner of the religion of “Islâm”: You are “hanîf”, you live with the religion of Hanîf, the religion that you have been living is the religion of Hanîf, you are also the one who lives the religion of “Hanîf”, that is, of “Islâm”. Allahû Tealâ has created all human beings with the disposition (fitrat, nature, creation) of Hanîf.

30/Ar-Rûm – 30:

You set yourself as HANIF to the religion, with the HANIF Nature of Allah, as Allah has created mankind with HANIF nature. This is the religion, which will be forever, but most people do not know.

30/Ar-Rûm – 31:

Turn back to Him (Allah), and have TAQWA (piety) for Him, and perform regular prayers, and do not be among those who are MUSHRIK (those who attribute a partner to Allah).

30/Ar-Rûm – 32:

Do not be one of those MUSHRIK (those who attribute partners to Allah) since they split up their religion, and become Sects, and each party rejoices in what is (the knowledge) with it.

Dear readers, if so, what do we see in the Islâmîc life today? Let us begin from there: Today, Islâm has been based on the 5 conditions of Islâm.

We mean this: the scholars of our time say: “Islâm contains 5 conditions: to perform the prescribed daily prayers, to give alms (zekât), to fast, to go on the pilgrimage to Mecca, to repeat the Islâmîc testimony of faith (to say: Lâ ilâhe illallâh, Muhammeden resûlallâh. “There is no god but Allah; Muhammad (PBUH) is the messenger of Allah”). Islâm consists of these 5 conditions. And Islâm means to surrender to Allah. Whoever fulfills these five conditions is the one who has surrendered to Allah.” And the teachers of the religion of our time say: “We also fulfill these 5 conditions, therefore, we are Islâm (Muslims); we are the ones who have surrendered to Allah.”

ISLÂM AND SUFISM – I

If you ask me, is it so? No, it is not so, my dear brothers and sisters, dear readers, my very close friends, my cordial friends, it is not so.

Islâm does not consist of the 5 conditions of Islâm. Islâm is a whole. The 5 conditions of Islâm are not the essential conditions; they are the intermediary conditions. Allahû Tealâ has created all humankind in order that they should be servants to Allah. The 56th verse of Adh-Dhâriyât Sûra says so:

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

And Allahû Tealâ makes an obligation upon all human beings that they should be the owners of the “true takva”. In that case, Allahû Tealâ wants all human beings to obtain the Good Pleasure (Consent) of Allah. Allahû Tealâ wishes for all men to attain Salvation. He wishes for all men to reach Hidâyet (Guidance). He wishes for all men to surrender to Allah. **All His wishes are contained in 7 phases:**

1. To wish to reach Allah.
2. To reach one’s murshid (saint guide) and depend on him by receiving 12 favors (ihsan) from Allahû Tealâ.
3. To make the spirit reach Allah and surrender him to Allah.
4. To surrender the physical body to Allah.
5. To surrender the soul to Allah.
6. To reach “irshad” (maturity, perfection) by making the heart embellished (adorned).
7. To surrender the free will to Allah and thus be the owner of the “true takva”.

The Sahâbe lived all of these 7 phases 14 centuries ago. Before them, Hz. ‘Îsâ (Jesus) and his dependants lived them. Before them, Hz. Dâvud (David) and his dependants; before them, Hz. Mûsâ (Moses) and his dependants; before them, Hz. Nûh (Noah), Hz. Ibrâhîm (Abraham), Hz. Yakub (Jacob), his descendants, Hz. Îsma’il (Ishmael), Hz. Lût (Lot)... all the prophets who have come and passed lived these 7 phases together with those who depended on them.

Today, the world of Islâm has not been living any of these phases.

Dear readers, as they have not been living them, their Salvation is not possible. There is no salvation for them, as it is definite that those who have not wished to reach Allah will go to Hell.

If so, dear readers, with what are we face to face? We are facing the collapse of Islâm in a period of time in which the beauties of Allah, the orders of Allah, have not been lived any more. The Commands of Allah have been totally forgotten within 14 centuries. The conditions to make men reach the Bliss of Paradise have been forgotten: to wish to reach Allah, to reach the murshid and depend on him, to make the spirit reach Allah, have been forgotten. The conditions to make men reach worldly happiness have been forgotten: to surrender the physical body and the soul

ISLÂM AND SUFISM – I

to Allah, to reach Irshad (maturity, perfection) and to surrender the (free) will to Allah.

None of these have been lived, dear readers! By whom have they not been lived? By all the faithful of the religions all over the world. Well, has no one been living them? No, praise be to Allah, the fact that no one has been living them is out of the question. Small groups in all the religions have come to this time, each generation depending on the murshids in the generation prior to it throughout many ages, beginning with their prophets and continuing up to this time. There are the ones who still continue to live the religion of Hanîf of Hz. Ibrâhîm (Abraham) or the religion lived by the Sahâbe among the Jews, the Christians and the Islamic World. We offer infinite praises to Allah that we, the community of MIHR, have been living an Islâm just like our Master the Prophet and his Companions (Sahâbe) lived. We say this with pride, with contentment and happiness and as long as we say it, our heart becomes cheerful. And because we are so, they consider us as the ones who go beyond bounds (who are excessive).

My dear brothers and sisters! There is an exaggeration that means to overdo something. It is to display a form of behavior beyond that which is normal, to display it beyond that which should be needed, even far beyond it, but in order to determine that this is an overdoing, we are obliged to determine that which should be necessary. As for the remissness, it is to not live that which is necessary in the required conditions.

Now, let us consider that which is needed: 7 phases. This is what is required. The Sahâbe lived all of these requirements 14 centuries ago. We will prove all of these in this writing. We also are those who have been living today the 7 phases of Islâm as they were lived 14 centuries ago. But the greater part of the Islâmîc World, more than 90% of it, has not been living any of these 7 stages. The minor part which is living them has always remained below 10% in all periods of time.

Dear readers, let us consider then the content, what is in the religion of Allahû Tealâ.

The institution of Islâm consisting of 28 stages (steps) is the religion of Hanîf of Hz. Ibrâhîm (Abraham) that is exactly the religion of Islâm itself. Allahû Tealâ says so. In this case, let us consider together this statute composed of 28 steps:

1. At the first step, we experience some events.

2. At the second step, we compare the events; we evaluate them. At this point, Allahû Tealâ chooses some human beings for Himself.

3. At the third step, the person wishes to reach Allah. Some of the chosen persons wish to reach Allah. Now, those who have reached Salvation (Felâh) are only the ones who have wished to reach Allah. The person who has wished this has obtained the key to Paradise. The one who has not wished it has taken the key to Hell.

Whoever has wished to reach Allah has obtained the key to Paradise. A wish, wishing to reach Allah, is sufficient to go to the Paradise of Allah, and this is a concept completely forgotten in the educational system of religion, whereas all

ISLÂM AND SUFISM – I

sahâbe had wished to reach Allah 14 centuries ago. What happens if we do not wish it? Allahû Tealâ decrees:

10/Yûnus – 7, 8:

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses. Their abode is the Fire (Hell), because of the (bad degrees) they earned.

Yes, dear readers! Men, the place where they will go is the Fire. Why? Because they did not wish to reach Allah. Today, Islâm has been taught by the Faculties of Theology. Any demand, any concept such as wishing to reach Allah, is not mentioned in any lesson. There is not such a thing in their curricula.

We will take a look at our relationship with Allah. If the person does not wish to reach Allah, it has been seen that the place they will go is Hell. But if he wishes? If he wishes, it is definite that he will be saved. Here is the Al-‘Asr Sura:

103/Al-‘Asr – 1:

I swear by the Time (through the ages),

103/Al-‘Asr – 2:

Verily Man is in loss,

103/Al-‘Asr – 3:

Except those AMENU (who wish to reach Allah in this life) (who have completed the first seven steps), and those who practice AMILUSSALIHAT (purification of the soul (ego)) (who have completed the second seven steps), and those who recommend Allah (who have had their spirits reach Allah) (who have completed the third seven steps), those who recommend Patience (those who have completed the fourth seven steps).

Those who are âmenû (those who wish to reach Allah before death) are not the ones who are in loss (frustration). Allahû Tealâ says in the 103rd verse of Al-Mu’minûn Sura that the place where the ones who are in loss will go is Hell, but those who are âmenû are not lost.

23/Al-Mu’minûn – 103:

But those whose balance (of merits) is light will be those with their souls (ego) in frustration. They will dwell in Hell forever.

In that case, carefully consider the content in your relationship with Allahû Tealâ, dear readers. To wish to reach Allah makes reaching Felâh (Salvation) absolute. He says in the 29th verse of Hûd Sura:

ISLÂM AND SUFISM – I

11/Hûd – 29:

And O my people (tribe)! I ask of you for no wealth in return (for what I have conveyed to you). If there is a reward for me, it belongs only to Allah. And I will not drive away (in contempt) those who are AMENU (who wish to reach Allah in this life), for verily they are going to reach Allah. However, I see you as a tribe who is in ignorance.

4. The fourth step: So, the one who has made his spirit reach Allah will absolutely enter the Paradise of Allah. If a person wishes to reach Allah, Allah hears, sees and knows this wish at the third stage, establishes a relationship with him, and begins to manifest Himself with His “Rahîm” (All-Compassionate) name over him in the 4th step. Here is the 53rd verse of Yûsuf Sura:

12/Yûsuf – 53:

“And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light Mercy, and cleanses and purifies the soul (ego) by His Mercy).”

And the manifestation of Allah with His Rahîm (All-Compassionate) name is His first Favor for us.

5. The fifth step: Allahû Tealâ takes out the invisible veil (the secret curtain) from our eyes and the veil named “Gîshavat” on the sight.

6. The sixth step: He takes out “vakra” (immaterial weight, deafness) from our ears and the seal on the hearing.

7. The seventh step: He takes away “ekinnat” (coverings, the divine computer preventing comprehension in our soul’s heart) from our (soul’s) heart the seal on the (soul’s) heart and puts “Ihbat” (the divine computer ensuring comprehension) therein. We are at the 7th step. We are the owner of the “takva of âmenû”.

Thereafter, the favors of Allah continue:

8. The eighth step: Allahû Tealâ reaches our (soul’s) heart. He puts Hidâyet (Guidance) therein.

9. The ninth step: Afterwards, He turns the door of light of our (soul’s) heart to Himself.

10. The tenth step: He opens up (slits) a way of light from our breast to our (soul’s) heart.

11. The eleventh step: We do zikir and the heart of our soul becomes the owner of hushu’ (reverence, awe) owing to this “zikir” (iteration of Allah’s name as Allah, Allah, Allah...).

12. The twelfth step: Afterwards, Allahû Tealâ shows their murshids to those who wish to reach Allah.

ISLÂM AND SUFISM – I

13. The thirteenth step: And He makes them reach their murshids (saint guides).

14. The fourteenth step: Thus, the person reaches his murshid by taking 12 favors from Allahû Tealâ and depends on him. If the dependence is with these 12 favors, then the person will receive 7 blessings from Him.

1. Blessing: The spirit of the Ìmam of the Era comes and settles over the head of the person, another spirit possessing competence far beyond that of the spirit in the physical body of that person (because that spirit is at the same time the owner of a property capable of preserving the person from the negative influence of all the occult sciences, is a guardian). It comes and settles down over the head of the person and says to his spirit: “Your day of meeting with Allah has come.” Together with the settling down of this spirit over your head Allah begins to act according to the 22nd verse of Al-Mujadilah Sura.

58/Al-Mujadilah – 22:

You shall never find a community who believes in Allah and the Last Day loving those who oppose Allah and His Messenger even if they are their fathers or their sons or their brothers and sisters or their tribes. He has written iman (belief) into their (souls’) hearts and supported them with a spirit (trained in His presence) from Himself and He causes them to enter the gardens of paradise beneath which rivers flow. They will dwell therein forever. He is pleased with them and they are pleased with Him. These are the Party of Allah. Behold! Verily, it is the Party of Allah that will reach Salvation (Felah, Paradise).

2. Blessing: When the spirit of the Imam of the Era comes and settles down over the head of the person, Allah writes the word faith into his soul (’s heart). Thus, the 7 conditions of being a believer are formed:

- 1) Allah takes the word Disbelief out of his (soul’s) heart.
- 2) He takes out the “ekinnet” over the soul’s heart.
- 3) He puts “ihbat” therein.
- 4) He turns the light’s door to Himself.
- 5) He opens up (slits) a light’s way from his breast to his (soul’s) heart.
- 6) His heart reaches hushu’ (a feeling of awe).
- 7) Allah writes the word Faith into his (soul’s) heart.

3. Blessing: He changes all the sins of the person into good deeds.

25/Al-Furqân – 70:

Except for the one who repents (in front of his murshid) and (as belief is inscribed into his soul’s heart by repenting before the murshid) becomes a believer (a mumin) and (for the same reason) performs the improving deeds (the soul’s purification); Allah transforms the evil deeds (sins) of this person

ISLÂM AND SUFISM – I

into good deeds (merits). And Allah is the Most Forgiving (the one who transforms sins into merits) and the All-Compassionate (the One who sends down His mercy).

25/Al-Furqân – 71:

And whoever repents and does the improving deeds (the soul's purification), then he assuredly returns to Allah as the one whose repentance has been accepted by Him.

And while Allah was giving him 10 to 1 merit, from that day on, He begins to grant him 100 to 1 merit...

2/Al-Baqarah – 261:

The parable of those who spend their property (goods) in the way of Allah is like the parable of a grain that causes seven spikes (ears) to sprout (grow). In each spike there are hundred grains. And Allah augments (the sustenance) for the ones He wishes. And Allah is the All-Embracing, the All-Knowing.

4. Blessing: The spirit of the person sets off towards Allah.

40/Ghâfir – 15:

The Increaser of the degrees and the Possessor of the Divine Throne ('arş) makes reach a Spirit through His command (a spirit that will communicate to him the decree of Allah) over the person He wishes among His servants (He wishes to make reach Himself) (over the head of the person whom Allah wants to cause to reach Himself as he wants to reach Him, too) in order to warn him that the day of meeting with Him (the day of reaching Him) has come.

78/An-Naba' – 39:

That day (the day when one kisses the hand of the murshid and depends on him) is the Day of Truth. Whoever wishes (to reach Allah) takes a road (the Straight Path) that makes him reach His Sustainer. (Allah) is a Shelter (for the person who has reached Him).

5. Blessing: His physical body begins to be saved from being a servant to Satan.

16/An-Nahl – 36:

Truly, we have sent (brought to life, charged) a Messenger in each community in order that they refrain (abstain) from Tagut (Satan and his followers) and become the servants of Allah. Some of them did Allah lead to hidâyet and some of them have deserved Misguidance (those who have depended on the Messengers have reached hidâyet and those who have not depended on them

ISLÂM AND SUFISM – I

have deserved Aberration). Make journeys on the Earth and see what the end of the deniers has been.

36/Yâ-Sîn – 60, 61:

Oh sons of Adam! Have I not taken an oath (ahd) from you that you should not be servants to Satan, for truly he is an open enemy to you, and that you should be My Servants. This is (to be on) the Straight Path.

6. Blessing: His soul ('s heart) begins to be purified.

5/Al-Mâ'idah – 105:

Oh those who have become âmenû (those who have surpassed the first 7 stages, who have wished to reach Allah) the responsibility of your souls (purifying your souls) is upon you (is a duty to you, is incumbent on you); when you have reached hidâyet (by purifying your souls), those who are in Misguidance cannot harm you. You will be made to turn back to Allah, all of you. Then He will make known to you that which you had done.

7. Blessing: His free will begins to be fortified in accordance with the purification of his soul's heart.

Today, this second phase that is the phase of reaching the murshid has been totally denied. They say that the last murshid (saint guide) was our Master the Prophet (PBUH). No murshid will come after him. This means to consider Allahû Tealâ as a God without justice. That is to say, Allahû Tealâ gives "hidâyet" (guidance) to the human beings until that time, but their guidance is interrupted with our Master the Prophet. Allah does not permit any person to reach hidâyet after him! Can you imagine such a nonsense, dear readers?

In this case, from this point on, the soul's purification is in question. The person will purify his soul, that is to say, he will do zikir. On account of this "zikir", two groups of light called mercy-virtue, and mercy-benedictions (salavât) will come to the breast of the person from the Presence of Allah and from there will reach his (soul's) heart. And when they arrive at the (soul's) heart, they will push the seal that has become mobile, until the door of darkness (satanic door) that is at the bottom of the (soul's) heart, and the seal will close the satanic door (the door of darkness) with the pressure of these 3 lights (mercy, virtue, and benedictions) as long as you do zikir, that is to say, as long as the pressure of the lights of mercy, virtue and benedictions on the seal continue. What happens then? Allahû Tealâ has written the word Belief into the (soul's) heart, and the word Belief has a power of attraction. The dominical door has opened, the particles of mercy, virtue and benedictions that rush like a waterfall into the (soul's) heart occupy it and throw all the darknesses out. (The soul's) heart is completely filled with lights. During zikir, the soul's heart remains in this state. But a further event occurs, too: The word Belief (Îmân) in the

ISLÂM AND SUFISM – I

soul's heart begins to gather the particles of virtue, the lights called virtues, around itself. This accumulation increases gradually as 1%, 2%... and then amounts to 7%, and the Nefs-i Emmâre (the evil-commanding soul) is completed.

4-1-1- NEFS-I EMMÂRE (THE EVIL – COMMANDING SOUL)

Hz. Yûsuf (Joseph) says to Allahû Tealâ in the 53rd verse of Yûsuf Sura:

12/Yûsuf – 53:

“And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light Mercy, and cleanses and purifies the soul (ego) by His Mercy).”

Previously, the soul's heart was commanding evil 100%; now, 7% of it does not command evil (wickedness), but 93% of it still continues to command evil. Here is the stage of Nefs-i Emmâre (the Evil-Commanding Soul). There has been a 7% light accumulation for the first time in the soul's heart of the person.

4-1-2- NEFS-I LEVVÂME (THE SELF – ACCUSING SOUL)

A second accumulation of light is at the stage of Nefs-i Levvâme. The soul reproaches or censures itself. Here is the 2nd verse of Al-Qiyâmah Sura:

75/Al-Qiyâmah – 2:

And I do swear by the self-reproaching soul (ego).

During this period of time, we reproach our soul; we do not want to commit sins, but we look and see that we have committed sins. We do not want to commit them, but the vices in our soul ('s heart) desire them and realize them. And then a worrisome situation arises for us.

Now, dear readers, such a situation is at issue. Our spirit reaches the first heavenly floor at the stage of Nefs-i Emmâre and the second heavenly floor at the stage of Nefs-i Levvâme. He so completes two phases of his hidâyet (guidance).

ISLÂM AND SUFISM – I

4-1-3- NEFS-I MÜLHÎME (THE INSPIRED SOUL)

We begin to be inspired by Allah at the stage of Nefs-i Mülhîme. Here is the 8th verse of Ash-Shams Sura:

91/Ash-Shams – 8:

And to that (soul (ego)) is inspired the TAQWA (piety) (of Allah) and the FUJJUR (what Satan says);

Fücûr is inspired to everybody. Satan easily conveys his whisperings to everyone and continuously washes the brains of human beings. But the inspiration of Allah does not reach everybody.

At the beginning, all the doors of Allah are closed. We are on the racecourse in this state. As long as we deserve it, Allahû Tealâ will open them to us one by one. As for the doors of Satan, they are always wide open to everybody.

4-1-4- NEFS-I MUTMAINNE (THE SATISFIED SOUL)

13/Ar-Ra'd – 28:

They are AMENU (those who wish to reach Allah in this life) and whose hearts find satisfaction in the dhikr of Allah (remembering and repeating the name of Allah). Hearts find satisfaction in the dhikr of Allah, do they not?

4-1-5- NEFS-I RÂDIYE

(THE SOUL PLEASED WITH ALLAH)

4-1-6- NEFS-I MARDIYYE (THE SOUL WHO HAS OBTAINED THE CONSENT OF ALLAH)

At the fifth stage, we become pleased with Allah.

At the sixth stage, Allah also is pleased with us. Here is the 28th verse of Al-Fajr Sura:

89/Al-Fajr – 28:

“(O spirit!) Be well pleased with Allah, and seek His pleasure as well! Come back to Allah (your Lord) and reach Him.”

ISLÂM AND SUFISM – I

4-1-7- NEFS-I TEZKIYE (THE PURIFIED SOUL)

And then comes the soul's purification. According to the 18th verse of Fâtir Sura, our spirit reaches Allah:

35/Fâtir – 18:

No one bears the burden of another. If one calls (another) to bear his load, no one will bear it even though he is nearly related. You admonish those who feel HUSHU (reverence) for their Lord unseen and perform regular Prayer. And whoever purifies his SOUL (ego) does so for the benefit of his own soul, and (his spirit) sets out for Allah (reaches Allah).

Dear readers, he who purifies his soul purifies only for his soul. Why? Because he, that is to say his soul, gave an oath (yemîn) to Allah in the Pre-eternity that he will purify and refine his soul ('s heart). His soul reaches Allah.

Allahû Tealâ says about this matter in the 39th verse of An-Naba' Sura:

78/An-Naba' – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (the Straight Path to Allah). (Allah) will be a Shelter (for the one who wishes to reach Allah).

And the person's spirit reaches Allah. Let us consider the 13th verse of Şura Sura together with you. Allahû Tealâ has summarized the events which have occurred until this phase in a most beautiful fashion. He decrees:

42/Ash-Shûra – 13:

Saying, "Establish religion and make no divisions in it", He (Allah) has ordained the same religion for you as that which We ordained for Noah - that which We have revealed to you - and that which We ordained for Abraham, Moses, and Jesus. The thing (invitation to Allah and to have faith in Allah) to which you invited was hard for those MUSHRIK (who attribute partners to Allah). Allah chooses to Himself those whom He pleases, and guides (takes) unto Himself those who turn to Him.

So, it is a fact that Allahû Tealâ makes men reach Him, dear readers! There are 73 sacred verses in the Noble Qur'ân indicating the arrival of the spirit to Allah (Vuslat), whereas the standards of reaching Allah before dying have been hidden,

ISLÂM AND SUFISM – I

concealed, and annihilated in the 23 Turkish renditions (interpretations of the meanings) of these verses.

Dear readers! What happens? The spirit reaches Allah, we become “evvâb” (the one who has taken shelter in Allah) at the 21st step. The Essence (Zât) of Allah becomes a Shelter for our spirit. For this reason, Allahû Tealâ uses the word “evvâb” in the All-Wise Qur’ân in the sense of “the one who has taken shelter in Allah”.

In such a state, the person’s spirit reaches Allah and is extinguished in the Essence of Allah. “Vuslat” (arriving at Allah) is realized, and the person becomes the owner of the station of “Fenâ” (Extinction).

4-1-8- ALL THE COMPANIONS OF THE PROPHET (SAHÂBE) WISHED TO REACH ALLAH

Now, we consider the sahâbe. Did all sahaba make their spirits reach Allah? Yes, they did. Here are the 17 and 18th verses of Az-Zumar Sûra:

39/Az-Zumar – 17, 18:

For those who avoid being servants to the way of Satan and who turn to Allah, there is Good News. So announce the Good News to My Servants. They (SAHABA: disciples of Prophet Muhammad (PBUH)) listen to the Word, and depend on (follow) the best of them (the Word said by our Prophet Muhammad (PBUH)), they are those who have attained HIDAYET (The True Guidance Leading To Allah) (those who have made their spirits reach Allah in this life before they die). And they are ULUL ELBAB (to whom the secrets of Allah are revealed) (they are of CONTINUOUS DHIKR (constantly remembering and repeating the name of Allah)).

4-1-9- ALL SAHÂBE DEPENDED ON OUR MASTER THE PROPHET (PBUH)

Well, as for the second phase, the following phase of Islâm: to reach the murshid, to depend on him. They depended on the greatest murshid in the universe, on our Master the Prophet (PBUH). No, the matter does not end there. Afterwards, they depended on Hz. Ebu Bekir, Hz. Ömer, Hz. Osman and Hz. Ali, these four Caliphs in turn. This does not end there either. The dependants (tâbiîn) depended on the sahâbe; in other words, those who succeeded the sahâbe, a new generation, depended on them. As they depended on them, they were called “tâbiîn” (the

ISLÂM AND SUFISM – I

dependants). Is this a reality? Yes, it is. Here is the 100th verse of At-Taubah Sura proving it. Allahû Tealâ decrees as follows:

9/At-Taubah – 100:

It was the vanguard of Islam, SABIQUN-AL AWWALEEN (the ones in the first three ranks of those who were always ready to give and help for the cause of good deeds: ULUL ELBAB (to whom the secrets of Allah were revealed), IKHLAS (who have also submitted their souls (ego) to Allah), SALAH (who have attained the very last stage through their submissions)) some of whom were MUHAJIRs (who migrated from Mecca to Medina), some of whom were ANSARs (the helpers in Medina), and some of whom were those who depended on (followed) them (MUHAJIRs and ANSARs) (since SAHABA (disciples of Prophet Muhammad (PBUH)) were of the IRSHAD POST (True Guidance, they were depended on (followed)). Allah is well pleased with them, as they are with Him. Allah has prepared for them the Gardens under which rivers flow, and they will dwell therein forever. That is the greatest reward.

The sacred verse has made definite that the Muhâjirûn and the Ansâr had become the murshids of the following generation. The dependants depended on them; this is why they were called the dependants (tâbiîn).

What was our Master the Prophet saying in his noble hadith?

“My Companions are just like the stars in the sky. Those who depend on them absolutely reach Hidâyet (Guidance).”

So, Allahû Tealâ announces that the dependants (tâbiîn) have reached hidâyet. Moreover, out of the dependants, the existence of those who have reached the post of irshad is definite. As a matter of fact, the existence of the dependants on the dependants (tebe-i tâbiîn) makes definite that they depended on the dependants, too. Those who depended on the dependants are called the dependants on the dependants (tebe-i tâbiîn).

If so, the second phase also is all right. All sahabe have fulfilled Allah’s order.

What was Allahû Tealâ saying:

DEPEND ON YOUR MURSHID!

5/Al-Mâ’idah – 35:

O you who are AMENU (who wish to reach Allah in this life)! Have TAQWA (piety) for Allah and seek the means of approach unto Him. And strive hard in His cause so that you may prosper (get happiness).

The dependence: It also is all right. All sahabe have depended. Nowadays, men do not want to reach Allah. More than 90% of men in the Islâmîc World do not want to reach Allah. Henceforth, the Islâmîc World does not want to reach Allah, That is to say, the place where men will go is Hell. Iblîs (The Devil, Satan) has

ISLÂM AND SUFISM – I

eliminated the hope and probability of the Islâmîc World and the entire world to enter Paradise 100% by causing them to forget the wish for reaching Allah. Of which men? Of those who do not wish to reach Allah. The rate of them has always been above 90%.

4-1-10- ALL SAHÂBE HAVE MADE THEIR SPIRITS REACH ALLAH

39/Az-Zumar – 18:

They (SAHABA: disciples of Prophet Muhammad (PBUH)) listen to the Word, and depend on (follow) the best of them (the Word said by our Prophet Muhammad (PBUH)), they are those who have attained HIDAYET (The True Guidance Leading To Allah) (those who have made their spirits reach Allah in this life before they die). And they are ULUL ELBAB (to whom the secrets of Allah are revealed) (they are of CONTINUOUS DHIKR (constantly remembering and repeating the name of Allah)).

All sahâbe have reached hidâyet (guidance). The fact that they have reached hidâyet has been expressed in the 20th verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 20:

So if they dispute with you, then say: "I and those who depended on me have submitted our physical bodies (Wajh) to Allah." And say to the People of the Book and to those who are illiterate: "Have you also submitted (your physical bodies)?" If they have, truly they are in HIDAYET (The True Guidance Leading To Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.

Now, all sahâbe reached hidâyet (guidance), that is to say, realized the third phase. Let us see if all sahâbe wished to reach Allah. In order to know this, we have to answer this question: who are those who wish to reach Allah? The 20, 21 and 22nd verses of Ar-Ra’d Sura give the answer to this question.

13/Ar-Ra’d – 20:

They fulfill the promise of Allah (the Covenant of the soul (ego), the Promise of the spirit, the Promise of the physical body). And they do not break their Promise (the Promise their spirits have taken in the Eternity in the Past that they would reach Allah in this life before death).

13/Ar-Ra’d – 21:

ISLÂM AND SUFISM – I

And they submit to Allah the thing (their spirits) which Allah has commanded to be submitted (before death); and they feel HUSHU (reverence) for their Lord and fear the terrible reckoning (to enter Hell).

13/Ar-Ra'd – 22:

They are those who patiently persevere, seeking the their Lord's Self (meeting Allah); perform regular prayer; spend secretly and openly of what We have bestowed on them. And they are those who turn off evil with good. There is a good end of this world.

Well, what are their particularities?

Allahû Tealâ says: they are those who long to reach the Essence (Zât) of Allah with patience.

What have those who long to reach Allah done?

They have reached Allah.

Who are, then, those who have reached Allah?

Those who have wished to reach Allah.

We have so seen that all sahâbe reached Allah. Therefore, all of them wished to reach Allah.

In which case, the first phase of Islâm has been achieved by all sahâbe.

Afterwards, all sahâbe reached Allah. Today, men do not want to reach Allah. This is not enough, but they claim that there is no such thing as reaching Allah while man is alive.

And everything becomes spoiled again. What Allah has said has been annihilated. Although sahâbe wished to reach Allah, reached Allah, reached their murshid and depended on him, and made their spirits reach Allah, today all these three do not exist. What happens if they do not exist? If they do not exist, the hope for the Salvation of men does not exist. The place where all of them will go is Hell. Iblîs (The Devil, Satan) has condemned men to Hell by making men forget wishing to reach Allah, depending on the murshid and making the spirit reach Allah, although all sahâbe realized them 14 centuries ago. He has thus cut off the legs of Islâm, has condemned it to a vegetal life.

Afterwards? The progression continues. The person is at the stage of Fenâ (Extinction) after the spirit has reached Allah. Thereafter, Allah will grant him a golden throne, and he will pass on to the stage of Bekâ (Everlastingness). Later on, that person will pass more than half the day by doing zikir and will attain the stage of Zühd (Asceticism). Afterwards, at the fourth station of Sainthood, at the station of Muhsins (good-doers), he will surrender his physical body to Allah.

ISLÂM AND SUFISM – I

4-1-11- ALL SAHÂBE SURRENDERED THEIR PHYSICAL BODIES TO ALLAH

Have all sahâbe surrendered their physical bodies to Allah? Yes, all of them surrendered them to Allah. Here is the 20th verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 20:

So if they dispute with you, then say: “I and those who depended on me have submitted our physical bodies (Wajh) to Allah.” And say to the People of the Book and to those who are illiterate: “Have you also submitted (your physical bodies)?” If they have, truly they are in HIDAYET (The True Guidance Leading To Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.

This sacred verse on its own makes it known that the sahâbe made their spirits reach Allah, surrendered them to Allah, reached hidâyet (guidance) and surrendered their physical bodies to Allah, too. Today, men do not know even an event such as surrendering their physical bodies to Allah. Here is the 25th step where our physical body has surrendered to Allah. All sahâbe surrendered their physical bodies to Allah.

At the 26th step, we become ûlû’l elbâb.

At the 27th step, we are at the second rank of being the owner of wisdom.

Allahû Tealâ shows only the ground floor at the former, and opens the heart’s eye and the heart’s ear; that man has reached continuous zikir. No vices have remained in his soul’s heart. And in such a state, the person has become the owner of wisdom (hikmet). And at the 27th step, he surrenders his soul to Allah too; no vices remain in his soul’s heart any more. And, at the stage of “ûlû’l elbâb”, on the ground floor, while the ground floor is being shown, the soul’s heart becomes embellished once again. At the stage of Ihlâs, as the 7 heavenly floors are shown one by one, it becomes further embellished seven times, through seven levels and thus, the soul also surrenders to Allah. In the 136th verse of Al-Baqarah Sura, Allahû Tealâ makes definite that all sahâbe had surrendered their souls to Allah, too.

4-1-12- ALL SAHÂBE SURRENDERED THEIR SOULS TO ALLAH

Today, men do not even know a matter, an institution, like surrendering their physical bodies or their souls to Allah, let alone putting it into practice. As you have

ISLÂM AND SUFISM – I

seen, all saḥâbe surrendered their souls to Allah too, and thus surpassed the 27th step. All of them were invited to the Irrevocable Repentance (Tövbe-i Nasûh); they reached the first rank of the Station of Salâh (Improvement). Afterwards, Allah granted them the Light of Improvement (nûr-u salâh) and wrapped up the sins that they committed after their depending on their murshids: the second rank.

At the 3rd rank, Allahû Tealâ transformed these sins He has blotted out into rewards (good-deeds).

At the 4th rank, they reached irshad (maturity, perfection), that is to say, they became the owners of the supreme takva (greatest takva).

Have all saḥâbe reached irshad? The statement is extremely clear:

4-1-13- ALL SAHÂBE REACHED IRSHAD

49/Al-Hujurât – 7:

And know that among you is Allah’s Messenger. If he followed your way in most of the orders, you would certainly be cursed. But Allah has endeared the Faith to you, and has made it beautiful (with Faith) in your hearts (by gathering FAZLs (virtues) around the word of Faith and filling the heart with light). And He has made Blasphemy, Rebellion and Disobedience hateful to you. They are those who have attained IRSHAD (the True Guidance to Allah).

All saḥâbe realized irshad, which Allah has made obligatory for us in order that we may reach it according to the 186th verse of Al-Baqarah Sura; they have reached irshad, that is to say, they have become the owners of the supreme (greatest) takvâ.

4-1-14- ALL SAHÂBE SURRENDERED THEIR FREE WILLS TO ALLAH

Well, have they also surrendered their free wills to Allah? The above-mentioned 100th verse of At-Taubah Sura proves that they have.

So, we have been seeing that all saḥâbe, both the “Muhâcir” and the “Ensâr”, were the owners of the post of irshad. They were charged with and authorized to irshad.

To reach irshad is one thing, to be charged with and authorized to irshad is another thing.

Those who have reached irshad are not those who have made others reach irshad; they have reached irshad themselves. But whoever is appointed to the post of irshad is the one who makes others reach irshad. The 100th verse of At-Taubah Sura

ISLÂM AND SUFISM – I

states definitely that all saḥâbe have made the dependants (tâbiîn) reach irshad in their statutes of murshids.

In which case, all saḥâbe were the owners of the “true takva” and attained the 5th rank of the station of Salâh (Improvement).

And today such an event is out of the question, dear readers!

What does this design include? It is comprised of everything that has been forgotten. Allahû Tealâ decrees in the 100th verse of At-Taubah Sura as follows:

9/At-Taubah – 100:

It was the vanguard of Islam, SABIQUN-AL AWWALEEN (the ones in the first three ranks of those who were always ready to give and help for the cause of good deeds: ULUL ELBAB (to whom the secrets of Allah were revealed), IKHLAS (who have also submitted their souls (ego) to Allah), SALAH (who have attained the very last stage through their submissions)) some of whom were MUHAJIRs (who migrated from Mecca to Medina), some of whom were ANSARs (the helpers in Medina), and some of whom were those who depended on (followed) them (MUHAJIRs and ANSARs) (since SAHABA (disciples of Prophet Muhammad (PBUH)) were of the IRSHAD POST (True Guidance, they were depended on (followed)). Allah is well pleased with them, as they are with Him. Allah has prepared for them the Gardens under which rivers flow, and they will dwell therein forever. That is the greatest reward.

So, dear readers, we are here in the face of a result. All saḥâbe have been the owners of irshad. We considered as the standards ensuring the Bliss of Paradise the period of time in which we made our spirits reach Allah.

The worldly happiness is 90% at the surrender of the physical body, but it becomes 100% at the surrender of the soul.

All saḥâbe were the owners of 100% worldly happiness, had reached 100% of it. This is why the age in which they lived is called the Age of Happiness.

Now, dear readers, today all of these have gone with the wind. None of the 7 stages of Islâm is existent today. The aimed orders have been extinguished by the Devil. They have been replaced by the (instrumental) intermediary orders. The Devil has very cunningly put into effect his thought, his plan: “Let men busy themselves with something, but let no one be able to be saved. Let them perform the prayers, fast, give “zekât” (alms), go on the pilgrimage to Mecca, repeat the Islâmic testimony of faith [lâ ilâhe illallâh, Muhammedun resûlallah (There is no god but Allah; Muhammad (PBUH) is the Messenger of Allah)], let them kill time with these, but let them not go beyond them. Let no one be able to be saved.”

It is in these labyrinths that Islâm has vanished and after 14 centuries, the Devil has cut off the legs of Islâm by causing men to forget wishing to reach Allah, depending on the murshid, making their spirits reach Allah before dying; he has cut off the arms of Islâm, too, by causing men to forget surrendering their physical

ISLÂM AND SUFISM – I

bodies, their souls and their free wills to Allah and thus Islâm has been driven into a vegetal life and has ceased from serving a function.

Dear readers, here is Islâm lived by the Sahâbe and here is Islâm lived today! Could we expound in what a tragic situation we are, why human beings all over the world are so troubled and unhappy?

ISLÂM AND SUFISM – I

I take refuge with Allah from Satan the Rejected.
In the name of Allah, the All Merciful, the All Compassionate.

CHAPTER 5

CONCEPTS

Intercession (Şefaât) & Forgiveness (Mağfiret)
Consent (Agreement)
Wisdom

ISLÂM AND SUFISM – I

In the name of Allah, the All Merciful, the All Compassionate.

5-1- CONCEPTS

5-1-1- INTERCESSION (ŞEFAAT) & FORGIVENESS (MAĞFIRET)

Dear readers, my intimate friends, my cordial friends!

I offer infinite praises and thanks to Allah that we are together once again in the conversation on the zikir of Allah. We offer infinite praises and thanks to Him as He has accorded us the opportunity of speaking to you of Allah once again.

We are now altogether again with the help of Allah. No matter where you are in the world, we are together with you. I address you from a place where all is extremely beautiful.

I intend to speak to you of forgiveness and intercession in this article.

What is in question for the human being is to surpass the stages one by one and complete his surrenders. A human being lives some events at the first of the 28 steps. At the second step, he evaluates the events, and only those who want to reach Allah can reach the third step. Allahû Tealâ instantly realizes the same process for anyone who has reached the third step. He looks into the soul's heart of that person and hears, knows and sees the wish for reaching Allah in his soul's heart. This makes him reach the fourth step, and here Allahû Tealâ begins to manifest Himself with His Rahîm (All-Compassionate) name over the head of that person. This manifestation results in 12 favors granted by Allahû Tealâ to that person. These favors are realized automatically. Everything is dependent on that person's wish to reach Allah. Thus, the existence of such a wish (in the sight of Allahû Tealâ) ensures Allah's beginning to act. First, we see the manifestation of Allah with His Rahîm name. This is the first favor of Allah.

The second favor: Allah takes out the secret curtain (hicâb-ı mestûre) between you and the post of irshad (murshid) and the veil named "Gıshavat" on the sight. Due to the secret curtain, all the human beings initially hate their murshids. The secret curtain prevents love towards the post of irshad and provokes hatred against the murshid.

At the following step (3rd step), Allahû Tealâ takes out the obstacle (vakra, immaterial weight) existing in the ears of all the human beings, which prevents them from attaining the meaning, and the seal on the hearing. This is the third favor of Allah.

The fourth favor: He opens the seal on the (soul's heart).

The fifth favor: He takes Disbelief out of the heart.

The sixth favor: Allahû Tealâ takes away a barrier (ekinnet, divine computer) in that person's heart preventing comprehension and the seal on the

ISLÂM AND SUFISM – I

(soul's) heart and instead puts "ihbat" (divine computer) enabling comprehension.
The seventh favor: He puts "Ihbat" in the (soul's) heart instead of "ekinnet".
Allahu Tealâ decrees:

17/Al-Isrâ' – 45:

When you do recite (explain) the Holy Qur'an to them, We put an invisible veil (hijab-i mesture) between you and those who do not believe in the Hereafter,

17/Al-Isrâ' – 46:

And We put coverings (AKINNAH) over their hearts lest they should understand (comprehend) the Qur'an (your words), and deafness (WAQRA) into their ears (to prevent them from hearing you). When you mention your Lord alone in the Qur'an, they turn their backs with dislike.

22/Al-Hajj – 54:

And into the hearts of those who have been given knowledge has been put IHBAT (a divine system that helps with comprehension) so that they may know it is the Truth from their Lord, and that they may believe therein. Verily Allah takes the ones who are AMENU (who wish to reach Allah in this life) to the Straight Way (leading to Allah).

So, the sixth favor of Allahû Tealâ is that He takes away "ekinnet" from your hearts and the seal from your hearing and instead puts "ihbat".

The eighth favor of Allah: He reaches the (soul's) heart and puts hidâyet therein. Allahu Tealâ declares:

64/At-Taghâbun – 11:

No kind of vice can occur, except by the permission of Allah. Allah reaches the heart of him who is AMENU (those who wish to reach Allah in this life). Allah knows all things.

The ninth favor of Allah: He turns the light way of that person to Him, thanks to the hidâyet He has put into his (soul's) heart.

50/Qâf – 33:

They are those who feel HUSHU (reverence) in the unseen to the Most Gracious, and come (to the presence of Allah) with a heart turned in devotion (to Allah).

And the 10th step: At the 10th step comes the tenth favor: Allah slits a light way from your breast to your (soul's) heart.

6/Al-An'âm – 125:

ISLÂM AND SUFISM – I

Those whom Allah (in His plan) wills to guide [HIDAYET (the true guidance leading to Allah)], He opens their breast to Islam.

At the 11th step, you do zikir (you repeat the name of Allah as Allah, Allah, Allah...).

At the 12th step, although the particles of mercy and virtue arrive at your (soul's) heart, they cannot enter it. But the particles of mercy (rahmet) enter it. This constitutes 1% ... 2% light. This makes you attain hushu' (reverence, awe): The eleventh favor of Allah according to the 16th verse of Hadîd:

57/Al-Hadîd – 16:

Has not the Time arrived for the hearts of AMENU (who wish to reach Allah in this life) to engage in HUSHU (reverence) by the thing (light) that came down through the dhikr of Allah? Let them not be like those who received the Book, and long ages passed over them (as they did not practice dhikr during that time) and their hearts hardened (whose hearts became dark and hard and ill because of the lack of dhikr). Many among them are rebellious (the ones who went astray after having attained HIDAYET (the True Guidance Leading To Allah)).

The light, here, is the mercy; virtue is still out of the question. It is not possible for virtue to enter the soul's heart yet. Here, only the formation of the mercy in the soul's heart of that person is in question because Allahu Tealâ decrees that virtue is a process belonging to believers. Our virtue is upon the believers, He declares. The person has not become a believer yet, has not reached his murshid yet. For this reason, the light entering the soul's heart is not virtue but mercy.

In which case, whoever has reached hushu' has reached it before he became a believer. As he has reached hushu' before his having become a believer, out of the two lights that have come to his soul's heart, it is only the mercy that is capable of entering his soul's heart. It is therefore not possible that this may be virtue. Here, what enters your soul's heart and makes you reach hushu' is the particles of mercy of Allahû Tealâ.

Thereafter, Allahû Tealâ shows his murshid to this person who performs the requirement prayer: The twelfth favor of Allah.

These favors make us reach the topic in this article of ours: The place where the forgiveness of Allah comes into being is the point at which we have reached the post of irshad (murshid) and we have knelt down and repented before him: the point where we have repented with favor(s).

If the one who has obtained 12 favors reaches his murshid, (reaching his murshid whom Allah shows him) kneels down and repents in front of him, there the person completes his repentance according to the 38th verse of An-Naba' Sura. At all the ceremonies of repentance, the Imam of the Era, the Imam of the Presence Prayer, and the angels bearing the Divine Throne around him are present there:

ISLÂM AND SUFISM – I

78/An-Naba' – 38:

The angels (which uphold the Throne) in ranks and the spirit (of the Imam of the Age) will be there. No one can speak except those (the religious guide and the one who depends on him) who are permitted by Most Gracious. And they say what is right.

There is the “murîd” (the one who wants to reach Allah, disciple) and there is the “murshid”. The murîd who has reached the post of the murshid will kneel down and repent before him. The ceremony of repentance is completed. The two parts say the truth, that is to say, the one who repents with the wish to reach Allah, and all the data prove that he is the owner of this wish. Because the witnesses there (7 groups of witnesses) know that that person has depended (on his murshid) with favor(s). There is not any secret curtain in the (soul’s) heart of the person who has depended with favors. There is not any “ekinnet”(barriers) in his (soul’s) heart. There is not any “vakra” (weight) in his ears. The light way of his (soul’s) heart has been made to turn to Allah, and his heart has attained hushu’. A light way is slit moreover from his breast to his (soul’s) heart. There, 7 groups of witnesses see clearly that that which has to be taken out of the soul’s heart of that person has been removed and his soul’s heart has reached hushu’. Who are those who see?

- 1. The angels holding up (bearing) the Divine Throne (‘arsh)**
- 2. The person who is around them (that is, the Imam of the Era, the Imam of the Presence Prayer)**
- 3. The murshid (the eye of the heart of the murshid)**
- 4. The Imam of the Era over the head of the murshid**
- 5. The honorable scribes (angels)**
- 6. The film related to the thoughts of the person out of his life films**
- 7. Allah**

And these 7 witnesses determine that the wish in the soul’s heart of that person (the wish for reaching Allah) is definite, that that person really longs to reach Allah. That is to say, the wish in the (soul’s) heart of the person and this person’s reaching his murshid are two factors corroborating each other. For this reason, Allahû Tealâ uses the phrase: they say the truth (kâle sevâbâ). In such a design, the person has depended on his murshid; a dependence in a real sense is in question, and the truthfulness in the (soul’s) heart of the person becomes evident, is determined, is made definite.

What happens at this point?

- 1. The Spirit of the Imam of the Era comes and settles down over the head of the person according to the 15th verse of Ghâfir Sura:**

40/Ghâfir – 15:

Allah Who raises the ranks (degrees) and Who is the owner of the Throne sends a spirit (that will convey the command of Allah) by His Command onto any of

ISLÂM AND SUFISM – I

His servants (the heads of His servants) He pleases (since he wishes to reach Allah, Allah also wishes to make him reach Himself) in order to warn (the spirit of that servant) of the Day to reach Allah.

There are two factors at once here:

1. It is expressed here that Allahû Tealâ will execute an operation increasing the degrees according to this verse. The 70th verse of Al-Furqân Sura makes this definite as a transformation of sins (bad deeds) into merits (good deeds).

With the phrase: The Possessor of the Divine Throne (‘arsh), Allahû Tealâ stresses that this verse is related to the Divine Throne at the same time. He says: “The Increaser of the degrees and the Possessor of the Divine Throne, sends down (makes reach) the Spirit (that will communicate His Command) from His Command over (the head of) the person whom He wants to make reach Himself (as he wishes to reach Him, Allah also wants to make him reach Himself) out of His servants in order to warn (the spirit of the person) that the day of its meeting with Allah (the Day of its reaching Him has come).

This is the Spirit of the Imam of the Era. He comes to him in order to warn him that the day of reaching Allah has come.

In that case, what does Allahû Tealâ mean by saying: “Allah sends down a spirit from His Command?”

Allahû Tealâ decrees:

32/As-Sajdah – 24:

And We appointed, from among them, IMAMs (murshid: the religious guide leading to Allah), taking them to HIDAYET (the True Guidance Leading To Allah) under Our command, since they persevered with patience and got close to Our Verses (the Verses of Allah).

“...So that they should make (human beings) reach hidâyet (so that they should make (human spirits) reach Allah).”

Allahû Tealâ provides a cause. Why did He designate them as Imams?

Because they are the owners of Patience. That is, they have annihilated all the vices in their souls’ hearts. They also have annihilated Impatience, which is the last and latest vice to be extinguished together with all the vices in their souls’ hearts. And they have been the owners of Patience.

Thus, we see that these men have been the owners of three “Yakîn” because Allahû Tealâ says: owing to their having possessed “closeness” to our verses, all of them have become the owners of “ilme’l yakîn”, “ayne’l yakîn” and “hakku’l yakîn”. The Imam in each Age (Era), the Imam of the Presence Prayer (Prayer performed in the Presence of Allahû Tealâ) is the owner of these three yakîn (closeness).

Dear readers, let us now consider the expression of Allahû Tealâ: “We made Imams (spiritual leaders) out of them (the human beings).”

ISLÂM AND SUFISM – I

Who makes them to be Imams? Allah. (He appoints the Imams of the Eras)
What are their duties? To make human beings reach “hidâyet” by communicating the decrees of Allah to them.

And when the Spirit of the Imam of the Era comes over the head of the person, he communicates the Orders of Allah in two respects:

1. To communicate to him that He has been commissioned to make known the Commands of Allah to him.

2. To communicate the Commands of Allah to him.

Thus, the Spirit of the Imam of the Era charged with making human beings reach hidâyet is over the head of the person. Allahû Tealâ calls this spirit that comes over the head of the person “a blessing”.

3/Âl-‘Imrân – 164:

Verily We grant a great blessing (spirits of the messengers) on the MUMINS (those among the believers of Allah who wish to reach Him) when We send among them a messenger from among themselves. That messenger rehearses unto them the Signs of Allah, takes them to purification, and instructs them in Scripture and Divine Wisdom. Before that (before having depended on these Guide Messengers), they had been in manifest Misguidance.

Allahû Tealâ declares that He appoints his messengers, in particular the Imams of the Eras, as a blessing. He announces in the 150 and 151st verses of Al-Baqarah Sura that our Master the Prophet (PBUH) is one of these blessings:

2/Al-Baqarah – 150:

So from wherever you start forth, turn your face in the direction of the Sacred Mosque (MASJID-I HARAM). And wherever you are, turn your face there so that there will be no ground of dispute against you among the people, except those of them that are unjust and cruel. So do not fear them, but fear Me (fear that My love on you might become less) so that I may complete My Blessing on you, and you may attain HIDAYET (True Guidance leading to ALLAH).

2/Al-Baqarah – 151:

And Similarly We have sent among you a Messenger (Prophet) of your own, rehearsing to you Our Verses (Signs), and purifying you (your souls), and instructing you in Scripture and Divine Wisdom, and the things that you do not know (beyond Wisdom).

Allahû Tealâ says: I have sent down a blessing over you just like the messengers who carry out the Imamatus of the Era, referring to the previous verse.

Dear readers, my intimate friends, my cordial friends! Here, Allah sends down a blessing over (the head of) the person who has wished to reach Allah. This blessing is the Spirit of the Imam of the Era. And Allahû Tealâ will grant an

ISLÂM AND SUFISM – I

exceptional present to this person through His blessing: He will transform all his sins into merits through His blessing.

Thus, when we consider the content of this person who has depended (on his murshid) with favors it expresses that a spirit is sent down over his head:

58/Al-Mujadilah – 22:

You will not find any people who have faith in Allah and the Last Day (before they die), loving those who resist (oppose) Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. Faith is written in their hearts and He supported them with a (trained) spirit (the settlement of the spirit of the Imam of the Age over their heads) from Himself, and they will be put in Gardens beneath which Rivers flow; they will dwell therein forever. Allah is well pleased with them, and they with Him. They are the Party (supporters) of Allah. Truly it is the Party of Allah that will achieve salvation (Prosperity).

That is, that spirit comes over their heads and supports them. Unless they break their promises, that spirit does not depart from over their heads. It is a guardian.

13/Ar-Ra'd – 11:

There are beings (the spirits of the Imam of the Age) following them (those in that tribe) before and behind them. They are by the command of Allah, and they guard them. Verily, Allah never changes the condition of a tribe (never takes away from over their heads the spirit of the Imam of the Age) unless they change what they have in their souls (ego) (the intention to be in HIDAYET (The True Guidance Leading To Allah). And once Allah wills to punish a nation (tribe), there can be no one to reject (prevent) it. And there is no other protective friend for them, but Allah.

Thus, there is a spirit that comes over their heads. Thereafter, Allahû Tealâ decrees:

We write the word Belief (îmân) into their (souls') hearts.

It is here that the inscribing of belief into the soul's heart is realized.

Therefore, at the moment Allah sends down the first blessing over the head of the person and thus the spirit of the Imam of the Era is formed over his head, Allahû Tealâ opens up the seal on the soul's heart of that person. This is the second blessing of Allah.

He takes out the word unbelief (kûfür) from inside of the (soul's) heart. This is His third blessing. He inscribes the word belief (îman) into it. This is His fourth blessing.

ISLÂM AND SUFISM – I

As belief is written into his soul's heart, the person receives the honor of being a believer according to the criteria of the All-Wise Qur'an in a definite fashion. The fifth blessing that the person receiving this honor has obtained constitutes our subject: Allahû Tealâ announces that the sins of this person have been changed into merits according to the 70th verse of Al-Furqân Sura.

This transformation of sins into merits is a splendid blessing of Allahû Tealâ. Allahû Tealâ expresses this openly in the 70th verse of Al-Furqân Sura and makes it definite that his sins will be turned into merits.

25/Al-Furqân – 70:

Except those who repent (before a Murshid, the religious Guide), and become MUMIN (those among the believers of Allah who wish to reach Him) (since he has repented before a Murshid and faith has been written in his heart), and do improving righteous deeds (with the same reasons), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

But the content of this fact is given in the 64th verse of An-Nisâ' Sura: Allahû Tealâ declares there:

4/An-Nisâ' – 64:

We send messengers to be obeyed by the permission of Allah. If they had only, when they were unjust to their souls (ego), come to you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning (to both sides), Most Merciful.

All sahâbe were the ones who had wronged their souls. They were once blood guilty murderers, all of them. Let alone killing other people, they had even buried their very young children alive in the soil. There were always blood feuds (vendetta) between the tribes. Everybody had killed someone in the other tribe(s). All sahâbe were merciless enemies to each other with a never-ending rancor. In such circumstances, the dependence is in question, and naturally in such an environment, they had too many sins; it is these sins that Allah says He has transformed into merits in the 70th verse of Al-Furqân Sura.

In which case, Allahû Tealâ speaks of these two sorts of forgiveness in the 64th verse of An-Nisâ' Sura.

The second request of forgiveness comes from our Master the Prophet (PBUH), and Allah accepts it. He pardons secondly the sins of sahâbe, that is, He transforms into merits the sins He has nullified by blotting out, by pardoning them once more. According to the 64th verse of An-Nisâ' Sura, Allahû Tealâ who declares that He will accept forgiveness transforms the sins into merits by accepting the requests of the two parties.

As we have seen in the 15th verse of Ghâfir Sura, what comes over the head of the person is the spirit of the Imam of the Era. Allahû Tealâ clarifies the content

ISLÂM AND SUFISM – I

once again in the 7th verse of Ghâfir Sura. He announces there:

40/Ghâfir – 7:

The angels who uphold the Throne (of Allah) and the one (the spirit of the Imam of the Age) there glorify and praise their Lord (by dhikr; by remembering and repeating the name of Allah) and have faith in Him; and ask for Forgiveness (the transfer of sins into merits) for those who are AMENU (who wish to reach Allah in this life): "Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive (transfer their sins into merits) those who turn in Repentance (before a Murshid (religious guide)), and depend on (follow) Your Path (the Path leading straight to Allah); and preserve them from the torture of the Blazing Fire!

What does Allahû Tealâ mean? The angels upholding the Divine Throne are not visible in normal standards. But it is definite that something remains suspended in the void without being supported by anything. There are golden thrones in Ind-i Ilâhî (in the Divine Proximity) where the Presence Prayer has been performed. If you look at the Presence Prayer from the back (from behind) with the eye of the heart, you will see golden thrones on the front side of the Imam at a distance of 20-30 meters. All of these thrones remain in the void. Here, the angels upholding the Divine Throne perform their duties, and the person closest to them is the Imam of the Era, because he is at the foremost of the rows and is closest to the angels. He is the Imam of the Presence Prayer in "Ind-i Ilâhî"(the Divine Proximity).

The angels bearing the Divine Throne are found in another place. The Imam of the Era is commissioned there, too: "Ümmü'l Kitâb"(The Mother of The Book, The Archetype (Original) of the Book).

Ümmü'l Kitâb is a MAIN BOOK as high as a ten-story apartment building. He remains suspended 4 meters above the ground. There are again the angels holding up the Divine Throne, there is again the same person there: the Imam of the Era. If so, when Allahû Tealâ says: "the ones who uphold the Divine Throne and the one who is around it," He intends Him, the Imam of the Era.

Let us consider now what Allahû Tealâ decrees here:

The ones (the angels) holding up the Divine Throne ('arsh) and the one who is around it (the Spirit of the Imam of the Era who is at the 'arsh) glorify their Sustainer (Lord) with praise (recite the name of Allah) and believe in Him and seek forgiveness for the ones who are âmenû (from Allah) (His transforming his sins into merits). Our Sustainer, they implore, your Mercy and Knowledge envelop (encircle) everything. Whoever repents (before the murshid) and depends on Your way, (on the Straight Path, the path leading to You) then forgive them (transform their sins into merits). Preserve them from the Torment of Hellfire.

Heed the expression: Whoever repents and enters Your way, reaches Your Straight Path, the path leading to You, transform his sins into merits, forgive him. This matter Allahû Tealâ says here belongs to the angels and to the person who is

ISLÂM AND SUFISM – I

there. Let us consider now the 15th verse of Ghâfir Sura once again. What was Allahû Tealâ saying? (Allah), the Increaser of the degrees and the Possessor of the Divine Throne.

By saying: “the Possessor of the Divine Throne”, He means the angels upholding the Divine Throne, and by saying: “the Increaser of the degrees”, He expresses the process of transformation of sins into merits in the 70th verse of Al-Furqân Sura.

Allahû Tealâ speaks of the ones who will go to Hell and says that their sins gradually increase in the 69th verse of Al-Furqân Sura, whereas He says in the 70th verse “but those who repent (that is, those who repent with a repentance made in front of the murshid) are excepted. And they become believers, those who realize the repentance made before the murshid. He enumerates its indications:

They became believers. They became believers through repenting, He says:

We have seen in the standards we have explained that the person is someone who has obtained 12 favors when he has reached his murshid, knelt down and repented before him.

As for his being a believer (a mü'min):

1. Allah has taken out the word unbelief in his (soul's) heart and has written instead the word belief. The person is a mü'min (a believer) for this reason.

2. He is a believer, too, as his spirit has left its physical body and reached the Straight Path. Allahû Tealâ decrees:

78/An-Naba' – 39:

That Day (the day the pledge is taken by kissing the hand of the MURSHID (the religious guide)) is the Day of Allah. Those who wish (to reach Allah) take the path leading to Allah (the Straight Path to Allah). (Allah) will be a Shelter (for the one who wishes to reach Allah).

There, the path leading to Allah is mentioned, the person reaches the Straight Path and then Allah; the Essence of Allah becomes a Shelter for the spirit of that person.

1. Allah says in the 70th verse of Al-Furqân Sura: “They depend (on their murshids) and repent. In that case, a transformation of content is in question in the state of their (souls') hearts; they become believers.”

2. Thereafter, Allahû Tealâ continues: “And they do ameliorating (improving) deeds, actions.” They do the soul's purification, which definitely proves that that person has become a believer (mü'min). In which respect does it prove it? Allahû Tealâ decrees:

40/Ghâfir – 40:

“The one who does an evil (sin) will not be requited but by the like thereof. And those who do improving acts (to purify the soul (ego)) - whether men or women - are MUMINs (those among the believers of Allah who wish to reach Him).

ISLÂM AND SUFISM – I

They will enter Paradise and they therein will have abundance without measure.

Thus, the statement: “Whoever repents and enters Your way” in the 7th verse of Ghâfir Sura and the phrase “whoever does ameliorating deeds” here, in the 40th verse of Ghâfir Sura, are the same: To be a believer and begin the deeds ameliorating the soul. The fact that the person has become a believer becomes definite once again here.

Well, who was becoming a believer? Who was becoming a believer through the writing of belief in his soul’s heart? Only the persons over the heads of whom Allah sends down the Spirit of the Imam of the Era by the inscribing of belief into their souls’ hearts.

Here a process comes true. When that person has reached his murshid, and has reached his murshid by obtaining 12 favors, he becomes a mü’min. He becomes a mü’min (believer) because the word Faith has been written into his soul’s heart and he has begun the soul’s purification.

3. He becomes a believer owing to one more reason: as his spirit sets out on a journey in order to reach Allah as someone whose sins have been pardoned according to the 71st verse of Al-Furqân Sura.

25/Al-Furqân – 71:

And whoever repents and does improving deeds (the purification of soul (ego)) has truly turned to Allah with acceptable repentance.

Allahû Tealâ expresses that the spirit of that person reaches Allah as the one whose repentance has been accepted by Him.

If so, the person is a believer as his spirit has turned back to Allah. Because Allahû Tealâ declares in the 20th verse of Saba’ Sura:

34/Saba’ – 20:

And Satan proved true his thought on people. All depended on (followed) Satan except for a party of MUMIN (those among the believers of Allah who wish to reach Him).

Thus, only the believers can attain Salvation. Allahû Tealâ speaks of all the sects and of a single sect in the 153rd verse of Al-An’âm Sura. He decrees so:

6/Al-An’âm – 153:

Verily, this is My Straight Way, so depend on (follow) it, and do not follow (other) paths, as they will scatter you about from His path. Thus He commanded you so that you may have TAQWA (piety).

Allahû Tealâ says: “This is the definite decree of Allah”.

ISLÂM AND SUFISM – I

This means that there are some human beings on the Straight Path, and they reach Salvation; the remaining 72 sects cannot arrive at Salvation.

In which case, as Allahû Tealâ qualifies them as believers in the 20th verse of the Saba' Sura, only the ones who are on the Straight Path are believers. We have seen that the ones whose spirits have left their physical bodies are on the Straight Path. And on the other hand, the 71st verse of Al-Furqân Sura states that the spirit sets out on a journey towards Allah in a definite fashion.

Thus, the subject takes on a shape in the 7th verse of Ghâfir Sura:

Allahû Tealâ decrees: “Whoever repents and does actions improving the soul (ameliorating deeds), forgive them”.

The Imam of the Era together with the angels upholding the Divine Throne request this from Allah.

This request (demand) comes to the same point in every respect: There is an event such as MAĞFİRET (Forgiveness of Allah).

Allahû Tealâ calls MAĞFİRET (Forgiveness) the request of our Master the Prophet (PBUH) in regards to His forgiving the sins of the Companions.

He also calls “mağfiret” the requests of the Companions (sahâbe) concerning being their sins forgiven by Allah.

He calls it again the transformation of sins into merits twice by Him, accepting both requests.

This is called “mağfiret” (forgiveness) in the relationship between Allah and His servants.

If we are to consider the event from the point of view of Allah, He also calls “mağfiret” the demand of our Master the Prophet (PBUH) or of the Imam of the Era.

He also calls “mağfiret” His help related to this matter comprising the fact that He first pardons the sins and then transforms them into merits (good deeds).

The name of that fact is “Forgiveness” (mağfiret) in the relationship between Allah and His servants.

Let us consider the event from the point of view of our Master the Prophet (PBUH):

The sahâbe are coming and depending on our Master the Prophet (PBUH). The dependence is realized. Our Master the Prophet (PBUH) is the owner of a role. When the sahâbe repent, he requests the pardoning (blotting out) of their sins. This is forgiveness (mağfiret) in the relationship between the sahâbe and Allah. The request of our Master the Prophet (PBUH) concerning the pardoning (blotting out) of their sins is again a forgiveness in the relationship between our Master the Prophet (PBUH) and Allah.

But in the relationship between our Master the Prophet (PBUH) and the sahâbe (His Companions), the request of our Master the Prophet (PBUH) is not “MAĞFİRET” but “ŞEFAAT” (Intercession).

Thus, we are faced with a different event. Here is Şefaât and MAĞFİRET. With regard to the relationship between the servants, this is “intercession”(şefaât), whereas with regard to the relationship between the servants and Allah, this is

ISLÂM AND SUFISM – I

Mağfîret (Forgiveness).

We may compare this event with physical sustenance (rızık) and put everything in its proper place. Allahû Tealâ yields abundant crops to a field by means of His Sünnetullah (Sünnetullah: the Divine Practice, the Infallible Computerized Order established by Allah and functioning automatically). This is sustenance for the owner of the field. But when this person gives the crops (for example, the wheat) he has harvested from the field to another person, this wheat is not sustenance for the one who will receive them any more. In the relationship between the one who has given them and the one who has taken them, this is a “nafaka”(subsistence); the name of the proceeding event is “subsisting” (infak, to spend or give what one possesses to others).

Not one of the human beings can be the owner of sustenance (rızık).

Not one of the human beings can be the owner of forgiveness either. The Owner of Forgiveness is only Allah. Human beings may only request forgiveness.

If so, the person in the field of whom Allah yields abundant produce knows that this is a sustenance given to him by Allahû Tealâ in his relationship with Allah. The name of this is “RIZIK” (Sustenance) in the All-Wise Qur’an.

But the person has given his sustenance to another person, for this second person who has received it from the first hand, this is not “sustenance”; this is “subsistence”, this is to spend what one possesses for others (infak) in the relationships between human beings.

But in the relationship between the person who has received this subsistence (nafaka) and Allah, this is again sustenance (rızık).

In that case, in the relationships between the servants, what is named “nafaka” (subsistence), is again sustenance (“rızık”) for the person who has received it in his relationship with Allah.

Now, the request of our Master the Prophet (PBUH) in regards to the pardoning of all the sins of the sahâbe by Allahû Tealâ is called Mağfîret in the relationship between our Master the Prophet (PBUH) and Allah. The request of the sahâbe made to Allah is again called Mağfîret in the relationship between the sahâbe and Allah.

But the name of the event occurring between our Master the Prophet (PBUH) and his Companions is not “Mağfîret (forgiveness); there the request of our Master the Prophet (PBUH) is called “şefaât” (intercession). Our Master the Prophet (PBUH) requests intercession from Allah for the pardoning of the sins of the sahâbe for the second time.

Our Master the Prophet (PBUH) says in his hadith: “We intercede. You reckon that that intercession of ours is for the human beings who have attained the uppermost degrees, whereas it is for the sinners, for those who have wronged their souls.”

Thus, in such a design, what our Master the Prophet has carried out is to intercede with the people condemned in the sight of Allah due to many crimes, with those sinners regarding the pardoning of their sins, or the pardoning once again of

ISLÂM AND SUFISM – I

their sins pardoned upon their requests, with those people who have depended on him, who have attained the honor of being saḥâbe while they were alive. This intercession was only valid for those who were then alive.

Let us consider what Allahû Tealâ says about intercession:

Allahû Tealâ emphasizes that intercession will not be existent on Doomsday.

2/Al-Baqarah – 123:

Avoid a day when no one will avail another, nor will compensation be accepted from him, nor will intercession profit him, nor will anyone be helped by them.

That is to say, He expresses that intercession will not be possible on Doomsday. Allahû Tealâ has placed a lot of verses on this matter: intercession is not valid on Doomsday.

When we have a look at the Islamic world, we see that human beings have abnormal optimism. They say: “All right, we are sinners. But there is the pardon of Allahû Tealâ. We believe that Allah will take us into His Paradise after scorching us for a while in Hell.”

If you are to ask them why they believe so, they will say to you: “Because we are believers. As we are believers, Allahû Tealâ absolutely will introduce us into His Paradise.”

From where do they deduce this? There is an evident and definite judgment in the 40th verse of Ghâfir Sura. Allahû Tealâ decrees there:

Whoever does improving deeds (actions ameliorating the soul) from the males or females is a believer (mü'min). They will be placed into Paradise and be nurtured therein without computation (measure).

Now, they do not take the first part of the glorious verse into consideration. They say:

“All right, we do not do the soul's purification, the improving deeds, but we show kindness and favors to others. This too must be considered as “amilussalihât” (improving deeds) and at the least we are believers because we believe in Allah. Therefore we will enter Paradise.”

Thereafter, they look into their states. They do not seem to enter Paradise. There is no worship. There is no goodness, nor benevolence. They have not wished to reach Allah, they have not reached their murshids. But they keep on saying: “All right, in this case, Allahû Tealâ will take us into His Hell at first. Let Him take us therein but thereafter He will absolutely take us into His Paradise. After having been scorched for awhile in Hellfire we will assuredly enter the Paradise of Allah.”

Dear readers, the Devil has managed to cause human beings to believe a lie such as: “the one who believes in Allah is a believer.” And they condemn themselves to Hellfire by setting their hopes on a presumption without performing any acts that could save them. (They will be saved if they wish to reach Allah, this is why I say: without doing anything that could save them). Whereas, if only they had wished to reach Allah, they would have attained Salvation; this is definite.

ISLÂM AND SUFISM – I

Now, let us once again consider Forgiveness and Intercession:

A dependence (with favors) accomplished before the murshid in the relationship between Allah and His servants ensures the forgiveness to that person, guarantees him the transformation of his sins into merits.

The servant makes a request to Allahû Tealâ for the pardoning (blotting out) of his sins. The Imam of the Era seeks forgiveness from Allah for the pardoning of the sins of that person. Two types of forgiveness are united at Allahû Tealâ, and He sends down His forgiveness.

This first forgiveness pardons the sins of the person upon his request.

At the Messenger's request for forgiveness, (the Imam of the Era is decisively a Messenger) He pardons once again the sins of that person. This second forgiveness is to change them into merits.

For Allah, both are forgiveness from the point of view of the relationship between Allah and His servant.

All three are forgiveness.

The request of the Companions (Sahâbe) to Allahû Tealâ, their request about the pardoning of their sins is their request for forgiveness. The request of our Master the Prophet (PBUH) to Allah concerning His pardoning the sins of the sahâbe is forgiveness with respect to our Master the Prophet (PBUH). The acceptance of the two requests by Allahû Tealâ uniting them constitutes a single forgiveness for Him. The forgiveness of Allah has two extents but is a single forgiveness.

But if we consider and evaluate the relationship between our Master the Prophet (PBUH) and the sahâbe from the point of view of our Master the Prophet (PBUH), his position does not carry the name of forgiveness in the relationships between the servants. The request of the sahâbe, as it is a request to Allah, is the relationship between Allah and them; it is forgiveness (mağfîret). But in the relationship between our Master the Prophet (PBUH) and his sahâbe, his request to Allah concerning His pardoning the sins of the sahâbe does not bear the name of "forgiveness" (mağfîret), but that of "intercession" (şefaât).

And we see that intercession is a blessing bestowed by Allahû Tealâ to a person who has depended on his murshid with favors and brought about by Him at the request of the Imam of the Era : The transformation of sins into merits.

In that case, intercession bears the name of forgiveness from the point of view of the relationship between Allah and His servants, but it is an intercession in the relationships between the servants. Intercession is valid in the worldly life. On Doomsday, intercession is not possible.

Allahû Tealâ declares that intercession will be of no use to anyone on the Day of Judgment.

So, by requesting from Allah the pardoning of their sins once again, our Master the Prophet (PBUH) has interceded for the sahâbe.

In which case, has our Master the Prophet (PBUH) interceded for all his Companions? Yes, he has.

Have all sahâbe obtained the forgiveness of Allah? Yes, all sahâbe have

ISLÂM AND SUFISM – I

been the recipients of His forgiveness.

At the intercession of our Master the Prophet (PBUH), at his request which we call “intercession” from the point of view of his relationships with saḥâbe, Allahû Tealâ has forgiven the saḥâbe once again. Allahû Tealâ who has pardoned (blotted out) the sins of saḥâbe at their request, at the intercession of our Master the Prophet (PBUH) has pardoned them (blotted them out) once again. That is, two pardons have constituted the Forgiveness of Allah.

Now, Pardon (Af), Forgiveness (Mağfîret) and Intercession (Şefaât) appear different from each other for many people, whereas these three constitute a whole: Allah, the person who has repented and the Imam of the Era.

The application of these three considered and seen from different aspects constitutes intercession and forgiveness.

Dear readers, if there are still ones among you who have not reached forgiveness yet, we seek beseechingly from our Exalted Sustainer that they receive 12 favors, and thereafter, 7 blessings by reaching their murshids. One of these is the transformation of sins into merits, that is, forgiveness, that is, intercession.

We want to complete our article here, inshaallah, dear readers, with our prayers that Allah may make all of you attain the endless happiness.

May Peace and Mercy and Blessings be upon you!

With our Prayers...

In the name of Allah, the All – Merciful the All Compassionate

5-1-2- CONSENT

Dear readers, we offer infinite praises and thanks to Allahû Tealâ that we are together once again in order to speak of Allah and to live this beauty.

Our topic is consent: the consent of Allah, the consent of the servant.

To consent, to be pleased, to assent means to accept peacefully and happily. In this subject, there are an infinite series of relationships between you and Allah. Within these series of relationships, whenever you lose degrees, you are not pleased with Allah because you have not carried out a command of Allah or you have committed an act He has forbidden. At the moment you have realized it, Allah also is not pleased with you. You should definitely know that the consent of Allah does not exist in each mistake you have made, in each degree you have lost. Thus, the consent of Allah and that of the servant display different variations in the relationship between Allah and the human being.

Naturally, what is essential is that Allah should be pleased with us. As long as the servant does not carry out the orders of Allah, he will not be pleased with Allah. Allah also is not pleased with his servant due to the mistake he has made. The fact that Allah will be pleased with you or not depends first of all and strictly on

ISLÂM AND SUFISM – I

your behavior. You plainly show whether you are pleased with Allah or not through each behavior.

The All-Wise Qur'an absolutely contains as a design the existence or the non-existence of the consent of Allah in each domain from first to last, but Allah does not give an explanation in every domain.

In which case, we should scrutinize the concept of consent in a design expressing the fact that Allah is content with you, pleased with you and approves what you have been performing. When we look over the subject of consent we are faced with various consents:

5-1-2-1- TYPES OF CONSENTS

We shall study consent in 4 groups:

- 1. The consent of Allah in each instant of our lives.**
- 2. His consent in accordance with His favors and blessings.**
- 3. The consent of Allah in each step.**
- 4. The seven main consents of Allah.**

5-1-2-1-1- THE CONSENT OF ALLAH IN EACH INSTANT OF OUR LIVES

In the first group of consents is the consent of Allah in each instant of our lives. You either acquire degrees or you lose them in each second of your lives.

Dear readers, my intimate friends, my cordial friends, you are reading this article at this moment, the article on the conversation about the zikir of Allah. In this case, you and we both obtain degrees as long as this article is read; Allah is pleased with you at any moment. We speak of Him. If only our lives could pass by talking about Him!

Here, in regard to the primordial meaning of the consent either Allahu Tealâ is pleased with you or not at any moment. Thus, there is a system of consent existing in each instant of your lives in the All-Wise Qur'an. What is essential is the Consent of Allah. Whether you servants are pleased with Allahu Tealâ or not, this is not of value! When you make mistakes with which you are not content, Allah has only mercy towards you as He loves you too much, but what is indicative of your not being pleased with Him is your losing degrees. Allah is definitely not pleased with you, then.

It is not possible for Allah to be pleased with you in any event in which you have lost degrees. Thus, you are at one of those stages at any moment in the system of the degrees of human beings consisting of trillions of stairs. In a second you are at one stair; a second later, you are at a further stair... Everybody is constantly in motion on the stairs. One ascends to an upper stair together with each degree he has acquired. In an instant, he is on one of billions, trillions of stairs, in the second

ISLÂM AND SUFISM – I

instant, on another one, in the third instant on a further one... Either a man gets degrees at any moment or he loses degrees. Each second, one of them absolutely occurs. Either you gain or you lose. This means that you are always in motion upstairs or downstairs. No one can be immobile (stationary) in this matter.

You all know that the honorable scribes (angels) will record (register) the degrees you have obtained or lost on your life films each instant throughout your lifetimes. Whenever you obtain positive degrees, they are registered with green figures. Whenever you lose them, they are registered with red figures. These are negative degrees. Allah is not pleased with you in the negative degrees. In the positive degrees, He is pleased with you. Thus, in the first part of the consent, in each second of your life, there is the consent of Allah.

5-1-2-1-2- THE CONSENT OF ALLAH IN ACCORDANCE WITH HIS FAVORS AND BLESSINGS

1. Allah is pleased with you in His each favor and blessing. This constitutes the second part of the consents. Each favor of Allah (and His 12 favors at the beginning) and thereafter each blessing (His 7 blessings at the start), then His blessings continuing throughout your lifetime, each one comprises a different phase.

2. At the third group of consents, the consent of Allah is in question at each step. Allah is definitely not pleased with you at the first 2 steps of the 28 steps. What Allah wants from the human beings who are at those steps is that they should attain the further steps. Whenever you wish to reach Allah, He is pleased with you. At each step following the third step, there is the consent of Allah; He has been executing an operation upon you. He makes you ready to begin a beauty that will cause you to obtain degrees.

5-1-2-1-3- THE CONSENT OF ALLAH AT EACH STEP

The third part is the consent of Allah at each step. Beginning from the third of the 28 steps, the consent of Allahu Tealâ is included until the 28th step.

Many people may think like this: as one step is surpassed during each of the 12 favors at the beginning, are both not the same? No, both are not the same. Because the 14th step is a single step, but there, we obtain 7 blessings. So, you see that both are different from each other.

5-1-2-1-4- THE 7 MAIN CONSENTS OF ALLAH

The fourth part is the fact that Allahû Tealâ is pleased with us because of the 7 levels of “Takva”.

ISLÂM AND SUFISM – I

In that case, to attain the most beautiful in this direction in our relationship with Allah is the subject. Allah is pleased with us in each one of the 7 takvas. He is pleased with us that we can be so the owners of those takvas.

5-1-2-2- THE EXPLANATION OF THE CONSENTS

5-1-2-2-1- CONSENT AT ANY MOMENT OF OUR LIVES

Either we obtain degrees or we lose them at any instant of our lifetime. In all the events, during all the moments, Allah is not pleased with us. During all the instants in which we acquire degrees, He is pleased with us.

If so, throughout our lives, as long as we carry out the orders in the direction of the divine consent, and as long as we do not commit His prohibitions, Allah is always pleased with us.

Each instant of our lives bears the signs of the existence or the non-existence of the contentment of Allahû Tealâ. You will see on the Day of Judgment that all these signs have been recorded on your life films, all your manners of behavior have been registered there, and you will witness that all the positive and negative degrees on your life films are just identical with the “mîzân” (balance) in your hands.

5-1-2-2-2- CONSENT IN EACH FAVOR AND BLESSING

So, what is the consent of Allahû Tealâ in each favor and blessing? Let us consider together:

At the first step, we experience (live) some events.

At the second step, we evaluate the events.

Everybody does it. The human beings who do it at these two steps sometimes carry out the orders of Allahû Tealâ, and He is pleased with them at those steps (the consent in each instant), but Allahû Tealâ is mostly not pleased with their deeds. If you ask whether Allah is pleased with them or not, the answer is that Allah is not pleased with them roughly ‘in general’. If He had been pleased with them, He would have laid the groundwork for their entering Paradise.

So, if we may outline the consent of Allah, Allah is pleased with the person He will admit into His Paradise, and He is not pleased with the ones He will throw into His Hell. We are pleased with Allah or not. In other words, the fact that Allah is pleased with us or not: These constitute two separate designs succeeding each other. We are pleased with Allah, and Allah also is pleased with us. When we are pleased with Allah, we have displayed a positive attitude. As we have displayed such a positive attitude towards Allah, He is pleased with us. The fact that we have displayed it towards Him is a definite sign that we have been pleased with Allah. We are at the command of Allah, we are pleased with Him so that we realize a matter that Allah orders us to accomplish. Thereupon He also becomes pleased with us.

ISLÂM AND SUFISM – I

If the blessings of Allah are at issue, there is a different design there. If we can surpass the third step, Allah becomes pleased with us who have evaluated the third step. This constitutes the main consent of the first of the seven “takvas”, but at the same time expresses also that consent at the starting point of the blessings of Allah.

5-1-2-2-2-1- FAVORS

After proving that we have been pleased with Allah because we have wished to reach Allah, He also becomes pleased with us and begins to bestow His favors one by one upon us.

Favor 1: Allahû Tealâ manifests Himself with His Rahîm (All-Compassionate) name over us (12/Yûsuf – 53).

Favor 2: He takes out the secret curtain (hicâb-i mestûre) between us and the post of irshad (murshid) and the veil named “gîshavat” on our sight (17/Al-Isrâ’ – 45)

Favor 3: He takes out “vakra” (immaterial weight) from our ears and the seal on our hearing (17/Al-Isrâ’ – 46).

Favor 4: He takes away “ekinnet” (immaterial obstacles) from our heart (17/Al-Isrâ’ – 46)

Favor 5: He puts “ihbat” into our soul’s heart (22/Al-Hajj – 54). Allah has been pleased with us together with each favor that He has granted us. Thus, the fact that Allah has become pleased with us at the third step constitutes the main consent. Each one of the favors beyond it constitutes the consent of favor.

So, at the fourth step, Allahû Tealâ manifests Himself with His “Rahîm” name.

At the fifth step, He removes the secret curtain.

At the sixth step, He takes out “vakra” from our ears.

At the seventh step, He takes away “ekinnet” from our souls’ hearts and puts instead of it “ihbat”.

Favor 6: At the eighth step, Allah reaches our heart; He puts “hidâyet” into our heart.

Favor 7: At the ninth step, He turns the light way of our soul’s heart to Allah.

Favor 8: He slits a light way from our breast to our soul’s heart: The tenth step.

At the eleventh step, we do zikir. Our own effort is in question, there is no question of any favor of Allah here.

Favor 9: When we reach hushu’, we are again faced with a favor of Allah. Allahû Tealâ has accorded us a favor by enabling us to constitute hushu’ through the mercy (rahmet), virtue (fazl) and benedictions (salavât) He has sent down. Before the period of time when belief will be inscribed into our soul’s heart, when we do

ISLÂM AND SUFISM – I

zikir, the mercy and virtue that Allah sends down upon us thanks to the using of the code are a favor of Allah. It is these lights that come and constitute hushu' in our soul's heart. Here is the twelfth step and the ninth favor of Allah.

Favor 10: And at last Allah shows his murshid to this person, when he performs the requirement prayer (hâcet namazı). This is also the tenth favor of Allah.

We are at the tenth favor, but we are at the thirteenth step. As you see it, the favors and the steps do not follow the same sequence (order).

5-1-2-2-2-2- BLESSINGS

And we reach our murshid at the 14th step. We obtain (receive) 7 blessings at once.

Blessing 1: Allah sends the Spirit of the Imam of the Era over our head.

Allah opens up the seal on our heart.

Allah takes out the word unbelief (küfür) from the inside of our heart.

Blessing 2: He writes the word belief (îmân) into our (soul's) heart.

Blessing 3: He transforms all our sins into merits (good deeds) and while He was giving us 10 to 1 merit, He begins to grant us 100 to 1 merit.

Blessing 4: Our spirit leaves our physical body and sets out towards Allah.

Blessing 5: Our soul begins the purification and thus is on hidâyet.

Blessing 6: Our physical body is saved from being a servant to Satan and begins to become a servant of Allah. (Each of these blessings is evidence, a means of proof that Allah is pleased with us. He is pleased with us, so He continues to grant us His blessings.)

Blessing 7: Our free will begins to be fortified.

5-1-2-2-2-2-1- SUBSEQUENT BLESSINGS

Dear readers, the blessings of Allah do not come to an end here. After this point, we begin the soul's purification.

1. We are at stage of the Nefs-i Emmâre (the evil – commanding soul). There is a 7% accumulation of light in our soul's heart. The fact that Allah makes our spirit reach the first heavenly floor is a new blessing: His accepting him to the 1st floor...

2. There is a 7% accumulation of light secondly at the stage of Nefs-i Levvâme (the soul reproaches itself). Allahû Tealâ causes our spirit to ascend to the 2nd heavenly floor: a new blessing.

3, 4, 5, 6, 7 – Thereafter, at the stages of Mülhîme (the inspired soul), Mutmainne (the satisfied soul), Râdiye (the soul pleased with Allah), Mardıyye (the soul that has obtained the consent of Allah) and Tezkiye (the purified soul), each stage comes to us as a new blessing. But, the stage of Râdiye expresses a main

ISLÂM AND SUFISM – I

consent in which we are pleased with Allah and the stage of Mardiye also expresses a main consent in which Allah is pleased with us.

The main consent of Allahû Tealâ that is realized at the 3rd of the first 7 steps is again realized at the 6th of the second 7 steps, that is, at the 13th step.

The third main consent is constituted at the 6th stage of the third 7 steps, that is, at the 20th step. Allah has become pleased with us and at the 21st step our spirit reaches Allah. This is also a new blessing of Allahû Tealâ.

Thus, the steps and the blessings, after the 14th step, display a parallel design. But one of these consents corresponding to the blessings expresses one of the main (great) consents of Allah.

We are pleased with Allah; this is a main consent (outside the design we have enumerated). And Allah also is pleased with us (the main consent) and accepts our spirit to Him. Our spirit who has reached the Essence (Zât) of Allah has been extinguished in the Essence of Allah.

We are at the twenty-first step. We are the owner of the station of “Fenâ” (Extinction). This is a new blessing.

We are the owner of the station of “Bekâ” (Everlastingness). This is a new blessing.

We are the owner of the station of “Zühd” (Asceticism). This is a new blessing. The station of Zühd is the place where the MAIN CONSENT of the station of Muhsins (the good-doers) is constituted. At the station of Muhsins, our physical body surrenders itself to Allah. Allahû Tealâ has become pleased with us at the station of Zühd and He has made us one of the muhsins in response to His consent.

Thereafter, we who have received a new blessing, having been made one of the muhsins by Him, are the owners of continuous zikir. Here, Allahû Tealâ has bestowed a new blessing on us: inexhaustible sustenance.

He has made us the owner of wisdom: another blessing.

He has made us the owner of “ehl-i tezekkür” (the owner of deliberation, continuous zikir) at the same time: another blessing.

He has made us the owner of goodness at the same time: another blessing.

He has opened up the eye of our heart: another blessing.

He has opened up the ear of our heart: another blessing.

He has enabled us to annihilate all the vices in our soul’s heart: another blessing.

In which case, we obtain (receive) a lot of blessings at once at the station of ûlü’l elbâb, and we are promoted from “‘ilme’l yakîn” to “‘ayne’l yakîn,” and we become the owner of wisdom.

And this point is the point of the main consent of the surrender of our soul to Allah at the station of Ihlâs (utter purity). Allahû Tealâ has become pleased with us here. The fact that we have possessed the required properties in order that we may be the owners of the station of Ihlâs has been accepted and approved by Allahû Tealâ. Allah makes us the owner of the station of Ihlâs thanks to His consent. Here

ISLÂM AND SUFISM – I

is the station of Ihlas, a passageway for the Irrevocable Repentance of the station of Salâh (Improvement). The seven blessings of the station of Ihlas come successively. Allahû Tealâ shows us first of all the first heavenly floor, which is a blessing of Allah.

He shows us the 2nd, 3rd, 4th, 5th, 6th, and 7th heavenly floors and the seven Worlds of the 7th Floor. Each one of these is a separate blessing. We are always at the stage of Ihlas as far as the Lotus-tree of the Farthest Limit (Sidretü'l Müntehâ). Whenever Allahû Tealâ shows us Sidretü'l Müntehâ, then we are at the passageway to “Salâh”. Allahû Tealâ invites us to the Irrevocable Repentance (Tövbe-i Nasûh). This is also a new blessing of Allah. Everybody who has realized the Irrevocable (unbreakable) Repentance has also accomplished the station of Ihlas and has been the owner of the station of Salâh.

This first rank (level) at the station of Salâh is the state where the person has repented with the Irrevocable Repentance.

Then, at the second rank, Allahû Tealâ puts the light (halo) of Salâh over our head and covers up the sins we have committed after having reached our murshid. Both are two separate blessings. Our receiving the light (halo) of Salâh is a blessing; the covering up of our sins is also a blessing. Just like our being invited to the Irrevocable Repentance is a blessing and our making the Tövbe-i Nasûh (Irrevocable Repentance) is a blessing, so these too are blessings.

At the third rank, the fact that Allahû Tealâ has transmuted our covered-up sins into good deeds (merits, hasenât) is the point of the acceptance of the “greatest takva” (‘azîm takva). Here, Allahû Tealâ becomes pleased with us once again. Through this consent of Him He makes us reach “irshad,” and we become the owner of the greatest takva. We request beseechingly from Allahû Tealâ that He should bind our free will and then remove it and connect it to His Divine Will. Allahû Tealâ decisively accepts this request because it is He who has caused us to reach this point by embellishing the inside of our (soul’s) heart. He binds our free will. This is the station of the MAIN CONSENT in regard to the removal of the free will, and the last rank that the human beings will be able to reach is realized here.

This rank is the final blessing bestowed by Allahû Tealâ on human beings with the exception of a single person: The Imam (spiritual leader) of the Era. Here, when we have become the slave of Allah, when our free will (our faculty of choice) has been connected to the Will of Allah, the last blessing has been received for all human beings. But the station is the sixth rank of the station of “Salâh”. It is the station of the MAIN CONSENT about the disposal of Allah for the Imam of the Era.

Thus, when we evaluate the content as a whole, we see how innumerable are the blessings we have been receiving. And each blessing is a consent of Allah.

ISLÂM AND SUFISM – I

5-1-2-2-3- THE CONSENT OF ALLAH AT EACH STEP

In which case, when we evaluate this design described in respect to blessings from the point of view of the steps, we are faced with a simple institution of consent. Each step from the 3rd up to the 28th step constitutes a general consent of Allah. At the 3rd step, (which begins after our wishing to reach Allah) when we wish to reach Allah, Allahû Tealâ becomes pleased with us. The initial consent of the steps is the 3rd step.

At the 4th step, 5th, 6th steps... at all the steps, Allah is always pleased with us. He was pleased with us at the previous step so that we have attained the following step. He has become pleased with us at that step so that we have attained the subsequent step. Thus, at all the successive steps up to the 28th step, the consent of Allah belonging to that step is in question.

In that case, the third group of consents is the consent related to the steps. At each step, Allahû Tealâ becomes pleased with us.

1. At the 3rd step, we wish to reach Allah; Allah is pleased with us.

2. At the 4th step, He manifests Himself with His “Rahîm” name over our head; He is pleased with us.

3. At the 5th step, He takes out the secret curtain (hicâb-ı mestûre) between us and our murshid and the veil named “gîshawat” on our sight.

4. At the 6th step, He takes out “vakra” from our ears and the seal on our hearing. At both steps, He is pleased with us.

5. At the 7th step, He takes away “ekinnet” from the inside of our (soul’s) heart and puts “ihbat” therein. He is pleased with us.

6. Then, He reaches our (soul’s) heart. He puts “hidâyet” into our (soul’s) heart. He is again pleased with us.

7. He turns the light way of our (soul’s) heart to Himself. He is again pleased with us.

8. And He slits a light way from our breast to our (soul’s) heart within those above-mentioned standards. He is pleased with us.

9. We do zikir at the 11th step. Allah is pleased with us.

10. He makes us the owner of hushu’ (reverence, awe). We are the owners of hushu’. Allah is pleased with us.

11. Allah shows us our murshid. Allah is pleased with us.

12. At the 14th step where we will attain our murshid, we will receive 12 favors from Allah. He is pleased with us.

13. We attain the stage of Nefs-i Emmâre. This is the first consent of Allah; we ascend to the first heavenly floor.

14, 15, 16, 17, 18, 19 – The stages of Levvâme, Mulhîme, Mutmainne, Râdiye, Mardiyye and Tezkiye. The 2nd, 3rd, 4th, 5th, 6th and 7th consents of Allah are at the steps of Allah. Thus, we attain the 14, 15, 16, 17, 18, 19, 20 and 21st steps, because Allah is pleased with us (at each step).

Thereafter, at the fourth 7 steps:

ISLÂM AND SUFISM – I

20. The station of Fenâ, Allah is pleased with us.

21, 22, 23, 24, 25, 26, 27 – The stages of Bekâ, Zühd, Muhsins, Ûlü'l elbab, Ihlas and Salah.

At all the steps, a consent belonging to those steps absolutely exists in most verses of the All-Wise Qur'an. As Allahû Tealâ is pleased with us, He allows us to attain an upper step and sees it suitable for us.

In that case, you see that each consent displays a different dimension from another. The consent occurring in each second (instant) is not the same with the consent in the favors and blessings of Allah.

The consent in the favors and blessings of Allah is also not the same with the consent at the steps. The consent of Allah gradually envelops even more dimensions.

5-1-2-2-4- THE MAIN CONSENTS

In the fourth consent of Allah, we see the consent of Allahû Tealâ belonging to the "takvas". These consents are the main consents of Allah. These main consents are constituted at the 3rd step, at the 13th, 20th, 24th, 26th steps, and at the third and fifth ranks of the 28th step. Thus, seven consents of Allah valid for all human beings emerge. If so, at which steps and how?

Step 1: we live events.

Step 2: We evaluate the events. To wish to reach Allah or not means to choose Paradise or Hell. Whoever chooses Paradise will wish to reach Allah. He has become pleased with Allah. As soon as he wishes to reach Allah, He is pleased with him with a great consent, a main consent. This is an extremely crucial event, the most important instant of our life. We are on the eve of choosing Paradise or Hell. Either we choose Paradise with only a wish, by wishing to reach Allah, or we do not wish to reach Him. Then we have chosen Hell. Allah will never be pleased with us as any subsequent consent of Him will not be constituted in the direction of His main consents but only in the first of the other stages, in the consent in each instant; we will sometimes live the beauties, do what is true and Allahû Tealâ will then be pleased with us that much. Otherwise, neither the consent at the steps nor the consent in the favors and blessings nor the main consents, none of those comes into being.

Thus, pay close attention to these main consents that the first of the main consent is formed at the **3rd step** as soon as we wish to reach Allah. At the end of this consent, of this main consent, Allah begins to manifest Himself with His Rahîm (All-Compassionate) name over our head.

ISLÂM AND SUFISM – I

5-1-2-2-4-1- THE FIRST MAIN CONSENT

At the moment we wish to reach Allah, the FIRST MAIN CONSENT comes into being. At this point where the “takva of âmenû” is constituted, Allah has become pleased with us.

Then, Allahû Tealâ begins to manifest Himself with His Rahîm name over our head. The signs of His consent:

He takes out the secret curtain between us and our murshid; He takes away the veil named “gishawat” on our sight.

He takes out “vakra” (weight) from our ears and the seal on our sight.

He takes away “ekinnet” (obstacles) from the inside of our (soul’s) heart and instead puts “ihbat” therein. The main consent of Allah constantly continues. But a main consent at all these steps is out of the question.

Allahû Tealâ reaches our (soul’s) heart.

He turns the light way of our (soul’s) heart to Himself.

He slits a light way from our breast to our (soul’s) heart.

We reach hushu’ by doing zikir.

5-1-2-2-4-2- THE SECOND MAIN CONSENT

And Allahû Tealâ shows us our murshid upon our demand.

On the day when He has shown us the murshid, that night, we are the witness of the consent of Allahû Tealâ. After this consent, another takva” is the subject; we attain the “Takva of the believers”.

Each main consent definitely signals our attaining a level of “takva”.

The second main consent in the constitution of the main consent is the consent we have reached by Allahû Tealâ’s showing us our murshid. At the moment He shows us our murshid, we are ready for a new “takva”. Allahû Tealâ makes us instantly the owner of this “takva.” He makes us immediately reach this “takva” because He will show us his murshid as the person has wished to reach him. He has performed all that is incumbent on him. He is ready to reach his murshid. He has performed the requirement prayer for this purpose. He has showed his consent to Allah in an extremely definite fashion. He has requested his murshid from Allah, too. And Allahû Tealâ becomes pleased with him by showing him his murshid. This is the SECOND MAIN CONSENT. This causes the person to attain the second “takva”, the “Takva of the believers”.

Let us consider together the stages of the soul’s purification from this point on: a 7% accumulation of light is constituted in our soul’s heart. We are at the 15th step. The virtues entering our soul’s heart through the zikir of Allah form an accumulation of 7% light around the word îman (belief). With this accumulation of 7% light, we become the owner of Nefs-i Emmâre. Our spirit ascends to the first

ISLÂM AND SUFISM – I

heavenly floor. Is there a consent? There is the consent belonging to that step. There is no main consent.

Thereafter, we are at the stage of Nefs-i Levvâme. We accuse (blame, censure) our soul. Secondly there is a 7% accumulation of light. Our spirit is at the second heavenly floor. There is no main consent.

We are at the stage of Nefs-i Mülhîme, with a third light accumulation of 7%. We begin to be inspired by Allah. Our spirit is at the third heavenly floor. Is there any main consent? No, there is not.

We are at the stage of Mutmainne and a 7% accumulation of light in our (soul's) heart. We are satisfied; we attain satisfaction.

We are at the stage of Râdiye. We are pleased with Allah together with a 7% accumulation of light in our soul's heart. There is our consent here. Is there any main consent? No, there is not.

5-1-2-2-4-3- THE THIRD MAIN CONSENT

Subsequently, Allah is pleased with us. We are at the stage of Mardîyye when our spirit ascends to the sixth heavenly floor. This is the THIRD MAIN CONSENT, the third main consent of Allahû Tealâ. This is a special consent that does not resemble other consents. This consent lays the groundwork for the “Takva of Evvâb”; because we make our spirit reach Allah, it is extinguished in the Essence (Zât) of Allah; there, we become the owner of “Evvâb Takva”. Before our becoming the owner of “evvâb takva” the consent of Allah is exposed here.

Dear readers, this is the place where the third great consent of Allah, His main consent is granted us, is bestowed on us as a blessing. Thereafter, we become the owners of the stations of sainthood.

And our spirit has been extinguished in the Essence (Zât) of Allah. We are at the station of “Fenâfillah” (Extinction in Allah). There is no main consent. Allah has granted us a (golden) throne. We are at the station of “Bekâ” (Bekâbillah, Everlastingness with Allah). There is no main consent.

5-1-2-2-4-4- THE FOURTH MAIN CONSENT

We have increased our zikir to more than half of the day; we have become the owner of the station of “Zühd” (Asceticism). This station of “zühd” is the stage that prepares us for the station of muhsins (the Good-doers). The lights in our soul's heart augment from 51% to 61% when our spirit reaches Allah and surrenders himself to Allah. They rise from 61% to 71% at the stage of Bekâ. At the station of Zühd, we become the one who does zikir more than half of the day. The lights amount to 81%. This is the FOURTH MAIN CONSENT. At 81%, we become the owner of the station of “Muhsins”. We surrender our physical body to Allah. The

ISLÂM AND SUFISM – I

light accumulation between 81% and 91% is constituted here. The MAIN CONSENT of Allah is formed at the station of Zühd in order that we can reach the “Takva of Muhsins”. This is the fourth of the main consents and a beauty laying the groundwork for the “Takva of Muhsins”. As you know it, the “takva of Muhsins” is the takva of those who surrender their physical bodies to Allah. Allahû Tealâ makes his main consent definite at the step just before this.

When we have reached continuous zikir, we realize that we have surpassed the station of Muhsins.

How do we realize that we are at the station of Muhsins? Even if there is still 9% darkneses in our soul’s heart, we carry out all the commands of Allah and we do not commit any acts (actions, deeds) forbidden by Him.

5-1-2-2-4-5- THE FIFTH MAIN CONSENT

And the following place is the continuous zikir.

Beginning from the moment when you have reached continuous zikir, the darkness (satanic) door of our soul is closed up. It is not possible for the darkness of Satan to enter from there into our soul’s heart.

Thus, when we reach continuous zikir, at this station of Allahû Tealâ, at the station of ûlü’l elbab, at the station where He makes us the owner of wisdom, at the station where He has made us reach from ‘ilme’l yakîn to “‘ayne’l yakîn” there is a main consent of Allahû Tealâ. The MAIN CONSENT of the surrendering of our soul to Allah is constituted at the station of ûlü’l elbab. This MAIN CONSENT makes us reach “Ahsen Takva” (the most beautiful “takva”). Our soul’s heart has become “ahsen” (the most beautiful, perfect). The vices in our soul’s heart have vanished. All the virtues (haslets) of our spirit have replaced them, and we are the owner of “ahsen takva”. The “takva of muhsins,” which is the fifth takva, comes just after the FIFTH MAIN CONSENT of Allah.

The previous takva, the surrender of the physical body, was the “takva of muhsins”. The main consent of Allahû Tealâ at the station of ûlü’l elbâb makes us reach “ahsen takva”. That is to say, this is a standard in which no more vices in our soul’s heart exist; our soul’s heart has been cleansed 100%. The sign to this standard is that Allah begins to show us the first heavenly floor. And Allahû Tealâ completes the seven heavenly floors at the seven stations (stages). He also shows us the seven Worlds of the seventh heavenly floor, and thereupon we are invited to the Irrevocable Repentance (Tövbe-i Nasûh). Is there any main consent of Allah during this process? No, there is not.

At the first rank of the station of Salâh, the Irrevocable Repentance is realized. At its first rank, Allahû Tealâ bestows the light (halo) of Salâh (Improvement) upon him and conceals all his sins committed by him after his reaching his murshid. Is there any main consent? No, there is not. There is the consent at each step, at each rank, but there is no main consent.

ISLÂM AND SUFISM – I

5-1-2-2-4-6- THE SIXTH MAIN CONSENT

Then, at the third rank of the station of Salâh, Allahû Tealâ changes the sins of this person into merits. Is there any consent? Yes, there is. Here, there is the sixth main consent. The consent of “the supreme takva”, the main consent that makes us reach irshad, the point of being “irshad” is here. At the third rank of the station of Salâh, at the rank where the sins we have committed after reaching our murshid have been transformed into merits (good deeds), a consent of Allah comes again into being: The MAIN CONSENT. And this makes us attain irshad. When we have reached irshad, we become the owner of the supreme takva (‘azîm takva). If so, the sixth main consent carries the sign of the sixth “takva”. It lays the groundwork for the sixth “takva”. It makes us reach the sixth takva.

5-1-2-2-4-7- THE SEVENTH MAIN CONSENT

At this point we long to be the slave of Allah. Allahû Tealâ binds our free will. As soon as He binds it, the seventh main consent of Allahû Tealâ comes into being and we become the slave of Allah. We become the owner of “bihakkin takva” (the true takva), of the “takva of hakku’l yakîn” [takva of absolute certainty, takva of closeness to Hakk (The Truth, The Reality, Allah)]. When we have become the owner of the “takva of hakku’l yakîn”, a MAIN CONSENT of Allahû Tealâ lays the groundwork for our ascending to the sixth rank of the station of Salâh. This main consent is realized at a point of the fifth rank where our free will is tied. Allahû Tealâ has accepted our request so that He had tied (bound) our free will. He has made us reach the seventh and final greatest consent: “Hakka tükâtihi consent”. This is a consent at the rank of “hakku’l yakîn”. This is the greatest of the consents ever seen up to that day.

Is there any consent greater than that? There is a special consent brought forth uniquely for one person, the highest consent brought forth for the Imam of the Era at the moment one is the owner of that “hakka tükâtihi consent”: The Consent of Disposal.

My dear brothers and sisters! Dear readers! Let us not mix it with the seven main consents as it possesses an extremely peculiar condition. Let us evaluate it as a special consent. It is a special favor belonging to a unique person. Considering the seven “takvas”, the seven main consents as a whole, let us keep it apart from them.

5-1-2-3- CONCLUSION

We see that there are 4 groups of consents of Allah:

ISLÂM AND SUFISM – I

1. The consent of Allah in each instant of our lives.
2. The consent of Allah in accordance with His favors and blessings.
3. The consent of Allah at each step.
4. The seven MAIN CONSENTS of Allah.

Requesting beseechingly from Allah that He should make all of you attain infinite degrees of happiness, we want to complete, inshaallah, our words here.

May Allah be pleased with all of you. With our prayers...

In the name of Allah, the All – Merciful, the All Compassionate

5-1-3- WISDOM

Dear readers,

My intimate friends, my cordial friends! We offer infinite praise and thanks to Allahû Tealâ that we are together once again regarding the concepts of the Holy Qur'an.

Dear readers, the conversation about Allahû Tealâ always constitutes the most beautiful design in the standards that Allah has ordered. You and we both always possess the most beautiful because we are together with Allah. Allah gathers us together in the standards in which everything is the most beautiful.

Dear readers, Allahû Tealâ has constructed an entire universe for human beings. He wants you to become happy and only this.

He has created six worlds:

- 1) **The Manifest World to which your physical body belongs: this world.**
- 2) **The Intermediate World to which your soul belongs: the world where souls still continue to live and will live until the Doomsday, too.**
- 3) **The World of Command to which your spirit belongs.**
- 4) **The World of Darkness opposed to the World of Command: the World of Satan and his Tribe.**
- 5) **The Invisible World where the jinn have been living.**
- 6) **The World opposed to that Invisible World to which the souls of the jinn belong.**

So, Allahû Tealâ has created six worlds. But we speak of seven Worlds. The seventh one is the Nothingness (Adem).

Where is Allah? Allah is in the Non-Existence, in the Nothingness (Adem, Yokluk). Did Allah exist before He created the universe? Yes, He did. Where was He? He was in the Nothingness. He is still in the Nothingness. Allah is not in need of any Shelter.

Dear readers! It is Allah that is our Sustainer (Lord), our Master, all we possess...

In order to reach our Sustainer, we have to surpass just 28 steps of which the All-Wise Qur'an speaks to us:

ISLÂM AND SUFISM – I

Let us have a look at these steps briefly and consider together just where wisdom (hikmet) begins.

1. At the first step, we experience various events.

2. At the second step, we compare and evaluate these events.

3. At the third step, we wish to reach Allah. (If one does not want to reach Him, one remains at the second step forever). Allah immediately hears, knows and sees this wish for “reaching Allah” in your soul’s heart.

4. At the fourth step, He instantly begins to manifest Himself over you with His Rahîm (All-Compassionate) name. This manifestation of Allah with His Rahîm name suddenly brings about some changes in the human being.

5. At the fifth step, Allahû Tealâ immediately takes out the secret curtain (hicâb-ı mestûre) existing between us and the station of irshad (saint guidance) and the veil on our sight.

6. At the sixth step, He takes out “vakra” (weight) from the ears (vakra that prevents us from attaining the meaning of the words uttered by the station of irshad (murshid, saint guide) and the seal on our hearing.

7. At the seventh step, He takes away “ekinnet” from our heart (ekinnet is a system preventing comprehension) and puts instead “ihbat” that ensures understanding. You thus become “âmenû”. Here is the point where you have attained the “Takva of Âmenû”. (“Takva” stems from the root “vikâye” that means: to abstain, to avoid, to steer clear of.) The Âmenû are the ones who have surpassed the first 7 steps.

8. At the eighth step, Allah puts “hidâyet” (reaching Allah) into the soul’s heart of the person.

9. At the ninth step, Allah turns the light door of the soul’s heart to Himself in order that the lights (nûrs) coming from Allah enter it.

10. At the tenth step, Allah slits (opens up) a light way from the breast to the soul’s heart of the person.

11. At the eleventh step, we begin to do zikir (to repeat the name of Allah as Allah, Allah, Allah...)

12. At the twelfth step, we become the owner of hushu’ (reverence, awe).

13. At the thirteenth step, Allah shows us our murshid.

14. At the fourteenth step, we reach our murshid.

And Allahû Tealâ writes the word Faith (belief) into the soul’s heart of the person.

At the fourteenth step, you thus become a mü’min (a believer) and the soul’s purification starts. Here is the point of the “Takva of Mü’mins”. Here, Allah takes away “ekinnet” (obstacles, barriers) (1) and puts instead “ihbat” (2); Allah turns the light door to Himself by reaching that soul’s heart (3); He slits (opens up) a light way from your breast to your soul’s heart (4); He opens up the seal on your soul’s heart when you have reached your murshid (5); He takes away the word unbelief from its inside (6); He inscribes (writes) the word belief (faith) therein (7). So, we become the owner of seven conditions of the heart.

ISLÂM AND SUFISM – I

Allahû Tealâ sends down three lights (nûrs) called Rahmet (mercy), Fazl (virtue) and Salavât (Benedictions) from His Presence when you do zikir. Where does He send them down? To your breast. Following the encoded (enciphered) road, they reach your soul's heart. The virtues, out of these lights, have been caught by the attraction power of the word "îmân" (belief, faith) and have begun to settle down around it. The virtues are the lights parallel to the good qualities (haslets) of the spirit. The virtues begin to be situated in the soul's heart.

15. At the fifteenth step, with the settlement of 7% light therein you are at the stage of Nefs-i Emmâre (the evil-commanding soul).

16. At the sixteenth step, when 7% light settles therein again, you are at the stage of Nefs-i Levvâme (the soul accusing itself).

17. At the seventeenth step, when 7% light settles therein, you are at the stage of Nefs-i Mülhîme (the soul that may receive inspiration from Allah and unfortunately from Satan, too).

18. You constantly progress on your journey towards the Most Beautiful at the steps of Mutmainne (the satisfied soul), **(19)** Râdiye (the soul pleased with Allah), **(20)** Mardîyye (the soul obtaining the consent and pleasure of Allah), **(21)** Tezkiye (the purified soul).

When the accumulation of 7% light in your soul's heart has been brought forth seven times, your spirit leaves your physical body and traverses the seven heavenly floors (layers) in the journey towards Allah, passes through the golden portal of the seventh floor and completes its opening up (conquest), reaches the Lotus-tree of the Farthest Limit (Sidretü'l Müntehâ) by surpassing the Cells of Destiny, the Mother of the Book (The Archetype of the Book), the Sea of Power, The Praised Station, the Council of the Improved Ones, the Cells of Zikir (Remembrance, Recitation) and from there to the Essence (Zât) of Allah (the 21st step). Your spirit reaches Allah, your soul's purification has been completed, which is to say, more than 50% of Allah's lights have come and settled down in your soul's heart. What was the beginning? 100% layers of darkness. Satan was able to influence your soul's heart 100%. When you have arrived at this point, the influence of Satan into your soul's heart decreases below 50%, to 49%.

1. Here is the place where your spirit has reached Allah.

2. Here is the place where your soul has been purified and cleansed.

3. Here is the place where the physical body has gotten rid of being a servant of Satan by more than halfway.

Thus, dear readers, you reach the Most Beautiful One (Allah) in your relationship with Allah. The lights in your soul's heart exceed 50%. As your spirit has reached Allah, you become the owner of the station of "Fenâ" (Extinction). Your spirit that has reached Allah at the 21st step has disappeared in the Essence (Zât) of Allah at the 22nd step. At this step, you are at the station of Fenâfillah (Extinction in Allah). At the 23rd step you become the owner of the station of "Bekâ" (Everlastingness). A golden throne is bestowed upon you by Allah. At the 24th step, you do "zikir" exceeding half of the day. You become the owner of the station of

ISLÂM AND SUFISM – I

“Zühd” (Asceticism, Piety). At the 25th step, we surrender our physical body to Allah. How was your spirit surrendered to Allah? It had come from Allah, it has turned back to Him again, and it has disappeared in the Essence (Zât) of Allah. It has been extinguished in Himself. And as for the physical body, will it turn back to the Essence of Allah? No, it will not. It will merely obey all the decrees (orders, commands) of Allah and will not commit the actions (deeds) forbidden by Him. So, it will become one of the Muhsins (the Good-doers). This is the surrender of your physical body: the second surrender.

Now, our topic of Wisdom (Hikmet) comes thereafter, my dear brothers and sisters. At this point, there is 9% darkness in your soul’s heart. And if you are to reach continuous zikir, you are called “ûlü’l elbâb” in the sight of Allahû Tealâ.

Allahû Tealâ decrees:

3/Âl-‘Imrân – 191:

Those are ULUL ELBAB (to whom the secrets of Allah are revealed) who remember and repeat the name of Allah (all the time), standing, sitting, and lying down on their sides.

Then, the first prerequisite of being “ûlü’l elbâb” is to be the owner of continuous zikir. Well, what is “ûlü’l elbâb at the same time? It is to be the owner of “hikmet” (divine wisdom). Those who are the owners of wisdom are named “ûlü’l elbâb”.

Allahû Tealâ declares:

2/Al-Baqarah – 269:

He grants HIKMAT (divine wisdom) to whom He pleases. And he to whom divine wisdom is granted has received indeed a benefit overflowing. No one can grasp this but ULUL ELBAB (people of understanding; to whom the secrets of Allah are revealed).

Beware! This “He wishes” should not mislead you! To whomever Allah has wished to grant wisdom, do know that that person is absolutely the one who has merited being the owner of wisdom. Allah never gives anything to anyone gratis. He never punishes anyone for no reason.

Both penalties and rewards are deserved. Both are the result of his positive worthiness and of his negative shortcomings. You receive from Allahû Tealâ that which you have deserved, in which case, the station of ‘ûlü’l elbâb is that of wisdom. Allahû Tealâ announces: **There are three levels of Yakîn (Closeness).**

1. ‘Ilme’l Yakîn (Closeness through Knowledge, Certainty at the degree of knowledge)

2. ‘Ayne’l Yakîn (Closeness through Witnessing, Certainty at the degree of witnessing)

3. Hakku’l Yakîn (Closeness through Experiencing, Absolute Certainty)

ISLÂM AND SUFISM – I

All human beings are at the level of ‘ilme’l yakîn from the 1st step to the 25th step (including the 25th). Thereafter comes ayne’l yakîn. Now, whoever has attained the 26th step, which is the stage of ûlü’l elbâb, repeats the name of Allah while he is standing and sitting and lying down on his side; he is the owner of continuous zikir and is the owner of wisdom. That person is ûlü’l elbâb. Allahû Tealâ shows the ground floor to such a person. At the beginning point of the station of ûlü’l elbâb, the fact that that person is the owner of continuous zikir is evident.

Dear readers, Allahû Tealâ forms everything within the most beautiful standards. The level of ‘ilme’l yakîn (certainty at the degree of knowledge, closeness through knowledge) also includes the surrender of the physical body. Whenever you become the owner of continuous zikir, you are then at the level of ‘ayne’l yakîn (closeness through witnessing, certainty at the degree of witnessing). However, before reaching the level of ‘ayne’l yakîn, you can pass on beyond science (knowledge). It is possible for you to be the owner of “irfan” (insight, transcendental knowledge). Whosever spirit has reached Allah, that person becomes a saint of Allah. **The sainthood consists of 7 stations (stages):**

The **1st Station** is the stage of Fenâfillah; your spirit has been extinguished in the Essence (Zât) of Allah. You are at the station of being annihilated in the Essence of Allah. Here is the station where you have arrived at Allah (VUSLAT). You become the owner of the “Takva of Vuslat”.

The **2nd Station** is the stage of Bekâ (Everlastingness). Allahû Tealâ then bestows a throne on you, and your spirit remains there permanently, endlessly.

The **3rd Station** is the stage of “Zühd” (Asceticism, Piety). Your zikir exceeds half of the day.

The **4th Station:** You surrender your physical body to Allah at this stage. You are always within the limits of “‘ilme’l yakîn” until the end of this surrender, but your heart’s eye and your heart’s ear may be opened up at any of these four stations. Sometimes only one, sometimes both are opened together. Allahû Tealâ will reveal certain things to you from this point on. He will show that which He has revealed to your heart’s eye.

1. That which He has related addresses your heart’s ear.
2. That which He has shown addresses your heart’s eye.
3. Allah teaches you the verses related to the subject He has shown and taught you. This addresses both the heart and the comprehension center, that is, “ihbat” in the (soul’s) heart.

In which case, you can see, hear and gradually get knowledge thanks to the verses of the All-Wise Qur’an, but you cannot be the owner of wisdom. You cannot be the owner of wisdom until you will be “ûlü’l elbâb”. You may be the owner of “irfan” (insight, transcendental knowledge). Irfan is beyond science (knowledge).

Who is the owner of “irfan”? The one whose “basîret” center (the seeing center of his heart’s eye) has begun to operate. That is, the one who “sees” with his heart’s eye. Allahû Tealâ names the ability to “see” with the soul’s heart “basar”,

ISLÂM AND SUFISM – I

whereas He names the ability of seeing with the eyes “rü’yet”. “Rü’yet” stems from the root “râe,” “basîret” from the root “basar”.

Thus, if your heart’s eye and your heart’s ear have been opened in the standards in which your physical body has surrendered itself to Allah, that which Allah has taught you in those standards may comprise metaphysics. Then you become the owner of “irfan”. You have become the owner of “irfan”, but you have not become the owner of wisdom (hikmet) yet. To be the owner of wisdom absolutely necessitates continuous zikir.

So, who are the owners of “‘ayne’l yakîn”? Who are the ones who are capable of passing beyond “‘ilme’l yakîn”? We have already mentioned two properties, which may have come into being previously, but they are vested rights in wisdom and are delivered automatically by Allahû Tealâ. The heart’s eye and ear of that person are opened up.

In which case, what is the subject for all human beings at this phase is the standard of wisdom of the stage of “‘ülû’l elbâb”. This means that the standard of “hikmet” (wisdom) may bring “irfan” (transcendental knowledge) perhaps before attaining it. The heart’s eye and ear of the person are opened with “irfan”. Thus, the person has become the owner of two properties: his heart’s eye is opened and his heart’s ear is opened and together with wisdom, Allahû Tealâ grants continuous zikir: the third condition of wisdom.

The fourth basic condition of wisdom is this: no vices remain any more in the soul’s heart owing to continuous zikir. Who are ‘ülû’l elbâb? The human beings in whose souls’ hearts there are no more vices left, the owners of continuous zikir.

You know that “zikir” is obligatory, too much zikir is obligatory, continuous zikir also is obligatory. Although zikir does not exist neither in the 32 prescriptions nor in the 54 prescriptions in the Islamic catechism of today, all Sahâbe (the Companions of the Prophet (PBUH) were the owners of continuous zikir. So, Allahû Tealâ says:

73/Al-Muzzammil – 8:

Do dhikr (remember and repeat the name of Allah) with the name of your Lord and turn to Him with a complete devotion.

Allahû Tealâ decrees again:

33/Al-Ahzâb – 41:

O you who are AMENU (who wish to reach Allah in this life)! Remember and repeat the name of Allah (practice Dhikr); and do so often.

And the third command of Allah.

4/An-Nisâ’ – 103:

ISLÂM AND SUFISM – I

When you have finished performing the regular prayer, do dhikr of Allah (remember and repeat the name of Allah) standing, sitting down, and (lying down) on your sides. When you are free from danger, perform your regular prayers the way they are supposed to be done, as regular prayer is enjoined on the MUMIN (that among the believers of Allah who wishes to reach Him) at fixed hours.

Thus, continuous zikir has so been obligatory upon you.

Whoever is the owner of continuous zikir has attained the station of “ûlû'l elbâb”. This station (stage) necessitates four basic conditions:

- 1) The heart's eye of the person is open.
- 2) The heart's ear is open.
- 3) He is the owner of continuous zikir.
- 4) For this reason, all the vices in the soul's heart have vanished.

If continuous zikir is in question, the darkness door is always closed. As soon as we begin zikir, all the darkness is obliged to leave the soul's heart, Allah's lights fill it up, and the soul's heart will never darken any more because the return of the darkness is out of the question. The word “kûfûr” (unbelief) does not exist in the (soul's) heart, and the darkness door is henceforth sealed off. On account of continuous zikir, darkness cannot enter the soul's heart and occupy it again once it has abandoned it.

These four basic conditions bring about three consecutive conditions:

1. To be the owner of goodness (Hayır).
2. To be the owner of deliberation (tezekkür).
3. To be the owner of wisdom (hikmet) and of judgment (hüküm).

One characteristic of being the owner of wisdom is to be the owner of judgment (hüküm), Hikmet, hüküm, hâkim, tahkim, muhkem, hükümet, mahkûm(iyet)... stem from the same root and are interrelated. Thus, the person becomes the owner of goodness. Why? Because there are not any more vices left in the soul's heart of the person who is the owner of continuous zikir. What occurs? The behaviors of the soul become identical with those of the spirit.

1) The spirit absolutely wants to perform whatever Allah has ordered. Now, the soul also wants to carry out whatever Allah has commanded.

2) The spirit never commits whatever Allah has forbidden. Now, the soul also does not perpetrate whatever Allah has prohibited. In which case, a perfect accord has been established between the spirit and the soul.

Whatever the person does, he will do either a thing ordered by Allah and so he will gain degrees, or he will not commit any act prohibited by Him and he will again gain degrees. That is to say, he will do good.

What does “to do good” mean?

Whenever you commit a sin, you do not do a thing that Allah has ordered or you commit an act that He has forbidden, both mean to lose degrees. This is not goodness but evil (wickedness).

ISLÂM AND SUFISM – I

Whenever you carry out an act that Allah has ordered, you get degrees, you do good. Whenever you do not commit an act that Allah has forbidden, you again get degrees.

Thus, the person who has reached this point, who has become the owner of continuous zikir, will be the owner of a characteristic not to commit any act forbidden by Allah and to carry out all His commandments. The place he has reached here is wisdom and here the person will be the one who will constantly acquire goodness. In this case, the person who is the owner of wisdom is the owner of goodness, too. For this reason Allahû Tealâ declares:

To whomever wisdom has been granted, immense goodness has been accorded to him (that is, he is the owner of uninterrupted goodness).

My dear brothers and sisters! Whichever thoughts may obsess you, whichever verse you are unable to conceive of before you have heard what we have been saying, when we complete our words, you will not have any more questions related to the All-Wise Qur'an. We will answer all your questions.

The All-Wise Qur'an consists of 114 Suras and is a Book of 606 pages. As you know, we have begun the interpretation of the All-Wise Qur'an. We will be able to complete it within 4 years. We ceaselessly continue its interpretation, and we are still at the beginning of Âl-i Imran Sura. We have attained the honor of finishing the Al-Baqarah Sura, and we are proceeding step by step towards half of Âl-i Imrân. But I am repeating it once again: when we finish this interpretation (commentary on the Qur'an), no questions will preoccupy your mind any more. Our brothers and sisters, whose minds were constantly preoccupied, even obsessed by those questions, have reached us in order to ask us: what is destiny (Divine Determining)? What is "kaza"? (Acts carried out by the free will of the person). Everyone has said such things so incompatible with the All-Wise Qur'an that their minds were in great confusion when they reached us. When we have explained the facts, they were put in their proper place. And now, wisdom is put in its proper place.

Each matter (subject) is at the disposal and command of Allahû Tealâ. He has made His explanations in a perfect fashion. You may convey your questions to us before the completion of the commentary. We will answer all the questions that preoccupy your minds. There will be no more indecision in your minds.

What is essential is to learn from Allah, to be taught by Him.

My dear brothers and sisters, to whomever Allahû Tealâ has trusted the mission of teaching throughout human history, that person teaches what he has learned from Allah. And then the least indecision in any person does not remain in regards to the divine verses.

Here are the three consecutive conditions, the three basic characteristic conditions of being the owner of wisdom, that is, that mark it: to be the owner of goodness, to be the owner of deliberation (tezekkür) and to be the owner of judgment (hüküm). All of this constitutes being the owner of wisdom.

We have expounded being the owner of goodness. The person acquires only degrees in his each action, that is, he acquires goodness.

ISLÂM AND SUFISM – I

If that is so, then what is being the owner of judgment (hüküm)? Whenever a man considers the All-Wise Qur'an and can discern the golden chain of each verse he has seen there, (the golden chain that displays its interdependence with other verses) only then does he become the owner of judgment.

Whenever a person looks at a verse, if he is authorized by Allahû Tealâ to perceive (sense, discern) the causal relationship of that verse with other verses, that person is the owner of judgment; he is the owner of judgment about that verse.

As you know it, the term "takva" passes (exists, is mentioned) in the All-Wise Qur'an. If you look in the dictionary, it means, "to avoid, to shun, to keep away, to steer clear, to guard, to protect, to refrain, to beware, to fear..." And our dear men of religion, in the 23 purports (meanings) of the All-Wise Qur'an they have prepared, wherever the word "takva" has passed, they have constantly qualified it as "fearing Allah" and so failed in penetrating into the spirit of the All-Wise Qur'an in any way and succeeded in keeping other men out of this spirit. But those who have received the science (knowledge) taught by Allah do know that "takva" comprises 7 phases as follows: the "Takva of Âmenû", the "Takva of Mü'mins" (Believers), the "Takva of Vuslat" (Arriving at Allah), the "Takva of Muhsins" (the good-doers), the "Takva of Muhlis" (the utterly Pure Ones), the "Azîm Takva" (the Greatest Takva), and the "Bihakkın Takva" (the Right Takva). But the person attains Salvation beginning with the Takva of Âmenû (those who have surpassed the first 7 steps, those who have wished to reach Allah).

Who is the owner of wisdom? When he looks at the verse, he is the one who knows at one glance to which of the levels of "takva" that verse is related.

Thus, this authority makes that person the owner of judgment (hüküm). Everyone who is the owner of judgment is also the owner of wisdom.

What does "ehl-i tezekkür" mean? Allahû Tealâ declares about it:

21/Al-Anbiyâ' – 7:

If you do not know, ask of those people of Dhikir (ULUL ELBAB: people of understanding, to whom the secrets of Allah are revealed).

Who are the owners of "zikir", "ehl-i tezekkür"? "Tezekkür, zikir, müzakere" stem from the same root: "zikir".

My dear brothers and sisters! Allah has accorded to the owners of zikir, of continuous zikir, the right to ask Him what they do not know. Other people will ask them. Will they know the answers to their questions? No, they will not. They do not need to know them in any case. But they will ask Allah, and they will communicate the answer(s) they receive from Allah to those people. Thus, the questions and the answers will constitute a whole.

Dear readers, "ehl-i tezekkür" is the outcome of "ehl-i zikir". Whoever has reached continuous zikir is "ehl-i zikir" (the owner of continuous zikir); this means that that person is a "ehl-i tezekkür" at the same time. He is authorized to speak with

ISLÂM AND SUFISM – I

Allah about everything. Allahû Tealâ will answer him; the fact that He does not answer constitutes an answer, too.

In which case, dear readers, in accordance with the competence and worthiness of everyone, a sign of Allah absolutely comes. He is capable of conversing with His innumerable creatures at the same instant. Then, “ehl-i tezekkür” is ûlü’l elbâb. From where do we know it? Look at what Allahû Tealâ announces:

3/Âl-‘Imrân – 7:

He (Allah) is the one Who has sent the Book down to you. In it are some basic or fundamental verses (of established meaning; closed to doubts or comments), which are (clear and meaningful enough) in UMMUL KITAB (Mother of the Book). Others are allegorical (need explanation for the real meaning; have hidden meaning) verses. But those in whose hearts is perversity follow the allegorical part of the Book, wishing to do mischief and interpret them as they want. However no one knows its hidden meanings except Allah. And those who are RASIHUN (firmly grounded in knowledge; the owners of RUSUH) say: "We believe in the Book; the whole of it is sent down from our Lord." None will grasp the Message but ULUL ELBAB (men of understanding; men to whom the secrets of Allah are revealed)

Thus, you see that “ehl-i tezekkür”, (those who can deliberate) are ûlü’l elbâb.

The stage of ûlü’l elbâb is subdivided into three standards:

- 1) The station of ûlü’l elbâb,**
- 2) The station of Ihlas (utter purity),**
- 3) The station of Salâh (Improvement).**

Who are “ûlü’l elbâb” (the owners of lûbbs, of the treasuries of the divine secrets)? The owners of continuous zikir. Those in the station of ûlü’l elbâb, the station of Salâh, are the owners of continuous zikir; all of them are ûlü’l elbâb without any exception. In that case the basic “ûlü’l elbâb” expresses the level (station) before the station of Ihlas and after the surrender of the physical body to Allah. It includes the first part of “‘ayne’l yakîn” (closeness through witnessing, certainty at the degree of witnessing). It is there that Allahû Tealâ shows His “ûlü’l elbâb” servants only the ground floor by means of the eye of the heart. All kinds of secrets of the Ground Floor, in particular the properties of the Main Convent, that which occurs in the Convent of the Imam of the Era, that which is concealed in its immaterial aspect, all this becomes evident to the ûlü’l elbâb servant of Allah. Allah shows him the Ground Floor with all its mysteries.

We had already said that there are the stations (stages) of “Fenâ”, “Bekâ”, “Zühd” and Muhsins before the station of “Ûlü’l Elbâb”. Can the person pass from ‘ilme’l yakîn to “‘ayne’l yakîn” through these four stations? He cannot, but he can pass from “‘ilm” (Science, Knowledge) to “‘irfan” (Transcendental Knowledge,

ISLÂM AND SUFISM – I

beyond Knowledge). The ear of the heart and the eye of the heart may be opened at any moment between these four stations. As soon as they are opened, that person has gone beyond the dimension of knowledge (science) and entered the dimension of transcendental knowledge (‘irfan). But his design, according to yakîns, as he could not be the owner of hikmet yet, is within the standards of “‘ilme’l yakîn” (closeness through knowledge, certainty at the degree of knowledge). Whenever he attains continuous zikir (he will become ûlû’l elbâb), then that person will reach “‘ayne’l yakîn” (closeness through witnessing, certainty at the degree of witnessing). Before reaching “‘ayne’l yakîn”, that is to say, before attaining the 26th step, no one can surpass “‘ilme’l yakîn”. Even if he is the owner of “‘irfan”, he is still within the standards of “‘ilme’l yakîn”. And at the 1, 2, 3, 4th stations of sainthood, human beings are between the standards of being the owners of ‘ilm (knowledge, science) or the owners of “‘irfan” (transcendental knowledge, beyond knowledge). Do not forget: here, the utterance ended. The spirit of the Qur’an (Ruh-u Kur’an) begins together with the 22nd step. Here begins the teaching of the 7 spirits. The first spirit is at the station of “Fenâ” (Extinction), the second spirit is at the station of “Bekâ” (everlastingness), the third spirit is at the station of “Zühd” (Asceticism, Piety), and the fourth spirit is at the station of “Muhsins” (the Embellished Ones). The station of “Muhsins” makes a person the owner of the “Takva of Muhsins”.

The station of “ûlû’l elbâb” constitutes the basis of the fifth spirit of the All-Wise Qur’an. The fifth and sixth spirits of the All-Wise Qur’an enclose “‘ayne’l yakîn”. Henceforth, to look through the eye of the heart is in question. And to hear with the ear of the heart is the subject.

Dear readers, you become the owner of such a design. The first level of wisdom is constituted at the station of “ûlû’l elbâb”. Only the ground floor is shown to you. You are cognizant of all the mysteries of the ground floor. All kinds of secrets in the Convent of the Imam of the Era are known by you.

Whenever Allahû Tealâ shows you the first heavenly floor (after the ground floor), the station of “ûlû’l elbâb” has been completed for you. You have already seen that the station of “ûlû’l elbâb” is composed of **7 standards**. You can regard each one as a level (grade, rank, degree).

1) The opening of the eye of the heart.
2) The opening of the ear of the heart.
3) Being the owner of continuous zikir by reaching it.
4) Thereafter, as a result of all this, the Extinction of all the vices in the soul’s heart.

5) Being the owner of goodness (hayır).
6) Being the owner of “tezekkür” (deliberation, continuous zikir).
7) Being the owner of “hüküm” (judgment). All of these contain separate standards.

The saint of Allah attains the station of “Ihlâs” (utter purity). Here, we attain the “Takva of Muhlis” (the utterly Pure ones).

ISLÂM AND SUFISM – I

At the moment the first of the heavenly floors, the process of prostration therein, how you ascend there, and how you prostrate yourselves are all shown to you, you surpassed the station of “ûlü’l elbâb” and became the owner of “Ihlas”. At the station of Ihlas, Allahû Tealâ shows you from the first to the seventh heavenly floors. Allahû Tealâ will show you one by one the second heavenly floor, the ponds of immersion, the third heavenly floor, the prostrating in that two floored masjid (mosque), the ascent from the third to the fourth floor through the hole (vent) of touchstone, the original of the Beytü’l Makdes (Mescidi’l Aksâ [The Holiest House, The Farthest Masjid (mosque) in Yaruselem (Jerusalem)]) at the fourth heavenly floor, the original of the Beytü’l Harâm (Mescidi’l Harâm [The Most Respected House (The Most Sacred Masjid (mosque) (in Mekka)]) at the fifth floor; He will also show you how human beings have been imbued with the dye of Allah, how they (the human spirits) possess a skin of pure white with very light green. Thereafter you will pass through the golden portal and reach the content of the seventh heavenly floor, that is, you will complete the conquest (fetih, opening up)...

After the completion of this conquest, as one who is the owner of the conquest, he reaches the Cells of Destiny (Divine Determining). The spirit that is able to surpass them reaches “Ümmü’l Kitâb” (The Mother of the Book, The Archetype of the Book). This is a Book as big as an apartment house with 10 superposed flats. It is suspended in a void and its two pages remain opened. It displays a design around which 60 persons (61 together with the Imam of the Era) are assembled below it. The true nature of the Mother of the Book is expounded (revealed) to human spirits in a constant fashion. The third World is the Sea of Power, the fourth World is the Praised Station (Makam-ı Mahmud), the fifth World is the Council of the Improved Ones (Divân-ı Sâlihîn), and the sixth World is the Cells of Remembrance (Zikir). All of them will be shown (to the human spirits) one by one. The last thing shown (to them), the place where the spirit that has completed its duty in the Cells of Remembrance reaches (the place he has reached by going out of the Cells of Remembrance) is the Lotus – tree of the Farthest Limit (Sidretü’l Müntehâ). The World of existences terminates there. From there, the spirit proceeds on to the Non-Existence (Nothingness) and with a vertical ascent, it reaches the Essence (Zât) of Allah. It is with such a design that the spirit attains Allah.

The process of reaching Allah is not shown to the owner of Ihlâs. The place he has seen for the last time is “Sidretü’l Müntehâ”. When he has reached it, he is invited by Allahû Tealâ to the Irrevocable Repentance (Tövbe-i Nasûh). Here is the end of the station of “Ihlas” and the beginning of the station of “Salâh. Wisdom terminates at the end of the station of “Ihlas”. Wisdom is valid within the standards of “‘ayne’l yakîn”. The station of “ûlü’l elbâb”, the station of Ihlas and the first 4 ranks of the stations of Salâh, all of this is within the limit of ‘ayne’l yakîn.

If so, where does ‘ayne’l yakîn extend? Whenever Allahû Tealâ shows you Sidretü’l Müntehâ, he will absolutely invite you thereafter to the Irrevocable Repentance (Tövbe-i Nasûh). You will repeat that which Allahû Tealâ will say to you, one by one. Allahû Tealâ says to the ear of your heart one by one what you

ISLÂM AND SUFISM – I

have to repeat. You repeat them and after this repentance, you attain the first rank of the station of Salâh: Tövbe-i Nasûh (Irrevocable Repentance).

The second rank (level) leads you to a situation where your sins are veiled and the halo (circular light) of Salâh is granted to you. You become the owner of the halo of Salah. This is a light of Allahû Tealâ in the shape of a cloud that can be shrunk to 30 cm in diameter and is expandable so as to envelop the most voluminous halls. This is a bright light that does not scatter rays. It bears a sign of Allahû Tealâ. This light (nûr) makes definite that that person is the owner of the station of Salâh.

At the third rank, the veiled sins of the person are changed into merits (good deeds).

The fourth rank (mertebe) is the last rank of servitude to Allah. And it is also the end of “‘ayne’l yakîn”. This point is the place where the person has attained “‘irshad” (perfection, maturity). Take care! Allahû Tealâ does not accord to the person arrived at this point the right to guide yet.

Whenever the person demands to be a slave of Allah, he will have recourse (apply, turn to) to Allah in order to be connected to the Will of Allah, to be a slave to Allah, and so that Allah should bind his free will. He will not execute any act through his own free will any more. He wants to be someone who continuously receives orders from the Divine Will and who executes them. To be a servant to Allah is not sufficient for him. He has longed to be a slave to Allah passing beyond being a servant to Him. Now, ‘ayne’l yakîn continues up to this point; wisdom also comes up to here and terminates here. This is a place where the person has reached “‘irshad” (perfection, maturity). The point of attaining “‘irshad” is the end of wisdom. Here, we reach “Azîm Takva” (Greatest Takva).

All sahâbe had attained “‘irshad”. All of them had reached the end of these ranks, that is to say, as far as the end of “‘ayne’l yakîn”.

Allahû Tealâ decrees:

49/Al-Hujurât – 7:

And know that among you is Allah’s Messenger. If he followed your way in most of the orders, you would certainly be cursed. But Allah has endeared the Faith to you, and has made it beautiful (with Faith) in your hearts (by gathering FAZLs (virtues) around the word of Faith and filling the heart with light). And He has made Blasphemy, Rebellion and Disobedience hateful to you. They are those who have attained IRSHAD (the True Guidance to Allah).

Why? Because He has taken out the word unbelief (kûfür) from the inside of your soul’s heart and He has written the word belief (îmân) therein, the person who loves Allah becomes the lover of belief. He has shown unbelief, departure from the Straight Path, and rebellion as abhorrent to you, says Allahû Tealâ. What does this mean? That is to say that He has removed all of these three vices from you. You cannot rebel (against Allah). You are the one who longs to draw near to Him.

ISLÂM AND SUFISM – I

What does this mean: “He has showed unbelief as abhorrent to you?” This means that He has removed the word unbelief out of your soul’s heart.

He has caused you to love belief: the unbelief has gone out of your soul’s heart and belief has come therein.

Fusûk? Fisk (departing from the Straight Path) has ended at the same time. The All-Wise Qur’an declares that everybody is in “fisk” before reaching his murshid (3/Âl-i Imran – 82). And if a man becomes suspicious of the post of irshad (murshid) he again falls into “fisk”, that is, into the same situation: He again becomes a man who loves unbelief, departure from the Straight Path (fisk), and rebellion.

But, whoever has attained the points we have indicated can never become the owner of unbelief, “fisk” and rebellion. He becomes the one who has reached continuous zikir in the end at the fourth rank of continuous zikir, the station of Salâh (Improvement).

Here is the end of “‘ayne’l yakîn”. It is also the end of wisdom. Thereafter is what is beyond wisdom.

What is beyond wisdom? The binding of the free will (the faculty of choice). The removal of the free will. At the connecting of the free will (to the Divine Will), the person will continuously ask Allah what he has to do. At any moment Allahû Tealâ will answer him one by one. Later, Allahû Tealâ will communicate to him that He has removed his free will. The person whose free will has been removed does not have to ask Allah anything because Allah will uninterruptedly command him what he has to do. Here are the fifth and sixth ranks of the station of Salâh. And these two ranks, these two levels, absolutely ensure seeing the Essence (Zât) of Allah. Here, we reach the standards of “Hakku’l Yakîn” (Closeness to Hakk) (The Truth, The Reality, Allah, Absolute Certainty). We have surpassed the rank of “‘Ayne’l Yakîn”. The rank of “Hakku’l Yakîn”, which is the final rank that a man can reach, has been realized here. The rank of “Hakku’l Yakîn” makes us reach the rank of “Bihakkîn Takva” (the Right, True Takva).

Thus here, the fifth and sixth ranks are the last of the doors opened to all human beings. Is there any exception?

There is a single exception: The Imam of the Era. He is commissioned beyond these levels by Allahû Tealâ. He is at His disposal. That is, his right to choice, his right to do what he wishes (upon his demand) has been taken away from him. He can only carry out the orders of Allah. That is, he can merely say what Allah makes him say; he can only do what Allah makes him do.

Remember what Allah has said for our Master, the Prophet (PBUH):

7/Al-A’râf – 188:

Say: “I have no power over any good or harm to myself except for Allah’s will. If I had knowledge of the unseen, I would have multiplied all good, and no evil would have touched me. I am a warner, and a bringer of glad tidings to those who are MUMIN (those among the believers of Allah who wish to reach Him).”

ISLÂM AND SUFISM – I

8/Al-Anfâl – 17:

It was not you who killed them; it was Allah. And when you threw, it was not your act, but Allah's. And Allah might test the MUMINs (those who have faith) by a gracious trial from Himself. Truly, Allah is He who hears and knows (all things).

72/Al-Jinn – 22:

Say: "No one can save me from the chastisement of Allah if I disobey Him, nor can I find refuge except in Him.

48/Al-Fath – 10:

Verily those who give pledge to you are also giving pledge to Allah. The Hand of Allah is over their hands (since Allah manifests all over your body, He manifests also on your hands). Whosoever takes it (his degree) down does so only because of his own soul (ego) (as he did not keep the covenants and promises he has taken). And whosoever fulfills what he has promised with Allah (his Covenant, Promise and Promise), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

Thus, here are the beginnings of wisdom, wisdom and beyond wisdom...

Dear readers, when we say: wisdom, call to mind the word of Allah: What was He saying?

Allah accords wisdom to whomever He wishes.

Here, we add this immediately: Yes, but do know that to whomever Allah wishes to grant wisdom, that person is absolutely worthy of wisdom.

All right, but has the person himself become worthy of it? No, he has not. The One who makes him worthy of wisdom is of course and again Allahû Tealâ. The person can attain that point of worthiness thanks to the help of Allah.

Thus, dear readers, all the riddles have been unraveled one after another. This university has been established for this purpose.

When we say "wisdom", you have obviously thus known what this wisdom (hikmet) encloses, essentially. You have learned it, and you will teach them the beauties of Allah.

Dear readers, wisdom is a very great favor of Allahû Tealâ. He decrees so:

3/Âl-‘Imrân – 104:

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong (helping people get rid of the vices in the hearts of their souls (ego). They are the ones who attain salvation.

It is those who are the owners of wisdom. These are the ones who have been commissioned and authorized to "irshad".

ISLÂM AND SUFISM – I

Whoever has succeeded in being a slave to Allah has succeeded in doing it with the help of Allahû Tealâ, and Allahû Tealâ absolutely designates them for the post of irshad.

The event is completed with the phrase: “You have been commissioned and authorized to “irshad”.”

Dear readers, these are the murshids of Allah. The Imam of the Era is always at the head of these murshids. The Imam of the Era is always at the rank of messengerhood. The prophets (enbiyâ) are always the real representatives of the Imams of the Era. They occupy this station as principal (asâleten) representatives as long as they are alive. During the periods when there are no prophets, Allahû Tealâ absolutely designates one of the imams He has commissioned in each tribe (nation, community...) for the Imam of the Era. One of those Imams (spiritual leaders) becomes the Imam of the Presence Prayer (the Prayer performed in the Presence of Allah). No one is a prophet (nebî). All of them are merely saint messengers (velî resûls). No one is a prophet – messenger (nebî resûl). One of these imams is designated for the Imam of the Presence Prayer. He is in a position to perform this duty not as the principal but by proxy.

Dear readers, these subjects we have been expounding are subtle matters. When we consider the panorama of the teaching of religion all over the world, the view we see is that: The minds of those people cannot grasp these subtleties. And this is conformable to the nature of affairs. Because they do not learn from the owner of “irfan”(transcendental knowledge), they learn from the owner of ‘ilm (science, knowledge).

In which case, ‘ilm is learned from the owner of ‘ilm (knowledge, science), and one remains at the level of “‘ilme’l yakîn” (closeness through knowledge, certainty at the degree of knowledge).

“‘Irfan” is learned from the owner of “‘irfan” and this “‘irfan” (transcendental knowledge, “meta – knowledge”) absolutely makes him reach continuous zikir if that person continues to live. The owner of “‘irfan” will absolutely be the owner of wisdom (hikmet).

If he lives, when he longs to be a slave to Allah, he will also attain the rank of “Hakku’l Yakîn” (Closeness to Hakk (The Truth, The Reality, Allah, Absolute Certainty).

Requesting beseechingly from Allahû Tealâ that He should make all of you reach both this worldly happiness and the Beatitude of Paradise, we want to finish our article here, insaallah.

May Allah be pleased with all of you.

With our prayers.

ISLÂM AND SUFISM – I

I take refuge in Allah from Satan the Rejected.
In the name of Allah, the All-Merciful, the All-Compassionate

CHAPTER 6

THE NOBLE HADITHS [THE NOBLE SAYINGS OF THE PROPHET (PBUH)]

ISLÂM AND SUFISM – I

6-1- THE NOBLE HADITHS [THE NOBLE SAYINGS OF THE PROPHET (PBUH)]

6-1-1- “I DID NOT FIT INTO MY EARTH AND MY HEAVEN(S), BUT I FIT INTO THE HEART OF MY BELIEVING SERVANT.”

Our Master the Prophet (PBUH) decrees so: “I did not fit into My Earth and My heaven(s), but I fit into the heart of My believing servant.”

What message is our Master Hz. Muahmmmed Mustafa conveying to us with this noble saying? Let us solve the riddle in the message of the Messenger of Allah by scrutinizing the Glorious Qur’an and basing ourselves in the verses of the Glorious Qur’ân.

First of all let us examine the statement: “I fit into the heart of My believing servant.”

What does the heart mean for the servant who is the owner of belief? Man has been created by Allah with three bodies.

15/Al-Hijr – 26:

We created man from sounding clay of a mud molded into shape.

Our physical body belongs to the Manifest World (this lowly world) in which we live. It has a structure composed of flesh and bones and functioning with internal organs. Our Exalted Lord has secondly designed a soul belonging to the Intermediate World (Âlem-i Berzâh).

91/ Ash-Shams – 7:

I swear, that soul (ego) was given proportion and order (at 7 steps).

Our soul has a structure composed entirely of darknesses, equipped with 19 vices, and it is deaf, dumb and blind.

The third body that Allahû Tealâ has granted us is our spirit.

32/As-Sajdah – 9:

Then (Allah) fashioned him in due proportion and breathed into him (into WAJH: physical body) something of His spirit, and He gave him (his soul’s (ego) heart) the faculties of SEMI (hearing) and BASAR (sight) and FUAD (comprehending). How little are the thanks you give!

ISLÂM AND SUFISM – I

As for our spirit: it is composed entirely of Light, ornamented with 19 virtues; it has a structure with the ability to hear, speak and comprehend.

Allahû Tealâ has created mankind within the standards of the three trusts, the free will and the intellect. If so, what has the heart been expressing for this man created within the standards of the three trusts, the free will and the intellect? The heart mentioned in the noble saying of our Master the Prophet (PBUH) is not the heart of our physical body but that of our soul. The heart of our soul has two doors: The door of “Takva” (light) and that of “fûcûr” (darkness).

As Allahû Tealâ decrees in His Verses, in the beginning, the door of Takva is closed in all men. Yûsuf (PBUH) says this when he explains the evil-commanding soul in the 53rd verse of Yûsuf Sura:

12/Yûsuf – 53:

“And I myself cannot cleanse my soul (ego) since the soul (ego) orders evil, except (the souls) on which the mercy of my Lord manifests. Surely, my Lord is Oft-forgiving, (changes sins into merits) and Most Merciful (sends the light Mercy, and cleanses and purifies the soul (ego) by His Mercy).”

Which soul constantly commands evil to the human intellect? If the door of “takva” of the soul’s heart is closed, and if the door of fûcûr is 100% wide open, then Satan dominates that soul 100%. The vices existing in the soul’s heart are: ignorance, stinginess, backbiting, sedition and mischief-making, haughtiness (arrogance), envy, greed, rebellion, addictions, grudge and animosity, disbelief, hypocrisy, ingratitude, anger and fury, impatience, disloyalty, lying, conjecture, and wrong-doing (oppression, tyranny). If Satan dominates 100% of these vices existing in the soul’s heart, and can affect them, this means that he can dispose of us by means of these vices, or sicknesses.

Iblîs (The Devil, Satan) is programmed 100% to the negative. It is not possible for a positive effect to come from him. Such being the case, Satan persuades our intellect, deceives us and causes us to commit evils in each event (while we are at the stage of the evil-commanding soul) by influencing the vices in our soul’s heart 100% through the door of “fûcûr”.

In the beginning, all human beings are at the stage of the evil-commanding soul (nefs-i emmâre).

50/Qâf – 16:

Indeed We created mankind, and We know what his soul whispers to him. We are nearer to him than his jugular vein.

The fact that Satan enters our soul’s heart through the door of “fûcûr” is expressed by the word “whispering” in this sacred verse. Now, within which standards is Allahû Tealâ nearer to us than our jugular vein?

ISLÂM AND SUFISM – I

We have previously seen that the door of “takva” is constantly closed, whereas the door of “fûcûr” is always wide open as long as Allah does not manifest Himself over us with His All-Compassionate Name. As it is expressed in this sacred verse, Satan constantly whispers to us through the door of “fûcûr” which is wide open, and he will constantly cause us to deviate by acting upon the 19 vices of our soul’s heart through the wide open door of our soul’s heart. But there is an indication (a way out) in the sacred verse:

“Except the souls which are the recipients of the manifestation of the Name of All-Compassionate.” When does Allah manifest Himself with His “Rahîm” (All-Compassionate) Name over us?

We are in a world of trials. Here is a testing-ground for us.

21/Al-Anbiyâ’ – 35:

Every soul (nafs) is going to taste death. We make a trial of you with evil and with good. To Us you will be returned.

We possess three bodies that Allahû Tealâ has granted us. Only one of these dies. That which dies is our physical body composed of cells, having a cellular structure. But our soul and our spirit, having energetic structures and not cellular compositions, do not die. Both our spirit and our soul are our energetic bodies. Our spirit is an energetic body on account of its being entirely composed of Light; our soul is also so because of his being composed of counter-electrons. Death is not in question for either one. But that which dies is the physical body. When the physical body dies, the soul tastes death and the spirit reaches Allah.

It has been seen that the 35th verse of Al-Anbiyâ’ Sura expresses that the soul will taste death, and the physical body will be tested with evil and with good and “fitne,” and the spirit will return to Allah as a result of death. Thus, we may clearly say that we are in a life of trials beginning in adolescence to the instant of death. Each event is a trial for us. There are 28 stages that we have to exceed in the relationship between us and Allah, for our perfections, in order that we can arrive at the point at which Allahû Tealâ is nearer to us than our jugular vein.

First, there are events in the first stage. At the 2nd stage, there is the impression that the events make upon us. May we infer fitting decisions from the events? Allahû Tealâ announces in the 216th verse of Al-Baqarah Sura that this is impossible when we are at the stage of Nefs-i Emmâre (the Evil-Commanding soul):

2/Al-Baqarah – 216:

Fighting, whether you dislike (or like) is prescribed for you. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows (all these), and you do not know.

ISLÂM AND SUFISM – I

Thus, Allahû Tealâ concludes the matter. We live the events but we cannot understand, discern, or make a decision about which event is good for us, or which event is bad for us. Who knows what is true? Allah knows it.

42/Ash-Shûra – 51:

It has never occurred with a man that Allah should speak to him except by Revelation, or from behind a veil, or by sending a messenger to whom He wills to reveal by Allah’s permission. Verily, He is Most High, Most Wise.

Allâh know which of these events is “good” for us, which is “bad” for us, but He speaks with His servant by Revelation. But we are at the stage of the evil-commanding soul. And while we are at this stage, we are not worthy of receiving revelation from Allahû Tealâ. On the contrary, we are in a standard of receiving inspiration from Satan without ceasing at this stage.

50/Qâf – 16:

Indeed We created mankind, and We know what his soul whispers to him. We are nearer to him than his jugular vein.

Satan reveals to the soul of the person who is at the stage of the evil-commanding soul in a continuous fashion. If the case is this, what do we need? We need the murshid whom Allah has appointed for us between us and Him. Because, just like our Master Hz. Muhammed Mustafa (PBUH) said, “There are such beloved servants of Allah that they are the keys to goodness and the lock to evil (wickedness, badness).

We had mentioned two doors of the immaterial heart of our soul: The door of “takva” and the door of “fücûr”. When we study the verses of the Glorious Qur’ân, we can name the door of takva “the door of light”, or “the door of Allah”. The Glorious Qur’ân gives many other names to the door of takva.

In the same way, we can say the door of evil, the door of darkness, the door of Satan, the door of fücûr because Allahû Tealâ has named it so in the sacred verses.

If our Master Hz. Muhammed Mustafa (PBUH) says: “There are such beloved servants of Allah that they are the keys to goodness and the locks to wickedness (badness)”, then, at the starting point, that is to say, at the stage of the Evil-Commanding Soul, one of the two doors existing in our soul’s heart, the door of takva is completely closed, 100%, and the door of fücûr is wide open, 100%. But when we reach the murshid appointed by Allahû Tealâ for us, that murshid is such a one that he is the key to goodness. That is to say, when we depend on him (as he is the key to goodness) the door of takva of our (soul’s) heart is open, thanks to him.

When we depend on our murshid, if he is the lock to badness, it is only he who is a lock capable of barring the revelation (inspiration) whispered to us by Satan. In which case, we have to consider the matter with these properties.

ISLÂM AND SUFISM – I

At the third stage, there is our decision. But we cannot make a decision by ourselves. We have to ask of Allahû Tealâ. We are not authorized yet to ask it of Allahû Tealâ because we are at the stage of the evil-commanding soul. In order to ask it of Allahû Tealâ, we should receive revelation from Him, whereas we are not the recipient of revelation. Now, Allahû Tealâ has appointed a murshid capable of receiving revelation from Allah for each man without exception during the period in which he cannot receive revelation.

In that case, at the third stage, to ask of Allah means to ask of the murshid whom Allah has appointed for us and to respond (positively) to the invitation that he has brought to us. And all the murshids commissioned by Allah invite us to Allah.

When we look at the characteristics of the persons who invite others to Allah, we are faced with the situation described in the 108th verse of Yûsuf Sura: 14 centuries ago, our Master the Prophet, the Sultan of all the prophets, and the sahâbe who had depended on him, all of them were calling (men) to Allah, and seeing Him with the Eye of the Heart.

12/Yûsuf – 108:

Say: “This is the Way I and those who have depended on (followed) me invite unto Allah on seeing (with heart-eyes) Him. I exclude Allah from all things. And I am not one of those who are MUSHRIK (who attribute partners to Allah).”

If so, Our Master Hz. Muhammed Mustafa is on the Straight Path. And everyone who depends on him and is charged with inviting others to the Essence (Zât) of Allah is on the Straight Path. “alâ basîretin” = upon insight. “Basîret” expresses seeing through the Eye of the Heart. This is the Way (the Straight Path) on which we invite (men) unto Allah by seeing Him through the Eye of the Heart.

This means to say that the heart’s eye of the murshid whom Allah has appointed for us is open and seeing Allah through his heart’s eye, he invites mankind to the Essence (Zât) of Allah. The invitation of the murshid is that we should reach the Essence of Allah in this worldly life.

We are the owners of free will.

We accept the invitation or do not accept it with our free will. Let us put aside those who do not accept the invitation and remain at the stage of the evil-commanding soul and so are in utter frustration (loss); those who accept the invitation are important for us at this moment, because the noble saying is related to those who have responded positively to the invitation.

At the third stage, we wish to reach Allah. Our Master Hz. Muhammed Mustafa (PBUH) decrees so in his noble saying:

“Whosoever wishes to reach Allah, Allah also wishes for his reaching Him. Whosoever does not wish to reach Allah, Allah also does not wish for his reaching Him.”

ISLÂM AND SUFISM – I

For whoever wishes to reach the Essence of Allah while he is living the worldly life, Allah also wills to make him reach Himself. For whoever dislikes to reach the Essence of Allah while he is living the worldly life, Allah also dislikes to make him reach Himself.

So, who are men who remain at the stage of “Nefs-i Emmâre” (the Evil-Commanding Soul) throughout their lives? Those who dislike to reach Allah. Because, when a person dislikes to reach Allah, Allah does not manifest Himself over him with His “Rahîm” (All-Compassionate) Name. If Allah does not manifest Himself with His “Rahîm” Name, He does not convey His Mercy into his soul’s heart in any way. The Light of Allah never enters the (soul’s) heart of that person. What is the situation for those who long to reach Allah?

When the person has longed to reach Allah he is at the 3rd stage, Allah manifests Himself immediately with His “Rahîm” Name over that person at the 4th stage. When Allah, who is the Owner of 99 Names, manifests Himself with His “Rahîm” name over that person, He removes the invisible veil (secret curtain = Hicâb-ı Mestûre) from him.

17/Al-Isrâ’ – 45:

When you do recite (explain) the Holy Qur'an to them, We put an invisible veil (hijab-i mesture) between you and those who do not believe in the Hereafter,

17/Al-Isrâ’ – 46:

And We put coverings (AKINNAH) over their hearts lest they should understand (comprehend) the Qur'an (your words), and deafness (WAQRA) into their ears (to prevent them from hearing you). When you mention your Lord alone in the Qur'an, they turn their backs with dislike.

Thus, when Allah has manifested Himself with His All-Compassionate (Rahîm) Name, He takes away the invisible veil in us. We who were hating our murshid until that day begin to feel love for the murshid, together with the removal of the invisible veil.

At the 6th stage, Allah takes out vakra in the ears too, and we begin to hear the words of the murshid. Our Master Hz. Muhammed Mustafa said, “The believer is “watered” from his ears” (the believer learns by listening). Now, when the immaterial weight (deafness) is taken away from our ears, we begin to be “watered” (from our ears, we begin to learn by giving ear to our murshid).

At the 7th stage, Allahû Tealâ removes the coverings from our (soul’s) heart and we become âmenû.

At the 8th stage, Allahû Tealâ reaches our heart and strengthens it with the institution of “Ihbat” (a divine computerized system ensuring comprehension).

At the 9th stage, Allahû Tealâ turns the door of light to Himself (according to the 33rd verse of Qâf Sura), whereas it was turned to Satan at the beginning.

ISLÂM AND SUFISM – I

And at the 10th stage, Allahû Tealâ slits (opens up) a way of mercy from his breast to his heart according to the 125th verse of Al-An'âm Sura.

As you see, up to this point, Allahû Tealâ realizes four conditions of the heart in the (soul's) heart of that person. The first condition of the heart: the removal of the coverings of that person's heart. The second condition of the heart: the fact that Allah places "ihbat" into the (soul's) heart of that person. The third condition of the heart: the turning of the door of light to Allah. The fourth condition of the heart: the opening of the way of mercy from our breast to our (soul's) heart.

But, are we at the point where Allahû Tealâ says: "I fit into the heart of my believing servant"? No, we are not a believer (mü'min) yet. Four conditions of the heart are not sufficient for us to be able to be a believer. We have to be the owners of seven conditions of the heart. Now, the human being who is the owner of four conditions of the heart comprehends that he absolutely has to depend on his murshid who will make him reach Allah in order to realize his reaching the Essence of Allah. Then he seeks his murshid from Allah. Allah sends His Light into the (soul's) heart of the person who demands his murshid from Allah:

39/Az-Zumar – 22:

Is one whose breast Allah has opened to Islam, and so he receives light from Allah (into his heart) the same as one whose heart has been hardened and darkened? Woe to them whose hearts are hardened and darkened because of the lack of DHIKR (remembering and repeating the name of Allah). They are in obvious DALALET (Misguidance)!

At the 12th stage, Allahû Tealâ makes that person reach "hushu" (reverence, awe) by means of the light He sends according to the 16th verse of Al-Hadîd Sura.

2/Al-Baqarah – 46:

They (who have HUSHU (reverence)) are those who bear in mind the certainty that they are to meet their Lord (in this world), and that they are to return (finally after death) to Him. (They believe as in the level of YAKEEN (certainty).)

At the 13th stage:

2/Al-Baqarah – 45:

Seek ((Allah)'s) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

When the owners of hushu' ask for their murshids from Allahû Tealâ, He absolutely shows them their murshids, and at the 14th stage, when the person depends on his murshid, he becomes the owner of seven conditions of the heart.

ISLÂM AND SUFISM – I

When you are connected with your murshid, Allahû Tealâ takes out the seal on the door of takva of your heart. This is the fifth condition of the heart. The sixth condition of the heart: The word of Disbelief (Küfür) is written in the (souls') hearts of all men at the stage of the evil-comanding soul. Allahû Tealâ takes away that Disbelief also from the (soul's) heart when you are related to the murshid.

As for the seventh condition of the heart: it is Allah's writing the word Belief in place of Disbelief.

58/Al-Mujadilah – 22:

You will not find any people who have faith in Allah and the Last Day (before they die), loving those who resist (oppose) Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. Faith is written in their hearts and He supported them with a (trained) spirit (the settlement of the spirit of the Imam of the Age over their heads) from Himself, and they will be put in Gardens beneath which Rivers flow; they will dwell therein forever. Allah is well pleased with them, and they with Him. They are the Party (supporters) of Allah. Truly it is the Party of Allah that will achieve salvation (Prosperity).

So, who becomes a believer? The person who has depended on his murshid. Who has got rid of Disbelief (Küfür)? The person who has been related to his murshid (who has depended on his murshid). Who is saved from Misguidance? The person who has been related to his murshid. The name of the person who is related to his murshid in the Noble Qur'ân is "mü'min" (a believer) and the person who has become a believer is the owner of the seven conditions of the heart.

Let us recall the noble saying: "I did not fit into My earth and My heavens(s), but I fit into the heart of My believing servant." What does this mean: "I did not fit into My earth and My heaven(s)?" Allahû Tealâ is exalted above any place (space) and time. Place (space) above expresses the earth and the heaven(s).

57/Al-Hadîd – 4:

It is He is Who created the heavens and the earth in Six Days.

Thus, the heavens and the earth consititute the universe. Allahû Tealâ created six Worlds. He created the World of Command: there are angels therein. He has created the Counter-World of Command. Therein are Satan and his tribe. He created the Manifest World. We live therein. There are the souls of the human beings in the Counter-Manifest World (the Intermediate World). There are jinn in the Unseen World and there are the souls of the jinn in the Counter-Unseen World. When Our Master Hz. Muhammed Mustafa said: "I did not fit into My earth and My heavens", we should absolutely know that Allah is not in these six Worlds. Allahû Tealâ is neither in the World of Command nor in the Counter-World of Command.

ISLÂM AND SUFISM – I

He is neither in the Unseen World nor in the Counter-Unseen World. He is neither in the Manifest World nor in the Counter-Manifest World because the six Worlds express Space. Allah is Exalted above Space. Allah, who is the Creator, is not in need of any place. Only creatures need space. Space is in existence with the dimension of time in any way. Wherever there is a place, there is time therein, too. In this case, Allah, who is exalted above space, is also exalted above time. Now, when our Master Hz. Muhammed Mustafa says: “I did not fit into My earth and My heavens” what does he express? He expresses that Allah is exalted above both space and time. “But I fit into the heart of my believing servant”. What shall we infer from this?

The servant who is a believer depends on his murshid. By fulfilling the intermediary (instrumental) orders he has taken from his murshid, he will surpass the stages of Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardiyye and Tezkiye one by one. If he carries out the intermediary (instrumental) orders just like the Prophet and his Companions (Sahâbe) had fulfilled them, when he has completed the stage of Nefs-i Emmâre (the Evil-Commanding Soul), the amount of light in the soul’s heart of that person increases 7%. There is 7% light accumulation at the stage of Nefs-i Levvâme (the self-reproaching soul), 7% at the stage of Nefs-i Mülhîme (the Inspired Soul), 7% at the stage of Nefs-i Râdiye (the soul pleased with Allah), 7% at the stage of Nefs-i Mardiyye (the soul with whom Allah is Pleased), and 7% at the stage of Nefs-i Tezkiye (the purified soul).

The first seven stages were the stages of being âmenû. Afterwards, the person reaches his murshid at the 14th stage. When he has terminated the seven stages of purification (of the soul), he attains the 21st stage. If you examine the believer at the 21st stage, you will see that the amount of light in his soul’s heart is 51%, whereas the darkness of Satan is 49%. Satan can only give his whisperings through the door of fücûr at the rate of 49%. But Allahû Tealâ has taken a place of 51% from Satan who was dominating the soul’s heart 100% and has made His Light dominant therein. But is Allahû Tealâ fitting into the heart of His believing servant at this point? No, He is not yet because the Manifestation of Allahû Tealâ into the soul’s heart is possible only when this heart is illuminated 100%. Then, the person will continue his journeying through the stages of refinement (tasfiye).

When the person increases his zikir at the stage of “Fenâ” (Extinction), the amount of light in his heart augments by 10%, at the stage of “Bekâ” (Everlastingness) 10%, at the stage of “Zühûd” (Asceticism) 10%, and at the stage of Surrender 10%. If you add 40% to 51%, this amounts to 91%. When we surrender our physical body that is the second surrender, the amount of light in the (soul’s) heart is 91%. But there is still 9% darkness. Does Allah manifest Himself in the soul’s heart of the believing servant? No, He does not yet because there is 9% darkness in his soul’s heart. And the person will reach continuous zikir at the 26th stage by increasing zikir even more.

ISLÂM AND SUFISM – I

When he reaches continuous zikir, the darkness of Satan will not enter his soul's heart any more; Satan will not be able to whisper to him, to send his revelation to him. At the point where the inspiration (revelation) of Satan ends, the revelation of Allah begins. Here is the stage of "Ûlü'l Elbâb". The person can only see the Ground Floor. The light in his (soul's) heart has reached 100%. He attains the stage of Ihlâs (utter Purity) within a very short period of time (27th stage). And the amount of light in his (soul's) heart is again 100%. But the person at the stage of Ihlâs will see all the heavenly floors beginning from the first floor.

When the amount of light in the (soul's) heart of a person is 100%, the influence of Satan on the person is 0%. When the influence of Satan on that person is 0%, Allahû Tealâ calls His servant who has fulfilled the 7 conditions of Ihlâs to the Irrevocable Repentance (Tövbe-i Nasûh) one day at daybreak. The person who can repent with the Irrevocable Repentance reaches the stage of Salâh (Improvement). A human being who has reached Salâh is a believer. A human being who had reached his murshid also was a believer. But what had our Master Hz. Muhammed Mustafa decreed in his noble saying?: "I did not fit into My earth and My heavens". That is to say, Allahû Tealâ says to His servants: "Do not look for Me in space. Do not look for Me inside Time. Do not look for Me therein, look for Me in the (soul's) heart of My believing servant."

Then, what does "the heart of the believing servant" mean? When the person reaches the stage of "Salâh", he witnesses the Essence (Zât) of Allahû Tealâ. How? If you scrutinize the Holy Qur'ân, Allahû Tealâ says that He showed Himself many times to our Master Hz. Muhammed Mustafa with the eye of the soul. He showed His Essence to him once again in the event of Ascension with the Eye of the spirit. But, formerly, He had shown His Essence hundreds of times, thousands of times, to the immaterial (manevî) heart of the soul of Our Master the Messenger, "subjectively" (enfüsî).

So, what does this mean: the Essence of Allah being shown in the mirror of the heart? "I fit into the heart of My believing servant." "I fit into the heart of My believing servant" does not mean: "I came and occupied that heart." If the (soul's) heart of the person is entirely illuminated, Allahû Tealâ shows His Essence in the mirror of that heart. The person has an eye of the heart. While Allah is showing His Essence through the eye of the heart, it is not necessary for Him to enter that heart together with His Essence. He is in Nothingness again, but it is Allah who commands that heart. Our Master Hz. Muhammed Mustafa decrees: "Refrain from the sagacity of the believer."

The believer here is a mü'min (believer) at the step of Salâh (Improvement) (28th step). The (soul's) heart of the believer at the step of Salâh is entirely illuminated. He is one of those who witnesses the Essence of Allah. Is Allahû Tealâ not nearer to that person than his jugular vein when He shows His Essence to him with the eye of the heart? This is the definite explanation of the sacred verse that those whose knowledge is not of use to them brings out:

ISLÂM AND SUFISM – I

50/Qâf – 16:

Indeed We created mankind, and We know what his soul whispers to him. We are nearer to him than his jugular vein.

The person to whom Allahû Tealâ is nearer than his jugular vein is a servant at the stage of Salâh. He is a servant who witnesses the Essence of Allah in the immaterial heart of his soul. The name of this person in the Noble Qur'ân is "mukarreb" (the one who is made to approach Allah). In that case, Allahû Tealâ is surely nearer to the man who is "mukarreb" than his jugular vein. Consequently, if the person to whom Allah is nearer than his jugular vein is a murshid and someone says: "What need is there for the murshid? Allah is nearer to me than my jugular vein," then that person puts himself in place of the murshid. If a person positions himself in place of the Messenger of Allah, his name is that of a polytheist (the one who attributes partners to Allah) and that person is immersed in polytheism. Thus, if you notice, the person sinks deeply into the swamp of polytheism due to his ignorance, fancying that he is escaping polytheism.

A nomadic Arab (a Bedouin) came up to our Master Hz. Muhammed Mustafa. The Messenger of Allah says to him:

- Where did you leave your camel?
- I entrusted it to Allah.
- No, go and fasten your camel to a firm picket and then entrust it to Allah.

If Allah had asked Our Master the Messenger: "Where did you leave your camel?" and he had told Him: "I entrusted it to Allah," this answer would have been suitable. This sentence is valid for the Messenger of Allah. But if a Bedouin is only at the stage of Nefs-i Emmâre (the Evil-Commanding Soul), when he says: "I entrusted my camel to Allah," this statement is not valid for him.

If so, who is the addressee of the sacred verse? That is to say, who is the person to whom Allah says: "I am nearer to him than his jugular vein?" He is the murshid of Allah who witnesses the Essence of Allah and sees the Essence of Allah continuously in the mirror of the heart's eye. But if the person is only at the stage of "Nefs-i Emmâre," and he falls into such a sophistry, saying: "Allâh is nearer to me than my jugular vein, so what need is there for the murshid?", then he is involved in a satanic trap.

In which case, according to the noble saying of our Master the Messenger, we shall not search for Allah in the earth, we shall not search for Him in the heavens, in Space, in Time, but we shall look for Him in the immediacy of the murshid and ask Him of the murshid. Because the believing servant mentioned here is in reality a servant at the stage of Salâh (Improvement).

ISLÂM AND SUFISM – I

6-1-2- STRIVE FOR THE HEREAFTER AS IF YOU WOULD NEVER DIE; TRY HARD FOR THIS WORLD AS IF YOU WERE TO DIE TOMORROW.

Let us explain the noble saying of the Messenger that is wrongly known by correcting it. Our Master the Messenger decrees: “Strive for the Hereafter as if you would not die and try hard as if you were to die tomorrow.”

That which is in accord with the verses of the Noble Qur’ân is the above-mentioned hadith. But men have been saying the opposite. They say, “Strive for the world as if you would never die, try hard as if you were to die tomorrow.” When we accept it as such, this means that we admit that the worldly life has priority over the Hereafter, and we are preferring this worldly life to the Afterlife, whereas when we consider the verses of the Noble Qur’ân, we see that our Exalted Lord has decreed that the Afterlife is always in the most important place.

87/Al-A’lâ – 16, 17:

No, you prefer the life of this world and consider it superior. But the Hereafter is better and more enduring.

57/Al-Hadîd – 20:

You (all) know that the life of this world is only play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, wealth and children. This is like the vegetation after rain and so the delight of the tiller. Afterwards it dries up, and finally it becomes straw. In the Hereafter is a severe torture (for those who are like the given example), and Forgiveness from Allah and (His) Good Pleasure (for those who seek Allah’s Good pleasure). And the life of this world is only a deceiving enjoyment.

Our Master Hz. Muhammed Mustafa decrees in another noble saying of his: Try hard in the world as much as you will stay there, strive for the Hereafter as much as you will abide there eternally.”

If we compare our life in this world with our life in the Hereafter (our Afterlife), Our Exalted Lord says that the worldly life is almost as short as the midmorning, whereas the Afterlife is infinite or eternal.

In which case, Our Master Hz. Muhammed Mustafa decrees: “Strive for the Hereafter (as much as you will abide in the Hereafter where you will lead an eternal life) as if you would never die, and try hard for this worldly life (as much as you will stay in the world) as if you were to die tomorrow.”

ISLÂM AND SUFISM – I

Of course, here to try hard in this worldly life does not mean to work independently from the verses of Allah. We know that men say that the worldly life is a worship. But the saints of Allah have constantly declared that the worldly life would only become a worship if it is led with zikir. Abdül Hâlik Gûcdevanî Hz. leads those who have this conviction. The fact that our worldly life may be able to be a worship is possible only if this striving has been done with zikir. Because our Exalted Lord decrees:

73/Al-Muzzammil – 8:

Do dhikr (remember and repeat the name of Allah) with the name of your Lord and turn to Him with a complete devotion.

Allâh discloses in the sacred verse that zikir done with the Name of Allah is an obligation. But it is obligatory for us not only to repeat the Name of Allah in our (soul's) heart, but also to do it continuously.

4/An-Nisâ' – 103:

When you have finished performing the regular prayer, do dhikr of Allah (remember and repeat the name of Allah) standing, sitting down, and (lying down) on your sides. When you are free from danger, perform your regular prayers the way they are supposed to be done, as regular prayer is enjoined on the MUMIN (that among the believers of Allah who wishes to reach Him) at fixed hours.

There are only three positions in the human life. The person is either standing, or sitting down, or lying down on his side. If so, in whatever position we may be, we are ordered to do zikir. If we work in the life of this world, this work absolutely has to be done with zikir. Allahû Tealâ makes known to us that men always prefer the life of this world to that of the Hereafter.

75/Al-Qiyâmah – 20, 21:

No, you love the fleeting one (the world), and you leave the Hereafter.

As long as the person follows his soul, what is dominant is the life of this world. The Afterlife is in second place for him. But for those who obey the demands of their spirits, what is preponderant, or has priority, is the life of the Hereafter. The worldly life is merely a means. A man who complies with the request of his spirit has been spending his life while in the world for the Hereafter; that is to say, he sacrifices his world to the Hereafter. All of us should arrange our lives in accordance with this reality and lead our lives according to this truth. When our Exalted Lord says, "You prefer the life of this world," He expresses that we are the slaves of this worldly life.

ISLÂM AND SUFISM – I

While our Exalted Lord is saying, “You prefer the worldly life,” He is expressing what will be the situation of the men who have become the captives of the worldly life in the 35, 36, 37, 38, 39, 40 and 41th verses of An-Nazi’ât Sura:

79/An-Nazi’ât – 35, 36, 37, 38, 39, 40 and 41:

That day, man remembers his deed (for what he has used his effort). To the ones who can see, also Hell was displayed. And for him who is extreme and in transgression, and who prefers the life of this world, no doubt, Hell is the abode (for him). Whoever fears the majesty of his Lord and makes the NAFS (ego) avoid vain desires (and passions), then, no doubt, Paradise is the abode (for him).

The human being may prefer the worldly life by following his soul, or he may prefer the Afterlife by complying with the request of his spirit. What is right for man, out of these two preferences, is assuredly the life of Heaven, but even to use the worldly life for the Afterlife. The life of this world is represented in the Noble Qur’ân by wealth (Property).

18/Al-Kahf – 46:

Wealth and children are the ornaments of the life of this world. But the permanent improving acts [deeds for the purification of soul (ego)], as both merits and goal (hope), are better in the sight of your Lord.

Now, the person will prefer either the wealth and children that are the adornment of the life of this world or the improving deeds that last. The improving deed, as you know, is ZIKIR. In the case that a person becomes the owner of the 7 conditions of the heart, he does zikir, that is the Command of Allah, and this zikir will improve (ameliorate) the soul. On the one side are the improving deeds, and on the other side is the adornment of the life of this world composed of wealth and children.

As you know, there are 28 steps in the relationship between us and Allah. The 24th of these 28 steps is the stage of Zühd (Asceticism). The negative “zühd” is expressed in the 20th verse of Yûsuf Sura. The negative zühd means that the person demands worldly wealth and has forgotten zikir (remembrance). As for the positive “zühd”, it is just the opposite of it; it means to be restrained from the wealth of this world and to be in demand of Allah’s zikir. Now, the person who is abstinent from worldly wealth and is in demand of Allah’s remembrance (zikir) is the one who prefers the life of the Hereafter to that of this world. But the person who has preferred worldly wealth, has left the life of the Hereafter behind, and who has only a little zikir, has preferred the life of this world to that of the Hereafter.

In any case, we should make our preference in a right fashion within the habit of thinking correctly. The correct preference will lead us to work properly. And proper striving will make us one of the closest ones to Allah to the utmost

ISLÂM AND SUFISM – I

degree in the sight (Presence) of Allah. Our Exalted Lord treats this matter at length in the Noble Qur'ân and especially warns us against the wealth of this world ceaselessly.

89/Al-Fajr – 20:

You love wealth with inordinate desire!

90/Al-Balad – 6:

He says; “I have spent and wasted wealth in abundance.”

And Allahû Tealâ expresses in the 34th verse of At-Taubah Sura that a great many men of religion waste the property of human beings, claiming that they are in the Way of Allah.

9/At-Taubah – 34:

O you AMENU (those who wish to reach Allah in this life, before death)! Verily, many among the priests (the Jewish scholars) and monks (unjustly) devour the wealth of people and hinder (them) from the way of Allah.

35/Fâtir – 15:

O mankind! You are in need of Allah, but Allah is The Rich (Free of all needs); the One Who is Worthy of All Praise.

If we are continuously in need of Allah, we have to submit to the order of Allah, surrender to Him.

47/Muhammad – 38:

You are like that; you are called to spend in the Way of Allah. Despite this, some of you are stingy. Whoever is stingy is stingy only for his own soul (nafs). And Allah is the Rich (free of all needs); it is you that are poor. If you turn away, He will exchange you for another tribe; and then, they will not be like you!

Our Exalted Lord wills us to gain the wealth of this world but to sacrifice it, and expend it in the Way of Allah.

Not to be the owner of wealth does not mean to remain hungry and thirsty, to stop working. It is to prefer the values originating from Allah to those arising from property. That is to say, it is to prefer knowledge (science) to wealth. The believer does not abandon the bounty of knowledge, and insight granted to him at the expense of submitting to the perishable, that is, to wealth. Because if we give preference to the bounty of wealth of this worldly life, this constitutes a hindrance for the person who is in the Way of Allah and prevents the person from his surrendering to Allah. Thus, if the wealth of this world and the life of this world are

ISLÂM AND SUFISM – I

a barrier between us and Allah, the removal of this barrier is possible only through spending this wealth in the Way of Allah in the fashion ordered by Allah. Allahû Tealâ expresses this in the Noble Qur'ân. Our Master the Messenger (PBUH) announced 14 centuries ago that “mâl” (wealth), that stems from a root meaning, “to deviate from the Straight Path,” will turn upside down the equilibrium of his community: “You shall not become idolaters once again, but you shall be the adorers of the wealth, of this lowly world.”

Thus, it has been seen that our Master the Messenger of Allah (PBUH) has indicated the life of this world and wealth as the greatest idol on the Path going to Allah, and Our Master the Messenger of Allah decrees so in his other noble saying: “I swear by Allah that what I fear for you is not poverty. What I fear for you is the spreading out of the worldly bounties before you that you may fly at one another’s throats due to these bounties, just like former people.”

Our Master the Messenger of Allah decrees again: “Each community has something that seduces it. The seduction of my community is wealth, and the life of this world.”

Our Master the Messenger of Allah decrees: “Do you know what sort of community you will become when you will get hold of the treasures of Byzantium? You will be a community other than one Allah wishes. Then you will quarrel with each other, envy each other, turn your back on one another. In the end, you will fly at one another’s throats with grudge and fury, flock together into the shelters of the immigrants, and decapitate each other for wealth.”

The wealth that seduces people and is a vice that will be able to incite them to quarrelling, grudges, hatred and finally to kill without mercy and shed blood is the greatest trial of the community of Muhammad (PBUH).

If the event is this, our preference must be the life of the Hereafter. We should spend, and sacrifice the life of this world for the sake of the life of the Hereafter. At the starting point, Allahû Tealâ has set us free in the face of two alternatives in order that we may realize this.

10/Yûnus – 7:

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses.

The verses (signs) of Allah express the Knowledge of Allah. In this case, wealth represents the life of this world whereas knowledge (science) represents the life of the Hereafter.

They ask Hz. Âli (R.A.) such a question: “Is it the wealth of this world or knowledge (science)? Which is preferable?” He decrees: “Knowledge. Because it is you who guard the wealth, but it is knowledge (science) that protects you.”

If we want to come to a conclusion departing from here, our preference at the third step of the 28 steps existing in the relationship between us and Allah must

ISLÂM AND SUFISM – I

be to reach the Essence of Allah; that is to say, we should wish to reach Allah while we are living the life of this world.

Men who comply with the demand of the spirit are the ones who wish to reach Allah. Men who follow the demand of the soul are the ones who desire the wealth of the world, the life of this world.

Allâh manifests Himself with His Rahîm (All-Compassionate) Name, which is one of the 99 Names of Allah, over the person who wishes to reach the Essence of Allah. He takes out the invisible veil in him, He takes away from his ears the immaterial weight (“vakra”, deafness) preventing him from hearing. He removes coverings (ekinnet) preventing him from comprehending in his (soul’s) heart and places “Îhbat” (ensuring the comprehension therein). And the person becomes âmenû.

What a man who has become âmenû can do in respect to the worldly life is to give the alms (zekât) made obligatory on him in accord with the order of Allah, because zekât (almsgiving) is a worship performed through wealth and is the right to give to needy servants. Hz. Ebubekir decrees: “I will go to war against those who do not give their alms (zekât) in particular.” Hz. Ebubekir has never said: “I will fight with those who do not perform their prayers.” Thus, on the one side there is the right of needy servants, on the other side there is Prayer. At this point, it is commanded that the preference should be given to the right of needy servants. If there is “zekât”, that is a worship realized by giving the right of needy servants, we absolutely have to give zekât (alms) primarily.

Our Master Hz. Muhammed Mustafa decrees in his noble saying: “The basis of everything is the permitted morsel.” If we want the part of our earnings entering our stomach to be licit, we absolutely have to give zekât (alms), rated at 2.5% of our wealth, that Allah has made obligatory for us. Man who does not give his zekât takes an illicit morsel down into his stomach.

Allahû Tealâ announces in the 60th verse of At-Taubah Sura those who have the right to (deserve) zekât (alms).

9/At-Taubah – 60:

Verily, charity, as an obligation by Allah, is for the poor and the needy, and those employed to collect (the funds). And it is also (to spend) for those whose hearts will be caused to like (Islam); for the captives and those who are in debt; and those who are in the cause of Allah; and for the wayfarer. And Allah is the All-Knower, and All-Judge.

Allâh definitely protects the one who gives his zekât from interest charged and given. And Our Exalted Lord reaches the (soul’s) heart of that person at the 8th step. At the 9th step, He turns the (soul’s) heart of that person to Himself according to the 33rd verse of Qâf Sura. At the 10th step, He slits (opens up) a way of light from his breast to his (soul’s) heart according to the 125th verse of Al-An’âm Sura. At the 11th step, He sends His Light to the (soul’s) heart of that person according to the 22nd

ISLÂM AND SUFISM – I

verse of Az-Zumar Sura. At the 12th step, the person becomes the owner of hushu' (reverence) according to the 16th verse of Al-Hadîd Sura, and at the 13th step, Allahû Tealâ shows his murshid to the one who asks for his murshid from Allah by performing the requirement prayer according to the 45th verse of Al-Baqarah Sura, and at the 14th step, when the person is related to his murshid, not only his giving his zekât (alms) but also his "birr" (that which makes him worthy of Paradise) are in question. "Birr" is the part rated at 2.5% of our earnings also. Together with zekât, it amounts to 5%. In which case, the sacrifice of wealth that he will acquire from the life of this world of a human being who has attained the 14th step absolutely has to be 5%. What will Allahû Tealâ make him if the person can give his "zekât" and "birr"? He will definitely protect him from taking the property of the orphan and from bribes.

Thereafter, a human being who has reached the 14th step and over whose head the spirit of the murshid came and settled, should submit to the orders and abstain from the prohibitions.

In the part up to the 14th step, the licit and the illicit (the canonically lawful and unlawful) are extremely important. If we want to take the licit morsel down in our stomach, we absolutely have to give zekât (alms) and "birr".

Allahû Tealâ has orders and interdictions too: To enjoin Al-Ma'rûf (i.e. Islamic Monotheism and all that Islâm has ordained) and avoid Al-Munkar (disbelief and all that Islâm has forbidden). Now, if we fulfill them in the way Allah decrees, preferring the Hereafter, we will purify our soul by passing through the steps of Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardîyye, and Tezkiye. The amount of light in our (soul's) heart is 51%. Thus, we carry out the promise we have made with Allah on the Day of "Kâlûbelâ" [they said: Yes, you are (our Lord)] (as our spirit has reached the Essence of Allah), we carry out the covenant (ahd) we have given to Allah (as our physical body has become a servant to Allah), we carry out the oath (yemîn) that we have given to Allah (as we have purified our soul through 7 stages). Our fulfillment of the Mîsâk (Promise), Ahd (Covenant) and Yemîn (Oath) makes us attain the Bliss of the Next World.

89/Al-Fajr – 27:

O you soul, in (complete) rest and satisfaction!

89/Al-Fajr – 28:

(O spirit!) Be well pleased with Allah, and seek His pleasure as well! Come back to Allah (your Lord) and reach Him.

89/Al-Fajr – 29:

(O physical body!) Enter you, then (when you purify your soul (ego) and make your spirit reach Allah), among My servants!

ISLÂM AND SUFISM – I

First, as the sacred verse decrees it, the stages of Emmâre, Levvâme and Mülhîme have been surpassed and Allah addresses here a satisfied soul: “Now, be well-pleased with your Lord (attain the 5th stage), (at the 6th stage) let your Lord also be well-pleased with you, (and at the 7th stage) purify your soul.

The spirit of the person who has realized the purification of the soul has absolutely reached the Essence of Allah, and realized “Vuslat” (arriving at Allah). And the physical body has become a servant to Allah, parallel to these.

The goal of our creation is to be a servant to Allah.

51/Adh-Dhâriyât – 56:

We have created human beings and Jinns just so that they may be servants to Us.

The pre-condition of being able to be a servant to Allah is to prefer the Hereafter. The prerequisite of being a servant to Allah is to absolutely expend the life of this world on the Afterlife and to attain the Bliss of the Next World by fulfilling the promise, covenant and oath that Allah has received from us on the Day of “Kâlûbelâ” (the Day when they said: “Yes, you are our Lord.”)

Beginning at this point, if the person keeps on striving in the Way of Allah, if he can refine his soul, he absolutely will have surrendered his soul to Allah at the 27th step and thus, this world also will be a Paradise for that person.

It is the Happiness of this world and of the Hereafter that all mankind have been running after. If so, to be able to obtain the Happiness of this world and of the Hereafter after which we run is only possible through preferring the Hereafter to this world at the start. Or, in other words, it is obeying the demand of our spirit and not that of our soul.

The person who has wished to reach Allah at the 3rd step reaches the 21st step with the Help of Allah. He prefers the life of the Hereafter (the Afterlife) to that of this world. He begins to spend the life of this world for the Hereafter. Finally, he also lives the endless Happiness of the Hereafter in this world until he dies.

ISLÂM AND SUFISM – I

6-1-3- FIRST, FASTEN YOUR CAMEL TO A FIRM PICKET, THEN ENTRUST IT TO ALLAHÛ TEALÂ.

A Bedouin comes to our Master Hz. Muhammed Mustafa. The Messenger of Allah asks him:

- Where did you leave your camel?
- I have entrusted it to Allah.
- First, fasten your camel to a firm picket, and then entrust it to Allahû Tealâ.

Let us explain what we should understand from this noble saying by means of the sacred verses. The firm picket here is the murshid of Allah, and the camel is our soul. Both are used in a metaphorical sense. In any case, the halter of the soul has to be given to the hand of the murshid that we may purify and refine our soul in the fashion that Allahû Tealâ decrees.

We do not accomplish the duty incumbent on us by saying: “I have entrusted it to Allah.” We absolutely have to depend on the murshid whom Allahû Tealâ has appointed for us.

To depend on the murshid is also the necessity of the Day of “Kâlûbelâ”. When it is said to people: “Since when are you Muslim?,” the only answer of all of us is: “since the Day of “Kâlûbelâ” or “Elestü birabbiküm”, which mean respectively: “the Day when they said: “Yes, You are (our Lord)” and the Day of “Am I not your Lord?”

Allahû Tealâ decrees:

7/Al-A'râf – 172:

When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning their souls, (saying): “Am I not your Lord (who cherishes and sustains you)?” they said: “Yes! We do testify!” (This), lest ye should say on the Day of Judgment: “Of this we were never mindful”.

And all men’s spirits are giving a Promise to Allah, all men’s physical bodies are giving a covenant to Allahû Tealâ and all men’s souls are giving an oath to Allah.

This is the reason that they say: “Each baby who is born is born with the disposition of Islâm.”

The Messenger of Allah decrees: “Each baby who is born is born with the disposition of Islâm, but his parents render him as Jewish, Christian, a fire-worshipper, or a polytheist (pagan).” That is to say, beginning at the point where he is at the age of puberty, while he is living the worldly life, he is equipped with all the possibilities of depending on the murshid whom Allah has made a witness over us on the Day of “Kâlûbelâ”. But if the person does not reach the murshid whom

ISLÂM AND SUFISM – I

Allahû Tealâ has appointed for him at this point, and does not depend on him, that person depends on his parents willingly or unwillingly, and if his parents are in polytheism, he also will remain within the standards of disbelief and polytheism. As a matter of fact, Our Exalted Lord decrees in the 170 – 171st verse of Al-Baqarah Surah:

2/Al-Baqarah – 170, 171:

When they were told as: “Depend on (follow) what Allah has revealed”, they say: “No! We depend on (follow) the way that we found our ancestors on.” Would they do that even though their ancestors did not think and understand, and did not attain HIDAYET (true guidance of Allah)? The condition of those QAFIR (who reject Faith) is as the one who does not hear because of his cry, but only shouts and cries; (they are) already deaf, dumb, and blind. For this reason they cannot understand deeply.

In any case, we have to depend on what Allah has sent down because what Allah has sent down has been explained to us through the tongue of the Imam of the Era. In the case that the person does not depend on the explanations of the Imam of the Era, he will follow what he has been hearing from his parents or from any man in his surroundings.

Allahû Tealâ clearly expresses the situation of those who do not use their intellect:

5/Al-Mâ'idah – 104:

When it is said to them: “Come to what Allah has revealed (the Holy Quran); come to the Messenger (to obey him)”, they say: “It is enough for us to follow the way (religion) of our fathers.” What! if their fathers do not know anything (about the Truth) and have not attained HIDAYET (the true guidance leading to Allah)!?

If the father has not taken knowledge from his murshid who has to depend on Allah and has not reached hidâyet by depending on his murshid, then he is within the standards of disbelief. And the person depends on his father who is in the standards of disbelief and polytheism and not on what Allah has sent down and on the explanations of the Messenger.

Allahû Tealâ decrees so that such persons may not have any excuse: “We assembled all of you on the Day of ‘Kâlûbelâ’ in our Presence and made the murshid on whom you had to depend as a witness over you and addressed all of you: ‘Am I not your Lord?’ All of you answered: ‘Yes, You are (our Lord).’ Afterwards, you said ‘belâ, -yes, You are-’ then gave Me the covenants. And you were attached to Me, all of you, through the Promise (mîsâk), the Covenant (ahd) and the Oath (yemîn).”

ISLÂM AND SUFISM – I

These are three measures (precautions) of being Islâm: The first is “Am I not your Lord?” The second is the promise, the covenant and the oath taken from us. The third is our murshid being made a witness over us. Everyone comes to this world together with these measures. These three precautions contain the indications determining the position of Islâm (Hanîf).

Now, when our Master Hz. Muhammed Mustafa asked the bedouin who came near him: “Where did you leave your camel?” and received the answer: “I have entrusted it to Allah”, he said: “No, go and fasten your camel to a firm picket and then entrust it to Allah.”

To be fastened to a firm picket in the noble saying is definitely our being attached to a murshid whom Allah has appointed for us. Thereafter, it has been demanded that we should entrust our soul to Allah, and put ourselves in Allah’s hands.

In order that the camel may be fastened to a firm picket, first of all, that person has to wish to reach Allah, that is to say, to believe in Allah as Lord, and make this his own.

3/Âl-‘Imrân – 193:

Our Lord! No doubt, we have heard the call of one calling (Us) to Faith, 'You believe in your Lord,' and we have immediately believed. Our Lord! Forgive us our sins (and change them into merits), cover our wrong deeds, and take us to Yourself in the company of the EBRAR (those righteous who have reached Allah and become saints and deserved Heaven).

So, it has been seen that, first of all, the murshids whom Allahû Tealâ has appointed as witnesses over us call us to become âmenû, to the Essence (Zât) of Allah.

22/Al-Hajj – 67:

To every people We have appointed rites and ceremonies which they follow. Do not let them dispute with you on your orders as you invite (them) to your Lord. You are assuredly on HIDAYET (the True Guidance Leading To Allah) leading straight (to Allah).

41/Fussilat – 33:

Who is better in speech than the one who calls to Allah, does improving deeds to purify the soul (ego), and says, “I submit myself to Allah (Islam)”?

So, the murshid of Allah, surrendered with four surrenders to Allah, invites men to the Essence of Allah by means of the verses of the Qur’ân.

This invitation has been so expressed in the 25th verse of Yûnus Sura:

10/Yûnus – 25:

ISLÂM AND SUFISM – I

And Allah calls (invites) to the Home of Submission (SALAM), and He guides whom He pleases (to take to the Home of Submission) to SIRAT-I MUSTAKIM (the path leading straight to Allah).

Because the person who wishes to reach the Homeland of Surrender (dârisselâm) is the human being who has become âmenû.

In which case, we have been called to Allah, summoned to our Sustainer through the tongue of our murshid made a witness over us, through the tongue of the Imam of the Era. To respond (accept) to this invitation or not to respond to it has been left to the free will of mankind. The person either follows the demand of his soul and does not accept the invitation or he depends on the demand of his spirit and responds (positively) to the invitation.

Whoever likes to reach Allah, Allah also likes his reaching Him.

Whoever wishes to reach the Essence of Allah (while he lives the worldly life), Allah also wishes to make that person reach Himself [as he has complied with the demand of the spirit, responded to the invitation, this person becomes of the ones who hear (the words of the murshid)].

Whoever dislikes to reach Allah, Allah also dislikes his reaching Himself.

Whoever dislikes to reach the Essence of Allah (while he lives the life of this world), Allah also dislikes to make that person reach Himself.

If so, Allah causes men who accept the demand of their spirits, the Invitation, to hear it.

6/Al-An'âm – 36:

Those who listen (in truth), be sure, will accept the invitation. And Allah will raise them (the hearing in dead ears, understanding in dead hearts, and sight in dead eyes) up. Then they will be turned unto Him (while alive and by means of the Murshid (Religious Guide appointed by Allah)).

But as for those who do not accept the invitation, Allahû Tealâ does not make them hear.

2/Al-Baqarah – 171:

The condition of those QAFIR (who reject Faith) is as the one who does not hear because of his cry, but only shouts and cries; (they are) already deaf, dumb, and blind. For this reason they cannot understand deeply.

In this case, men are separated into two groups: those who respond to the invitation of Allah and those who do not accept it.

The one who does not accept the invitation of Allah has automatically accepted the call of Satan. There is not a third alternative.

14/Ibrâhîm – 22:

ISLÂM AND SUFISM – I

And Satan said when the order was fulfilled: “Verily Allah gave a promise of the true promise. But I failed in my promise to you. And I have no authority (power) over you. I just invited you and so you followed (me). Do not reproach me but yourselves. And I am not the one to help you. I indeed denied your former act in associating me with Allah. There is a painful torment for those unjust (wrong-doers).”

Thus, Satan sends an invitation out to the soul. Allahû Tealâ sends an Invitation out to the spirit. When we say the invitation of Allah, we should know that this is the demand of the spirit. When we say the invitation of Satan, we should know that this is the demand of the soul.

And men are separated into two groups as those who comply with the demand of the spirit and those who follow the demand of the soul.

76/Al-Insân – 3:

Verily, we lead him (man) to the way (sebil, the way that leads to Allah), whether he be grateful (by reaching Allah on the path of hidâyet) or (never entering the path of hidâyet of Allah, he does not make his spirit reach Allah and for this reason) be ungrateful (an unbeliever).

Those who give thanks (to Allah) are those who obey the demand of the spirit and those who are ungrateful are those who follow the demand of the soul.

39/Az-Zumar – 7:

If you reject, Allah verily is the One Who is not in need of you; and He does not show consent to the rejection of His slaves. And if you become thankful, He will show consent to it (for your benefit).

Thus it is seen that the Good Pleasure (Consent) of Allah is realized through complying with the demand of the spirit and His Discontent through following the demand of the soul. If we wish to live the religion of Islâm, the religion of surrender(s), we absolutely have to conform to the demand of our spirit. Because Allahû Tealâ decrees:

5/Al-Mâ'idah – 3:

Today those who are in blasphemy have given up all hope of your religion. Do not fear them, but fear Me. Today, I have perfected your religion and completed My blessing upon you and have been pleasant with Islam as your religion.

If the Consent (Good Pleasure) of Allah is in the surrender(s), if Allah announces that He will consent to those who will be grateful, we should depend on the path of surrender going to Allah in order that we may give thanks to Him.

ISLÂM AND SUFISM – I

There are events, the impression of these events upon us, and our decision. If our decision is to reach the Essence of Allah, Allahû Tealâ manifests Himself with His Rahîm (All-Compassionate) name over us in any way. When our Lord, who is the Owner of 99 Names, manifests Himself with His “Rahîm” Name over us, He takes out the invisible veil between us and our murshid and we begin to feel love for our murshid. Then He takes out “vakra” (immaterial weight, deafness) from our ears, and we hear the words of the murshid appointed for us by Allah. And Allahû Tealâ removes the coverings in our (soul’s) heart. We are not only contented with hearing, we also comprehend, and appropriate for ourselves the words of our murshid. Now, the men whose invisible veil, immaterial weight and coverings have been removed are “âmenû” with the statement of the Noble Qur’ân:

22/Al-Hajj – 54:

And into the hearts of those who have been given knowledge has been put IHBAT (a divine system that helps with comprehension) so that they may know it is the Truth from their Lord, and that they may believe therein. Verily Allah takes the ones who are AMENU (who wish to reach Allah in this life) to the Straight Way (leading to Allah).

Our Exalted Lord reaches our heart in order to make us reach the Straight Path.

64/At-Taghâbun – 11:

No kind of vice can occur, except by the permission of Allah. Allah reaches the heart of him who is AMENU (those who wish to reach Allah in this life). Allah knows all things.

He turns the heart formerly turned to Satan to Himself:

50/Qâf – 33:

They are those who feel HUSHU (reverence) in the unseen to the Most Gracious, and come (to the presence of Allah) with a heart turned in devotion (to Allah).

He slits (opens up) a way of light from our breast to our (soul’s) heart:

6/Al-An’âm – 125:

Those whom Allah (in His plan) wills to guide [HIDAYET (the true guidance leading to Allah)], He opens their breast to Islam; those whom He wills to leave astray (in Dalâlet), He makes their breast closed and constricted, as if they had to rise up to the skies. Thus Allah does (heap) the penalty on those who refuse to be Mumin (those among the believers of Allah who wish to reach Him).

ISLÂM AND SUFISM – I

39/Az-Zumar – 22:

Is one whose breast Allah has opened to Islam, and so he receives light from Allah (into his heart) the same as one whose heart has been hardened and darkened? Woe to them whose hearts are hardened and darkened because of the lack of DHIKR (remembering and repeating the name of Allah). They are in obvious DALALET (Misguidance)!

When this light rated at 2.5% reaches the (soul's) heart, the person achieves hushu' (reverence, awe).

57/Al-Hadîd – 16:

Has not the Time arrived for the hearts of AMENU (who wish to reach Allah in this life) to engage in HUSHU (reverence) by the thing (light) that came down through the dhikr of Allah? Let them not be like those who received the Book, and long ages passed over them (as they did not practice dhikr during that time) and their hearts hardened (whose hearts became dark and hard and ill because of the lack of dhikr). Many among them are rebellious (the ones who went astray after having attained HIDAYET (the True Guidance Leading To Allah)).

When the Messenger of Allah (PBUH) said to the Bedouin who came to him: "Fasten your camel to a firm picket", this Bedouin had to give a pledge to the Messenger of Allah in order that he could be fastened to a firm picket under the conditions of that day. But nowadays, in order to give pledge to the heir of the Messenger of Allah, the person has to ask for the murshid whom Allah has appointed for him from Allah by performing the requirement prayer in the night joining Thursday to Friday. Whoever is the owner of hushu' (reverence, awe). Allahû Tealâ guarantees that He will show him the firm picket, that is, the murshid.

2/Al-Baqarah – 45:

Seek ((Allah)'s) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

In that case, if Allahû Tealâ shows the murshid to the one who is the owner of hushu', the person who has gained 12 favors is going and related to his murshid at the 14th step; that is to say, he is fastening his camel to the firm picket. After being related to his murshid, it is necessary to put oneself in Allah's hands, to trust in and rely on Allah.

In fact, the event of resignation begins from this point on.

There is a saying of Ibrahim Hakkı Hz. of Erzurum: "Abandon your precautions, make your heart firm."

ISLÂM AND SUFISM – I

Up to this point, the measure to be taken was to fasten the camel to a firm picket. Everyone definitely has to accomplish it within the standards required by reason. Afterwards, the person has to fulfill the command to do zikir that he has taken from his murshid; that is to say, he must try to continuously do zikir by heart. “Abandon your measures, make your heart firm,” expresses this.

Allâh bestows 7 Blessings on him as a result of his giving a pledge to his murshid.

1. Blessing: The spirit of the Imam of the Era comes and settles over the head of the person. Another spirit possessing competence far beyond that of the spirit in the physical body of that person (because that spirit is at the same time the owner of a property capable of preserving the person from the negative influence of all the occult sciences, is a guardian). It comes and settles down over the head of the person and says to his spirit, “Your day of meeting with Allah has come.” Together with the settling down of this spirit over your head Allah begins to act according to the 22nd verse of Al-Mujadilah Sura.

58/Al-Mujadilah – 22:

You shall never find a community who believes in Allah and the Last Day loving those who oppose Allah and His Messenger even if they are their fathers or their sons or their brothers and sisters or their tribes. He has written iman (belief) into their (souls’) hearts and supported them with a spirit (trained in His presence) from Himself, and He causes them to enter the gardens of paradise beneath which rivers flow. They will dwell therein for ever. He is pleased with them and they are pleased with Him. These are the Party of Allah. Behold! Verily, it is the Party of Allah that will reach the Salvation (Felah, Paradise).

2. Blessing: When the spirit of the Imam of the Era comes and settles down over the head of the person, Allah writes the word faith into his soul (’s heart). Thus, the 7 conditions of being a believer are formed:

- 1) Allah takes the word Disbelief out of his (soul’s) heart.
- 2) He takes out the “ekinnet” over the soul’s heart.
- 3) He puts “ihbat” therein.
- 4) He turns the light’s door to Himself.
- 5) He opens up (slits) a light’s way from his breast to his (soul’s) heart.
- 6) His heart reaches hushu’ (a feeling of awe).
- 7) Allah writes the word Faith into his (soul’s) heart.

3. Blessing: He changes all the sins of the person into good deeds.

25/Al-Furqân – 70:

ISLÂM AND SUFISM – I

Except for the one who repents (in front of his murshid) and (as belief is inscribed into his soul's heart by repenting before the murshid) becomes a believer (a mumin) and (for the same reason) performs the improving deeds (the soul's purification); Allah transforms the evil deeds (sins) of this person into good deeds (merits). And Allah is the Most Forgiving (the one who transforms sins into merits) and the All-Compassionate (the One who sends down His mercy)

25/Al-Furqân – 71:

And whoever repents and does the improving deeds (the soul's purification), then he assuredly returns to Allah as the one whose repentance has been accepted by Him.

And while Allah was giving him 10 to 1 merit, from that day on, He begins to grant him 100 to 1 merit...

2/Al-Baqarah – 261:

The parable of those who spend their property (goods) in the way of Allah is like the parable of a grain that causes seven spikes (ears) to sprout (grow). In each spike there are one hundred grains. And Allah augments (the sustenance) for the ones He wishes, And Allah is the All-Embracing, the All-Knowing.

4. Blessing: The spirit of the person sets off towards Allah.

40/Ghâfir – 15:

The Increaser of the degrees and the Possessor of the Divine Throne ('arş) makes reach a Spirit through His command (a spirit that will communicate to him the decree of Allah) over the person He wishes among His servants (He wishes to make reach Himself) (over the head of the person whom Allah wants to cause to reach Himself as he wants to reach Him, too) in order to warn him that the day of meeting with Him (the day of reaching Him) has come.

78/An-Naba' – 39:

That day (the day when one kisses the hand of the murshid and depends on him) is the Day of the Truth. Whoever wishes (to reach Allah) takes a road (the Straight Path) that makes himself reach His Sustainer. (Allah) is a Shelter (for the person who has reached Him).

5. Blessing: His physical body begins to be saved from being a servant to Satan.

16/An-Nahl – 36:

ISLÂM AND SUFISM – I

Truly, we have sent (brought to life, charged) a Messenger in each community in order that they refrain (abstain) from Tagut (Satan and his followers) and become the servants of Allah. Some of them did Allah lead to hidâyet and some of them have deserved Misguidance (those who have depended on the Messengers have reached hidâyet and those who have not depended on them have deserved Aberration). Make journeys on the Earth and see what the end of the deniers has been.

36/Yâ-Sîn – 60, 61:

Oh sons of Adam! Have I not taken an oath (ahd) from you that you should not be servants to Satan, truly he is an open enemy to you and that you should be My Servants. This is (to be on) the Straight Path.

6. Blessing: His soul ('s heart) begins to be purified.

5/Al-Mâ'idah – 105:

Oh those who have become âmenû (those who have surpassed the first 7 stages, who have wished to reach Allah) the responsibility of your souls (purifying your souls) is upon you (is a duty to you, is incumbent on you); when you have reached hidâyet (by purifying your souls), those who are in Misguidance cannot harm you. You will be made to turn back to Allah, all of you. Then He will make known to you that which you had done.

7. Blessing: His free will begins to be fortified in accordance with the purification of his soul's heart.

ISLÂM AND SUFISM – I

6-1-4- ALLAH CHARGES A PERSON IN MY COMMUNITY WITH THE DUTY OF REGENERATING THE RELIGION ONCE EVERY ONE HUNDRED YEARS

Our Exalted Lord decrees in the 33rd verse of At-Taubah Sura:

9/At-Taubah – 33:

Even though the MUSHRIK (those who attribute partners to Allah) hate it, it is He Who has sent His Messenger on a religion, and with HIDAYET (the true guidance leading to Allah) and the Religion of Truth, to declare all features of religion.

As for our Master Hz. Muhammed Mustafa (PBUH); he has decreed: “Allah charges a person in my community with the duty of regenerating the religion once every one hundred years.”

Both the sacred verse of the Noble Qur’ân and the noble saying of the Messenger of Allah express a reality by supporting one another:

It is Almighty God who charges His Messenger with Hidâyet (Guidance). Hidâyet is expressed as the human spirit’s reaching Allah in three sacred verses. In which case, the person who is charged with the duty of regenerating the religion is a saint guide (hidâyetchi) and the Messenger of Allah. At the same time, he is also charged with the mission of making the Religion of Allah superior to all the other “religions”. As a matter of fact, no matter what religion it may be, any religion other than the Surrender (Islâm) is not even in question in the sight of Allah.

3/Âl-‘Imrân – 85:

If anyone seeks a religion other than Islam (submission to Allah), it will never be accepted of him, and in the Hereafter He will be in the ranks of those in frustration (loss).

All the books of Allah relate to us the Submission to Allah. All the Books agree on this point.

Allahû Tealâ has clearly expressed that the one who is in loss is the one deserving Hell.

Will the Messenger of Allah come? What a pity that they think that a messenger will never come after the Messenger of Allah (i.e. Hz. Muhammed

ISLÂM AND SUFISM – I

PBUH), being based on the verses of the Noble Qur'ân that are misinterpreted by men.

However, our Exalted Lord has declared to us in the 81st verse of Âl-'Imrân Sura that a messenger after the Messenger of Allah (Hz. Muhammed PBUH) will come.

3/Âl-'Imrân – 81:

(Remember) It was when Allah took the promise of the prophets, saying: “Verily I give you a Book and Divine Wisdom. When a Messenger comes to you, confirming what is with you (the Books that Allah sent you), you believe in him and render him help.” Allah said: “Do you agree, and take this my Promise as binding on you?” They said: “We agree.” He said: “Then bear witness, and I am with you among the witnesses.”

If so, the sacred verse clearly expresses that a Messenger will come after the Messenger of Allah (i.e. Hz. Muhammed PBUH).

33/Al-Ahzâb – 7:

And remember We took from the prophets their promise, as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn promise.

One of the 5 prophets from whom the Promise was taken was the Seal of the Prophets, the Sultan of the Prophets, our Master the Prophet (PBUH). In this case, the Messenger of Allah is the Seal of the Prophets (enbiyâ), not the Seal of the Messengers (rûsul). Allahû Tealâ clearly decrees that a messenger will come after him, too. Is this messenger a prophet (nebî)? We may explain this with an example: The saint guide (velî murshid) of Allah can be a doctor, but the messenger of Allah is an associate professor (lecturer), and the prophet of Allahû Tealâ is a professor. In a hierarchical system, the doctorate comes at the lowest level, then the associate professorship and finally professorship. Just like this, Allahû Tealâ expresses in the 51st verse of Maryam Sura that a hierarchical system is dominant in the Holy Qur'ân, too.

19/Maryam – 51:

Mention also Moses in the Book because he was made to attain IKHLAS [the post where one submits also his soul (nafs) to Allah], and he was a (Messenger) prophet who had been sent.

It is expressed that Hz. Mûsâ was a saint (velî, muhlis), a messenger and a prophet. The order is in this way: firstly, a saint, then a messenger and finally a prophet (muhlis, resûl, nebî).

ISLÂM AND SUFISM – I

When you scrutinize the Noble Qur'an, you will see that the term "Nebî" (Prophet) is used only for the Prophet, without exception. It is not possible that you may see the word nebî (prophet) being used for any other being. Wherever the word of nebî is employed, know that he is a prophet. The characteristic of the prophet is that he executes the Canon Law (şeriat) that Allah has sent down. The owner of the Canon Law may be a prophet or another prophet who will revive, and restore that Canon Law after him just as it was. The prophet (nebî) is charged with the Canon Law. In the periods in which there are no prophets, there are messengers who are saint guides (hidâyetchi). These are not the owners of Canon Law (şeriat). These are the persons who bring to life, maintain, and cause to live among people the Canon Law of the prophet whom Allah has made the Owner of the Canon Law (şeriat) or of another prophet who has undertaken to execute it before them. The regenerator of the religion sent to mankind once every one hundred years is the messenger of Allah, as is expressed in the sacred verses:

16/An-Nahl – 36:

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

6/Al-An'âm – 48:

We send messengers for nothing but only to give good news and to warn. So those who are AMENU (wish to reach Allah in this world) and who improve (their souls' hearts), upon them will be no fear, nor will they grieve.

That is to say, whoever believes within this design, and does improving deeds will be the saint (Friend) of Allah.

We should not forget this when they say, the saint (Friend) of Allah. Velî (a saint, a Friend) is defined through this expression: "felâ havfün 'aleyhim ve lâ hüm yahzenûn = upon such shall come no fear, nor shall they grieve". This is a person for whom there is no fear and who is never sad. The point at which there is no fear for a person is the point where he has surrendered his soul to Allah. As long as the soul is present, he has a (sort of) fear without exception. But for whom is there no fear? There is no fear for the one who has purified his soul and surrendered it to Allah because the event called fear (havf) arises from the soul. Wherever you have encountered the word of "havf" (fear) in the Noble Qur'an, know that it arises from the soul. "Ve lâ hüm yahzenûn = and they shall not grieve". Can any sadness be present as long as the soul does not reign? Is any sadness in question? No, it is not.

ISLÂM AND SUFISM – I

So, in any case, the person absolutely has to depend on his murshid within this design.

Said-i Nursî Hz. has said for the regenerator of the religion who comes once in a hundred years as follows. When Said-i Nursî, who was the regenerator in the 13th century of the Muslim calendar (of the Hegira), compared himself with the regenerator of the 14th century of the Hegira, he said: “His duty is far above us”. As a matter of fact, we learn from the latter that men have substituted their conjectures, the book written by them, for the Noble Qur’ân, and have given preference to their own writings. Nowadays, there are 19 conjectures which he has made known to us and that are contrary to the Noble Qur’ân in those books written by their own hands.

There are perhaps hundreds of conjectures like this but for now the Mehdi (PBUH) has determined these 19 main conjectures.

1. The first conjecture (assumption): Every messenger (resûl) is a prophet (nebî), but every prophet is not a messenger. And this has been recorded in the books as the basic principle of the confessions of faith (creeds) and they say: “The one who does not believe in it becomes a disbeliever.” In reality, the one who believes in it becomes a disbeliever. Let us compare it with the Noble Qur’ân. If this statement is contrary to the Glorious Qur’ân, it is not possible for us to accept it.

Our Master Hz. Muhammed Mustafa (PBUH) was both a messenger and a prophet. Hz. Ibrahîm (Abraham) (PBUH) was both a messenger and a prophet. Hz. Mûsâ (Moses) (PBUH) was both a messenger and a prophet. Hz. Yusuf (Joseph) (PBUH) was both a messenger and a prophet. There are 18 prophets of Allah called by Him as both messenger (resûl) and prophet (nebî) in the sacred verse of the Noble Qur’ân. But if you are to examine the word “resûl” (messenger) in the Holy Qur’ân, the messengers are divided into two groups: the ones charged with the duty of conveying and the others not charged with it. (See: Messenger). The messengers not charged with conveying (the messages of Allah) also are divided in two: Those who are not charged with conveying (the messages of Allah) but charged with duties by men. The 50th verse of Yûsuf Sura and the 35th verse of Neml Sura indicate these groups to us. Those who are not charged with conveying (the messages of Allah to others) but are charged with a duty by Allah are indicated in the 61st verse of Al-An’âm Sura and the 80th verse of Az-Zukhruf Sura.

The messengers charged with conveying (the messages of Allah to others) are divided into two categories: The messenger-prophets who are charged with communicating and the saint-messengers who are charged with communicating.

Now, the personage who is the owner of the Canon Law (şeriat) is the one who is the messenger-prophet charged with the mission of communicating or the one who maintains the Canon Law of the one who is the owners of the Canon Law. The messenger charged with conveying is not the owner of the Canon Law (şeriat). He can never add anything to it. He only gives life to it. The one indicated in the 33rd verse of At-Taubah Sura is the saint-messenger (hidâyetchi-resûl) of Allah.

ISLÂM AND SUFISM – I

Now, the regenerator of the 13th century of the Hegira, Saïdî Nursî Hz., heralds the Regenerator of the 14th century of the Hegira, Mehdi Hz. (PBUH).

9/At-Taubah – 32:

They, with their mouths, wish to extinguish the light of Allah. And Allah wishes for nothing but to complete His light even though the QAFIR (blasphemous) hate it.

So, Allahû Tealâ will decisively complete (perfect) that Light. How will this Light be perfected? This Light, as it is expressed in the noble saying of the Messenger of Allah, will be completed through the improvement of the Sunnah (the Illustrious Practices) corrupted by men, and through the revival of the Sunna removed by men. Today, the days when the Light of Allah will be completed are quite near. The most evident indication of this is the Reunification of the Religions.

2. The second conjecture (assumption): Every messenger (resûl) is the prophet to whom the Book has been given. Every prophet (nebî) is the prophet to whom the Book has not been given. When we look at the 81st verse of Âl-i Imrân, we see that Allah has given the Books to the prophets [nebî, Al-Anbiyâ' (pl)].

3. The third conjecture (assumption): No one is able to see the Essence (Zât) of Allah during the life of this world in any way. Allahû Tealâ contradicts this, also, in the Noble Qur'ân. Allahû Tealâ explains this in the 87th verse of Maryam Sura and in the 86th verse of Az-Zukhruf Sura. Thus, if Allahû Tealâ wishes it, He may make that person reach Hakka'l Yakîn [Absolute Certainty, Closeness to the Truth (Allâh)] during the life of this world. Each person who has reached the stage of Salâh (Improvement) recognizes Allah, and He shows him His Essence through the Eye of the Heart. That is to say, they have contradicted the Noble Qur'ân in this respect, too.

4. The fourth conjecture (assumption): Allah does not give any verses (Signs) to anyone other than the prophets. Allahû Tealâ says the opposite of this in the 175th verse of Al-A'râf Sura:

7/Al-A'râf – 175:

Read them the story of the man to whom We sent Our Verses (signs), but he passed them (the verses) by, so Satan made him follow himself up (depend on himself). And he turned out to be one of those who went astray.

5. The fifth conjecture: No revelation comes to anyone other than the prophets. Allahû Tealâ rejects this in hundreds of verses:

5/Al-Mâ'idah – 111:

“And when I inspired the disciples to have faith in Me and My Messenger, they said, ‘We have faith, and you bear witness that we submit ourselves (to Allah)’”.

ISLÂM AND SUFISM – I

So, there are also ones who receive revelations apart from the prophets.

6. The sixth conjecture: “No one can enter between the servant and Allah.”

7. The seventh conjecture: There is no murshid charged with making men reach the Essence (Zât) of Allah.

8. The eighth conjecture: Men can go to Paradise without depending on the murshid, too.

9. The ninth conjecture: It is out of the question that man may reach the Essence of Allah during the life of this world.

10. The tenth conjecture: The Command to “turn back” (irci’î) is an order of death.”

11. The eleventh conjecture: “The person dies when the spirit leaves the physical body.”

12. The twelfth conjecture: The reading of the Noble Qur’ân is not valid when it is not recited with its proper rhythm.

13. The thirteenth conjecture: The prayers are not valid when they are not performed in conformity with their strict formal rules.

14. The fourteenth conjecture: There is absolutely compulsion in religion. There is no compulsion in choosing the religion but there is compulsion within the religion.

15. The fifteenth conjecture: There is no easiness (comfort) in this world.

16. The sixteenth conjecture: A purification of the soul through the coming of virtue (fazl) and mercy (rahmet) into the soul’s heart in order to reach the Essence (Zât) of Allah is out of the question.

17. The seventeenth conjecture: Whoever says: “lâ ilâhe illallâh” (there is no god but Allah) enters Paradise.

18. The eighteenth conjecture: Both hidâyet (Guidance) and Sîrât-ı Müstekîm (the Straight Path) are the Right Way.

19. The nineteenth conjecture:

You see that they have fabricated all those conjectures with the passage of time, and all of these are contrary to the Noble Qur’ân.

If so, all these conjectures (opinions) have to be corrected to conform with the noble Qur’ân, for it to be restored once more. According to what must they be revised? According to the Glorious Qur’ân!

Now, the personage charged with the duty of regenerating the religion once in a hundred years has now been realizing this.

Today, they are saying, “There is nothing such as the spirit’s reaching Allah in the life of this world.” But the Glorious Qur’ân proves in 95 sacred verses that the spirit absolutely has to reach his Lord while he is continuing to live this worldly life.

Today they are saying, “The murshid is not an obligation (farz).” Some say: “If there is one, this will not be bad.” Some say: “There are no murshids at all.” But

ISLÂM AND SUFISM – I

Allahû Tealâ declares that the one who has not depended on one's murshid is in Misguidance (dalâlet, Error) according to 10 sacred verses.

Today, they are saying: We only said on the Day of "Kâlûbelâ [They said: "Yes, You are (our Lord)"] "We believe in Allah". "That is all; there is nothing else". But our Lord is saying: "No" in His Glorious Qur'an. On that Day, Allahû Tealâ took the Promise from your spirit, the Oath from your soul and the Covenant from your physical body. Whosoever fulfills one's Promise (mîsâk), covenant (ahd) and oath (yemîn) during the life of this world will enter Paradise.

Today, people who have been living their religion according to the books written by the hands of men know nothing about the Promise ("mîsâk") concerning the human spirit's turning back to Allah before death which Allah has taken from them, they know nothing about their covenant (ahd) He has taken from their physical bodies, and they are not informed of the oath (yemîn) He has taken from their souls on the Day of "Kâlûbelâ".

And did you say: the saints? The saints (evliyâ) existed formerly, there are no more saints today, they died out. Whereas, Allahû Tealâ declares that all the graduates of the Holy Scriptures and of the Glorious Qur'an that is the Final Book are saint guides (velî murshids) without exception.

What was Allahû Tealâ saying in the 48th verse of Al-An'âm Sura?

6/Al-An'âm – 48:

We send messengers for nothing but only to give good news and to warn. So those who are AMENU (wish to reach Allah in this world) and who improve (their souls' hearts), upon them will be no fear, nor will they grieve.

That is to say, whenever I send my messenger-saint guide (hidâyetchi), whoever believes in him improves one's state, "felâ havfün 'aleyhim ve lâ hüm yahzenûn". What does this mean? It means: "Upon such shall come no fear, nor shall they grieve." That is to say, that person becomes a saint (Friend) of Allah. Allahû Tealâ Himself gives the glad tidings of this. In that case, if men are saying: "The saints were present in ancient times, but they died out," in reality they are confessing this: the religion of Allah is not living any more; it was shelved. Because this school would have had a great many graduates if the religion chosen by Allah for mankind had been lived properly. What sort of diploma does this school give? It is the diploma of sainthood. If there is no sainthood, then this means that this school does not have any graduates. Imagine a tree that does not yield any fruits.

On the other hand, although it is said that Islâm is the religion of surrender, as all the other religions, we do not know nowadays that we have to surrender ourselves to Allah with our three bodies.

3/Âl-'Imrân – 20:

So if they dispute with you, then say: "I and those who depended on me have submitted our physical bodies (Wajh) to Allah." And say to the People of the

ISLÂM AND SUFISM – I

Book and to those who are illiterate: “Have you also submitted (your physical bodies)?” If they have, truly they are in HIDAYET (The True Guidance Leading To Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.

Then pay close attention to the duties of the Messenger. What is his first duty? It is to realize hidâyet (Guidance); surrender is not possible before the realization of “hidâyet” (reaching Allah before death). Our spirit will reach Allah and then surrender to Allah. Our physical body will surrender to Allah, and our soul will surrender to Allah.

Now, it is said in the 20th verse of Âl-‘Imrân Sura: “I have surrendered my face (physical body) to Allah and (so have) those who depend on me.” Have they surrendered (to Allah)? Yes, they have. The persons who have been learning their religion from the books written by the hands of men today should ask this question to themselves: Have we surrendered to Allah? This includes the surrender of the spirit to Allah, the surrender of the physical body to Allah the surrender of the soul to Allah and the free will to Allah.

There is one personage charged by Allah with the duty of enjoining Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and of forbidding Al-Munkar (polytheism and all that Islâm has forbidden) once in a hundred years. It is necessary to call (men) to the Essence of Allah by seeing Allah with the heart’s eye (basîret) in order to be the owner of this mission. Who is the personage who will be able to call (men) to the Essence (Zât) of Allah? This is the human being who has surrendered his soul and his free will to Allah.

What does our Master Hz. Muhammed Mustafa decree? Give glad tidings (to the believers) just as I give glad tidings. Give good tidings that those who witness the Essence of Allah will become neighbors with each other in Paradise.

So, there is giving glad tidings after the Messenger of Allah. This duty of giving glad tidings has been given to the messenger who is not a prophet.

2/Al-Baqarah – 257:

Allah is the Friend (and Helper) of those who have faith. He leads them (the hearts of their souls (ego)) forth into light from the depths of darkness. They are those blasphemous who are friends of the evil ones (Satan). They will lead them forth into the depths of darkness from light. They will be companions of the fire, to dwell therein forever.

In this numerical value calculated with the computation of “Ebcde” (The computation of “Ebcde” is the way of calculating by giving a numerical value to each letter of the Arabic alphabet. Through it the owners of a sacred power, the great saints and religious scholars, can infer a great many meanings from the Glorious Qur’ân and the noble sayings of the Prophet) the date 1417 of the Hegira is obtained. The equivalent of this in the Christian Era (in the Gregorian calendar) is 1996 A.D.

ISLÂM AND SUFISM – I

This is the date of the emergence of the “Mehdî Resûl” (Mehdî the Messenger) with his own identity.

9/At-Taubah – 32:

They, with their mouths, wish to extinguish the light of Allah. And Allah wishes for nothing but to complete His light even though the QAFIR (blasphemous) hate it.

With the calculation through the computation of “Ebcéd” of the 32nd verse of At-Taubah Sura, the date 1424 of the Hegira is obtained. The equivalent of this in the Gregorian calendar is 2004 A.D. At that time, then, Allahû Tealâ will complete His Light according to the Glorious Qur’ân and according to all the other Holy Scriptures.

Today, a great many men belonging to different religions have fallen into disagreement, whereas the Glorious Qur’ân announces that the majority of these owners of the various religions are directed in essence towards the same goal.

3/Âl-‘Imrân – 113:

However not all of them are alike. Of the People of the Book are a portion that stand performing prayer all night long, reciting the Verses of Allah, and prostrating themselves in adoration.

3/Âl-‘Imrân – 114:

They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong (they help people get rid of the vices in the heart of their souls (ego)); and they hasten (in emulation) in (all) good works: They are in the ranks of the SALIH (righteous) (improved ones).

Allâh looks into the hearts of men. Allah does not look at outer appearances.

In which case, dissidences, and conjectures that men have fabricated by themselves vanish. The goal of all of them becomes the same: Surrendering (to Allah)! Now, the Messenger of Allah revives these realities removed through the passage of time and improves the Practices of the Prophet (PBUH) that had been corrupted. He is charged with this duty. Those who loathe him are more numerous than those who love him. And today, there are many religious men who are talking against the personage charged with the duty of regenerating the religion. But this has always been so throughout the periods of time. This religion is not without any owner at all. The owner of this religion is Allah, and there is a single thing that He wills from mankind: the happiness of human beings, the inner peacefulness of human beings. He wishes men to live the Bliss of the Hereafter and the happiness of this world. It is for this reason that our Exalted Lord has been inviting mankind to surrender (teslim).

ISLÂM AND SUFISM – I

If all the servants all over the world who depend on their souls and have been complaining could have appreciated what Allah has given them like Allah appreciates it, this world would have been a Paradise for them. What is “Ihlâs”? It is to be utterly pure. Allah too has proposed the goal of utter purity (Ihlâs) to them:

98/Al-Bayyinah – 5:

And they have been commanded for nothing but to worship Allah as HANIF, being righteous (with a purified soul (ego)) and to perform regular prayer and to give alms. And that is the Religion which is QAYYUM (True and Acceptable).

Thus, when we are trained, and educated by Allah, we reach such a point that the soul acquires the states of the spirit, and we nullify the influence of the negative factors upon us. Ihlâs (reaching utter purity) is to remove the influence of those negative elements. Through what is this realized? Through the purification and refining of the soul, through depending on the personage appointed by Allah once in a hundred years, by means of the Messenger of Allah. This personage comes in order to realize that the religion of Allah that has died down, that has been made to be forgotten and that was removed and corrupted by men, may be lived again by them.

We beg from our Sustainer that all human beings should attain both the Bliss of the Hereafter and the happiness of this world within this design.

ISLÂM AND SUFISM – I

**6-1-5- IF I LOVE A SERVANT OF MINE, I BECOME
HIS EYES THAT SEE, HIS FEET THAT WALK, HIS
HANDS THAT HOLD, HIS MOUTH THAT SPEAKS,
AND HIS EARS THAT HEAR.**

Allâh decrees: “If I love a servant of Mine, I become his eyes that see, his feet that walk, his hands that hold, his mouth that speaks, and his ears that hear” according to the noble saying of our Master the Prophet.

When we evaluate the events experienced by us within the judgment of the intellect (reason) that is the commander of the physical body, we will enter into the wrong way, according to the declaration of Allahû Tealâ in this sacred verse:

2/Al-Baqarah – 216:

Fighting, whether you dislike (or like) is prescribed for you. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows (all these), and you do not know.

It is impossible for man to reach a true judgment (decision) through his own intellect (reason). Allahû Tealâ says: “You do not know, your Lord knows.” The intellect that Allahû Tealâ has granted us should command us to depend on Allah, to understand what He has given us, instead of judging. Our Exalted Lord has given us as an inheritance the Noble Qur’ân containing all the Commandments and Interdictions that we should obey in order that we may live Islâm that is the Religion of Allah, in the life of this world. Our Exalted Lord wants us, who are created with three bodies and are the owners of the free will and are working under the intellect, to depend on the orders and interdictions of Allahû Tealâ in the Glorious Qur’ân through our intellect.

When the intellect (reason) wants to reach the Essence (Zât) of Allah while man is living the life of this world at the 3rd step, Allahû Tealâ manifests Himself with His Rahîm (All-Compassionate) Name over him at the 4th step. Reaching the Essence of Allah, and the Essence of Allah’s being a target for us, is not a discovery of the intellect, but it is a basic order of Allah that the Qur’ân communicates to the intellect. Now, if the intellect makes as its own the goal that Our Exalted Lord has shown to it by means of the Noble Qur’ân, if it wants to reach Allah, then Allahû Tealâ manifests Himself over us with His Rahîm Name. And later, at the 5th step, in order to make His servant who possesses an intellect reach Him spiritually, He takes out the invisible veil (secret curtain, hicâb-ı mestûre) between Him and the murshid, causing him to reach the Essence (Zât) of Allahû Tealâ. He takes away the immaterial weight (“vakra”, deafness) in his ears preventing the person from hearing

ISLÂM AND SUFISM – I

the words of the murshid making him reach Allah at the 6th step, and at the 7th step, by removing the coverings on the (soul's) heart, He ensures that the person can comprehend the words he hears from his murshid.

So, if the intellect that is the commander of the physical body accepts it and makes its own the target that the Noble Qur'ân has shown to man, Allahû Tealâ ensures that that person may feel sympathy for the saint guide (velî murshid), and loves him by taking out the invisible veil between him and his murshid who conveys the words of Allah to him. Afterwards, Allah takes away the (immaterial) weight (vakra) in his ears and the person thus begins to hear the words of the Messenger whom Allah has charged with the duty of making men reach hidâyet in each period of time and who always speaks with the revelation of Allahû Tealâ (according to the expression of Allahû Tealâ: "I become his tongue that speaks"). Again, the person comprehends the words of Allahû Tealâ through the revelation He gives to the Ear of the Heart as He has removed the coverings on the (soul's) heart (the noble saying decrees: I become his tongue that speaks, his ears that hear). Allah makes this person âmenû (the one who wishes to reach Allah before dying) at the 7th step. Our exalted Lord reaches the (soul's) heart of this servant in order to make him reach Himself according to the 11th verse of At-Taghâbun Sura. As He has explained in the 33rd verse of Qâf Sura, our Exalted Lord turns the immaterial heart of the soul of that person which was formerly turned to Satan to Himself. And according to the 125th verse of Al-An'âm Sura, our Exalted Lord slits (opens) a way of mercy from his breast to his (soul's) heart because of His wishing to make that person reach Him. According to the 22nd verse of Az-Zumar Sura, Allahû Tealâ sends His Mercy to the person of whom He has slit (opened) through this opened way. Because there is just a seal on the (soul's) heart, the mercy can only enter it. According to the 16th verse of Al-Hadîd Sura, at the 12th step, that person reaches hushu' (reverence, awe) because 2% light reaches his (soul's) heart.

Allahû Tealâ announces and promises him to assuredly show him his murshid having the above mentioned characteristics in the case that he seeks him from Allahû Tealâ by performing the requirement prayer.

2/Al-Baqarah – 45:

Seek ((Allah's) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

At the 14th step, the dependence of the person possessing these properties is in question. When he has depended (on his murshid), the person realizes his journey towards Allah (seyr-i sülûk) thanks to the seven Blessings he has received from Allah throughout the seven stages: Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardıyye and Tezkiye.

The fact that the soul ('s heart) is illuminated with 7% light at each level of purification expresses that the (soul's) heart of that person is filled with 51% light.

ISLÂM AND SUFISM – I

Allahû Tealâ presents us this person as one whom He has made reach the purification of the soul. The spirit of the person reaches the Essence (Zât) of Allah, his physical body becomes a servant to Allah and his soul is purified throughout the seven stages. Later on, the 49% darkness in the immaterial heart of his soul will be refined. And the unique remedy for this is zikir (remembrance) of Allahû Tealâ. It is to reach continuous zikir. The person increases his zikir through the stages of refinement (tasfiye) from this point on. The lights reaching our heart increase by 10% and 10%: 10% at the stage of “Fenâ” (Extinction), 10% at the stage of “Bekâ” (Eternalness, Everlastingness), 10% at the stage of “Zühd” (Asceticism), and at the stage of the surrender of our physical body (at the stage of Muhsins) 10%. The lights in our heart increase in this way. Allahû Tealâ announces that the rate of light in our heart when we surrender our physical body to Allah – which is realized at the 25th step – is 91% and the rate of darkness is 9%.

At the 26th step, we reach continuous zikir. Continuous zikir means that the door of “Fücûr” is locked. Continuous zikir means that the door of “Takva” is continuously open. Within this short period of time, the fact that the darknesses do not come into our heart through the door of Fücûr and the lights flow therein with a volume of 100% through the door of Takva and thus our heart is illuminated 100% is realized at the 27th step. The 27th step announces the rank of Ihlâs (utter purity) that Allahû Tealâ has given to all the human beings. Here is the 5th verse of Al-Bayyinah Sura:

98/Al-Bayyinah – 5:

And they have been commanded for nothing but to worship Allah as HANIF, being righteous (with a purified soul (ego)) and to perform regular prayer and to give alms. And that is the Religion which is QAYYUM (True and Acceptable).

This person has surrendered his spirit to Allahû Tealâ as “hanîf” at the 22nd step. He has surrendered his physical body to Allah at the 25th step as “Hanîf”. And when he has surrendered his soul also to Allah as “Hanîf” at the 27th step, as he has become utterly pure (muhlis), Allahû Tealâ makes him His most beloved servant.

The person who fulfills all the conditions of Ihlâs (utter purity) at this point, because he has acquired the characteristics that Allahû Tealâ decrees in the 17th verse of Âl-i Imrân, is called to the Irrevocable Repentance (Tevbe-i Nasûh) one day at daybreak. Allahû Tealâ says in the 17th verse of Âl-i Imrân Sura as follows:

3/Âl-i Imrân – 17:

Those who are SABIRIN: who show Patience (to whatever Allah has granted or not); and SADIQIN: who show Firmness, Loyalty (to their Promises to Allah); and who are QANITUN: who send back to Allah a being (which is unknown, and an extension of Allah) from their bodies when thinking of Allah); who are

ISLÂM AND SUFISM – I

MUNFIQIN: who spend and share (in the way of Allah); and who are MUSTAGFIRIN: who pray for forgiveness in the early hours of the morning.

“Essâbirîne”: This human being is patient. A man’s being patient means that he has placed the virtue (haslet) of patience in the spirit instead of the vice of impatience in the soul (’s heart). “Vessâdikîne”: He has surrendered those four trusts to Allah. He has been of the truthful. “Ve’l kânitîne”: He is bound to Allahû Tealâ by the inner heart. His soul has submitted itself to Allah. His door of “fücûr” is closed. “Ve’l münfikîne”: Because his door of fücûr is closed and his door of “takva” is always wide open, this person has become a door (giver) of sustenance. By giving the immaterial blessings that Allahû Tealâ has bestowed on him to those who are around him, he has become a person who spends “Ve’l müstağfirîne bi’l eshâr.” Allahû Tealâ has invited the person possessing these characteristics to the Irrevocable Repentance one day at daybreak. According to the 8th verse of At-Tahrîm Sura, Allahû Tealâ has led the person who has repented with the Irrevocable Repentance to the station of Salâh (Improvement) at the 28th step.

Now, all the particularities announced in the noble saying are those of the person who has reached the stage of Sâlâh and the seventh rank of the stage of Salâh by surpassing six ranks of the stage of Salâh: “If I love a servant of Mine, I become his Eyes that see, his Feet that walk, his Tongue that speaks and his Ears that hear.” All these properties are those of a personage at the stage of Salâh, of whom He disposes as Allah wishes.

Yunus Emre defines the person who has reached the stage of Salâh: “My inner and outer being has become completely bright (radiant).” The fact that the inside of a man is filled with Light expresses the complete illumination of his heart at the stage of Ihlâs (utter purity). But the illumination of his exterior expresses the Light of Improvement (halo) that Allahû Tealâ has bestowed on him when the person who has repented with an Irrevocable Repentance has passed to the stage of Salâh (Improvement). Both his (soul’s) heart is illuminated 100%, and he has been the owner of the Light of Improvement (Salâh Nûru). Yûnus Emre says for this reason: “My inner and outer being has been completely bright (illuminated).” Allah has accepted the demand of the personage who has reached the 5th rank (makam) of the station of Salâh to be His slave. And the (free) will of that personage has been bound. He asks Him about everything and executes the answer he has taken from Him. He does not use his own will any more.

So, as it is Allah who orders and causes him to do everything at this point, He becomes the Eyes of this person that see, his Feet that walk, his Hands that hold, his Mouth that speaks and his Ears that hear.

ISLÂM AND SUFISM – I

6-1-6- THERE ARE SOME PERSONAGES WHO ARE THE KEYS TO GOODNESS AND THE LOCKS TO EVIL (WICKEDNESS) AMONG PEOPLE. HOW HAPPY IS THE PERSONAGE TO THE HANDS OF WHOM ALLAH HAS DELIVERED THE KEY TO GOODNESS AND THE LOCK TO WICKEDNESS!

Our Master Hz. Muhammed Mustafa decrees so in his noble saying: “There are some personages who are the keys to goodness and the locks to evil (wickedness) among people. How happy is the personage to the hands of whom Allah has delivered the key to goodness and the lock to evil (wickedness).”

The Messenger of Allah conveys this message to us with this noble saying: There is a perfect man (insân-ı kâmil) who is the key to goodness and the lock to evil (wickedness); he has attained the stage of Ihlâs (utter purity) and then the stage of Salâh and finally the last rank of the stage of Salâh, and he has entered under the disposal of Allah. Only one personage can ascend to this rank in each period of time.

This perfect man honored with the honor of being Islâm has surrendered to Allah with his three bodies by surrendering first his spirit, then his physical body that is the second trust of Allah, his soul to Allah and his free will, obeying the Invitation of Allah.

Allahû Tealâ grants the key to goodness to one personage in each period of time. When we depend on that personage, Allahû Tealâ writes the word Belief (Îmân, Faith) into our (soul’s) heart, and opens the door of “Takva”. Thus, the door of “Takva” is opened by the key to goodness. Now, when we recognize the Islâm in the Qur’ân, we see that the personages whom Allahû Tealâ has charged with the duty of prophethood possess these properties. Just like this, our Master Hz. Muhammed Mustafa decrees in his noble saying:

“The Prophet of Allah is not helpless or impotent. He opens up the closed and veiled inner hearts. He gives light to the eyes that do not see. He turns the ears that do not hear into the ears that hear (He causes the ears that do not hear to hear).”

Thus, those who possess these properties are the prophets of Allah charged with the duty of prophethood. But we know that the prophets of Allah did not exist throughout all periods of time; there were no prophets in all places, Allah did not choose His prophets among every nation. Therefore, Allahû Tealâ chooses from among the Saints the personages who take over their inheritance, lest men in the tribes, nations, places and periods of time where there were no prophets should have any excuse against Allah.

ISLÂM AND SUFISM – I

Our Master the Messenger of Allah decrees: “El ulemâü verâsetu’l enbiyâ” (The Scholars are the Inheritors of the Prophets.)

But what kind of scholars? The Messenger of Allah decrees in his noble saying: “Hukemâü ulemâü kedâü en enbiyâye min fikhihim” [The scholars possessing Wisdom are at the level of the prophets in respect to “Fikih” (Comprehension, or Muslim canonical jurisprudence)].

There are the murshids (saint guides) of Allah whom He has charged with the duty of making men reach Hidâyet throughout the periods of time when there are no prophets. These are the inheritors of the prophets. Allahû Tealâ has charged them with the duty of making men reach irshad. For this reason, the murshids of Allah carry out the Imamât of the Presence Prayer at the same time during the periods in which they live. They are in a position to be the keys to goodness and the locks to wickedness (evil, badness).

Now, if we want to reach this point, we have to reach in any way the murshid whom Allahû Tealâ has appointed for us by means of the requirement prayer.

The fact that the key to goodness and the lock to wickedness have been delivered to our hands means our giving a sort of pledge to him, because Allahû Tealâ decrees so in the 10th verse of Al-Fath Sura:

48/Al-Fath – 10:

Verily those who give pledge to you are also giving pledge to Allah. The Hand of Allah is over their hands (since Allah manifests all over your body, He manifests also on your hands). Whosoever takes it (his degree) down does so only because of his own soul (ego) (as he did not keep the covenants and promises he has taken). And whosoever fulfills what he has promised with Allah (his Covenant, Promise and Promise), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

If Allahû Tealâ shows his murshid to a person, and that person goes and gives a pledge to the murshid whom Allahû Tealâ has appointed for him (in the Pre-eternity), He has truly given the key to goodness and the lock to wickedness to the hands of the person. The hand of the person to whom the pledge has been given is over the hand of the one who has given the pledge. Now, how happy is this person in the hands of whom Allah has delivered the key to goodness and the lock to wickedness (evil)!

Allahû Tealâ decrees this for women in the 12th verse of Al-Mumtahanah Sura:

60/Al-Mumtahanah – 12:

O Prophet! When MUMIN women (those among the believers of Allah who wish to reach Him) come to you and give you a promise that they will not attribute partners with Allah, that they will not steal, that they will not commit

ISLÂM AND SUFISM – I

adultery, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter that I commanded them, you accept their pledge. And you pray to Allah for the forgiveness (of their sins) (the transfer of their sins into merits). Allah is indeed Oft-Forgiving and Most Merciful.

It has thus been seen that he had taken this pledge from the women, too. In order that this pledge can be taken from the women, the hand of the woman who gives the pledge must be underneath and the hand of the murshid to whom the pledge is given is above it. In case the event of the pledge is realized under these conditions, the hand of that person is given to the hand of the person who is the key to goodness and the lock to wickedness, as Allahû Tealâ has decreed it.

The hand over the hand is one of the peculiarities of the pledge. As for the kissing of the hand (of the murshid), we learn it from the position of Hz. Osman.

When the Messenger of Allah had gone towards Mekka together with those who had depended on him in order to fulfill the sacred duty of pilgrimage, the polytheists had done their best not to let them in and had taken a position of war. When the situation was becoming aggravated, the Messenger of Allah sent Hz. Osman to them as a mediator. Although Hz. Osman said to them: “We do not have any other ill-will,” the polytheists and the disbelievers would not come to an agreement. They kept Hz. Osman as a hostage. When the situation was more aggravated, the Messenger of Allah was taking pledge from those who were together with him. When the turn came to Hz. Osman, (as he was kept as a hostage by the polytheists and the disbelievers) he put his right hand over his left hand and carried it to his forehead three times and kissed his own hand in place of Hz. Osman, saying: “This too is the pledge of Osman (R.A.)”

Thus, we are understanding definitely from the above mentioned two sacred verses that the pledge is realized through the kissing of the hand on the condition that the hand be over the hand.

In which case, we should say: “O my Lord! Show me, Inshaallâhû Tealâ, the one whom you have appointed for me and who is the key to goodness and the lock to wickedness by performing the requirement prayer in the night binding Thursday to Friday in order that the key to goodness and the lock to wickedness among men may be given to us, too.

Our Exalted Lord decrees so in the 45th verse of Al-Baqarah Sura:

2/Al-Baqarah – 45:

Seek ((Allah)'s) help with patient perseverance and prayer. It (asking Allah through the Requirement Prayer about the Religious Guide who takes one to Allah) is indeed hard, except to those who have HUSHU (reverence).

It has been seen that Allahû Tealâ will show the one who is the key to goodness and the lock to wickedness to the owners of hushu' when they ask for him

ISLÂM AND SUFISM – I

through the requirement prayer. All human beings initially come to the world within the standards of the evil-commanding soul (Nefs-i Emmâre). The fact that a human being is at the stage of Nefs-i Emmâre means that his soul ('s heart) is composed of darknesses, that is to say, the immaterial heart of his soul is covered with 19 vices: ignorance, stinginess (miserliness), backbiting, instigation and mischief-making, envy, greed (covetousness) rebellion, addictions, grudges and hostility, arrogance (haughtiness), disbelief, hypocrisy, ingratitude (ungratefulness), anger and fury, unfaithfulness (disloyalty), impatience, lying, conjecture, wrong-doing (unjustice, oppression, tyranny).

The soul is the representative of Satan inside us. And as the intellect (reason) that is the commander of the physical body of the person is persuaded by the soul in each event, the person commits evil. He is sort of a servant of Satan.

Allahû Tealâ wants His servants to make their spirits reach Him according to the Promise He has taken from His servants on the Day of "Kâlûbelâ".

Allahû Tealâ wants us to become servants to Him by abstaining from being the servants of Satan according to the covenant (ahd) He has taken from us. He wants us to take our soul under control throughout the 7 stages by taking the oath (yemîn) from our soul that is at the stage of the evil-commanding soul (Nefs-i Emmâre). In short, He wants us to fulfill the Promise (Mîsâk), the Covenant (Ahd) and the Oath (Yemîn) He has taken from our spirit, physical body and soul respectively.

It is not possible for a human being to be able to carry out these covenants by himself in any way. Allahû Tealâ decrees so for the spirit in the 33rd verse of Ar-Rahmân Sura:

55/Ar-Rahmân – 33:

O you assembly of Jinns and men! Who among you can pass beyond the zones of the heavens (and reach Allah)? None of you can but with a SULTAN (Murshid: the religious guide appointed by Allah and leading to Allah).

Allahû Tealâ declares that a person will never be able to make his spirit reach Allah by himself unless there is a "Sultan" whom Allahû Tealâ has appointed for him (in the Pre-eternity).

The personage He has named as "Sultan" in the sacred verse is the man who is the key to goodness and the lock to evil (wickedness, badness) announced in the noble saying. The person cannot make his spirit reach Allah by himself unless he has depended on him.

Allahû Tealâ decrees so for the physical body in the 36th verse of An-Nahl Sura:

16/An-Nahl – 36:

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons).

ISLÂM AND SUFISM – I

Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance). So travel through the earth, and see what was the end of those who denied (the Truth).

Now, the messenger whom Allahû Tealâ has announced in this sacred verse and the man who is the key to goodness and the lock to evil (wickedness) expressed in the noble saying is the personage charged and authorized by Allah with the duty of irshad. The person cannot make his physical body a servant to Allah by himself without depending on him. Allahû Tealâ decrees so for the soul in the 49th verse of An-Nisâ' Sura:

4/An-Nisâ' – 49:

O My Beloved! Have you not seen those who claim purification for their souls (ego)? No, it is not like that. But Allah purifies the soul of whom He pleases. And they are never dealt with injustice even equal to the extent of a pulpy thread in the long slit of a date-seed.

It has been seen that no one can realize the purification of the soul unless the help of Allah has come (without the personage who is the key to goodness and the lock to wickedness). Allahû Tealâ decrees so on this matter in the 32nd verse of An-Najm Sura:

53/An-Najm – 32:

They avoid great sins and shameful deeds – except small faults. Verily your Lord is of vast forgiveness. He knew you well when He brought you out of the earth and gave you a shape in your mothers' wombs. Therefore do not justify yourselves (do not claim you have purified your souls (ego)). (Because) He knows best who has TAQWA (piety).

Some people say: "I possess an intellect, I do know everything, then if such purification is at issue, I can purify myself. But, in essence, my heart is spotlessly clean. I have already been purified."

Such a man is slandering Allah in accordance with the 32nd verse of An-Najm Sura, because Allahû Tealâ says: "You cannot establish a judgment about yourself by saying: 'I have been purified'; We did not give you that authority; it is only We who know the owners of "Takva". Only Allah knows whether he has realized the purification of his soul or not. Therefore, man is not authorized to judge on himself. This authority belongs solely to Allah who has created us.

And Allah decrees so in the 21st verse of An-Nûr Sura:

24/An-Nûr – 21:

ISLÂM AND SUFISM – I

O you AMENU (those who wish to reach Allah in this life)! Do not depend on (follow) the footsteps of Satan. And whosoever depends on (follows) the footsteps of Satan, he verily has been commanded (by soul (ego) and Satan) by indecency and forbidden. If the virtue and mercy of Allah is not on you (does not enter your soul's heart), none of you can purify your souls (ego). However, Allah purifies whom He pleases (by sending down His lights into the heart). And Allah is the All-Hearer and the All-Knower.

It has been seen that it is not possible for us to be purified unless mercy (rahmet) and virtue (fazl) enter our heart. There must be a purifier in order that mercy and virtue may enter our heart. The personage defined as "Purifier" in the sacred verse is again the human being expressed as "the key to goodness and the lock of wickedness" in the noble saying. How happy is the person who has depended on this personage.

Yavuz Sultan Selim, who is of the padishahs (sovereigns) of the Period of Rising of the Ottoman Empire, has a meaningful phrase in this sense:

To be a padishah of the world is a vain quarrel.

To be a humble servant to a Saint is far more excellent than anything.

Anything as crucial as our dependence on the Saint (Velî) appointed by Allah for us in the life of this world is out of the question in any way. Once upon a time, some people had arrived at a village and seen that the inhabitants of the village were 70 and 80 years old although the ages of death indicated on the gravestones were 19, 20, and 25 years. They could not succeed in understanding the difference between these two ages. And they asked: "Why are there these ages on the gravestones, and why are the inhabitants of the village 70 and 80 years old?"

They answered: "We engrave our ages in the gravestones beginning from the moment at which we depend on the murshids. Our lives prior to this are a dead period for us."

Really, the period prior to dependence on the murshid is a period of ignorance for man. It is when the person has depended on his murshid that he emerges from beneath the soil and begins to be revived thanks to the purification of the soul ('s heart).

We have to reach this personage who is the key to goodness and the lock to evil through the requirement prayer. But Allahû Tealâ does not show such a personage to just anyone who has performed the requirement prayer. Allahû Tealâ announces that He will show him only to the owners of hushu'. Then this question is coming to our mind: How can men be the owners of hushu' (reverence, awe)?

Let us know first of all that we live within the standards of the Evil-Commanding Soul (Nefs-i Emmâre) and in this world. And Allahû Tealâ causes the events to occur in order that we may purify and refine our soul and that we may attain the stage of Ihlâs (utter purity). Each event is a test of Allah for us. There are some events at the 1st stage and the influence of these events is upon us. Our Exalted Lord decrees so in the 216th verse of Al-Baqarah Sura:

ISLÂM AND SUFISM – I

2/Al-Baqarah – 216:

Fighting, whether you dislike (or like) is prescribed for you. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows (all these), and you do not know.

Allâh has a certain goal in all the events He causes to occur around us and that affect us. This goal is to make the Trust of Allah (the spirit) reach Him while we are living in this world. If we can learn this lesson by the events we have been experiencing, we respond to (accept) the Invitation of Allah. We wish to reach Allah at the 3rd stage. There are events for all men; the influence of the events is different for all men. But at the 3rd stage, men are separated into two categories (groups). Our Master the Messenger decrees so in his noble saying: “**Men habbe likâallahi habbeballâhü likâih.**” which means “*Whosoever likes to reach Allah while he is living (in this world), Allah also likes to make him reach Himself.*”

“**Men kerihë likâallâhi kerihallâhü likâih,**” meaning, “*Whosoever dislikes to reach Allah (before dying), Allah also dislikes to make him reach Himself.*”

Who is the one who wishes to reach Allah? Who is the one who dislikes to reach Allah while he is alive in this world?

Whoever desires the life of this world has disliked to reach Allah. Whosoever wishes to reach Allah in this worldly life has liked the life of this world. When they say “the life of this world”, we should understand the life led by the soul, and when they say: “the life of the Hereafter” we should understand, then, the life lived by the spirit.

If we long to reach Allah, Allah too wishes to make us reach Himself in accordance with His promise and because we have complied with the demand of our spirit. As a natural result of this, Allah manifests Himself with His “Rahîm” (All-Compassionate) Name over us at the 4th stage. He takes out the invisible veil between us and our murshid in order to make us reach Him at the 5th stage; He makes us hear His Verses (Signs) by taking away the immaterial weight (“vakra”, deafness) in our ears at the 6th stage. And He realizes our being âmenû by removing the coverings (ekinnet) on our heart at the 7th stage.

Allahû Tealâ expresses clearly in Al-‘Asr Sura that is a (sort of) summary of the Glorious Qur’ân: “Those who are âmenû (who wish to reach Allah before death) have reached Felâh (Salvation, Paradise).

If every man who is “âmenû” is saved (is in Salvation), has he become the owner of hushu’ (reverence, awe)? No, he has not yet. He absolutely has to find the one who is the key to goodness and the lock to evil and who will make him reach Allah in order to become the owner of hushu’. It is not possible at all for him to reach his goal unless he will be a saint guide (velî murshid) of Allah who is the owner of Ihlâs (utter purity).

ISLÂM AND SUFISM – I

Allahû Tealâ reaches the heart of the person who has become “âmenû” at the 8th stage. Our Exalted Lord decrees so in the 33rd verse of Qâf Sura concerning the 9th stage, according to the 11th verse of At-Taghâbun Sura.

50/Qâf – 33:

They are those who feel HUSHU (reverence) in the unseen to the Most Gracious, and come (to the presence of Allah) with a heart turned in devotion (to Allah).

He turns the immaterial (ma’nevî) heart of that soul to Himself. And at the 10th stage, He slits (opens) a way of mercy from his breast to his heart:

6/Al-An’âm – 125:

Those whom Allah (in His plan) wills to guide [HIDAYET (the true guidance leading to Allah)], He opens their breast to Islam; those whom He wills to leave astray (in Dalalet), He makes their breast closed and constricted, as if they had to rise up to the skies. Thus Allah does (heap) the penalty on those who refuse to be Mumin (those among the believers of Allah who wish to reach Him).

At the 11th stage, Allah sends His Light to the heart of that person whose breast has been opened (slit). At the 12th stage, that person becomes the owner of hushu’ by means of the Light that has reached his heart.

Our Master Hz. Muhammed Mustafa decrees in his noble saying: “Seek the Means (Intermediary) from Allah on Mondays and Thursdays.” That means today, if the person performs the requirement prayer by performing a total cleansing on Mondays and Thursdays on which days the invocations are acceptable, and on general in the night binding Thursday to Friday (if he is the owner of hushu’), Allah gives him a guarantee that He will absolutely show him the key to goodness and the lock to evil, he absolutely has to depend on him at the 13th stage. In the case that he depends on the murshid at the 14th stage, Allah writes (the word Faith (Belief, Îmân)) into his heart. Thereafter, at the very instant he begins to say the word “Allâh”, the door of “Fücûr” will be closed and at the same instant, the door of “Takva” will open up through the Name of “Allâh”.

It is on account of this property that Allah’s murshids (thanks to whom Allah writes the word Faith into our heart when we depend on them) are really the keys to goodness, because the door of “Takva” is opened up thanks to them. They are the locks to evil (wickedness) because whosoever begins to say “Allâh”, from this point on, the door of “Fücûr” is decisively going to be closed and the mercy of Allah will shower into his heart.

The only thing the person will do is to obey Allah and that murshid. In the case that he obeys the murshid to the utmost degree, he will purify his soul (’s heart) throughout the 7 stages by surpassing the stages of Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardıyye and Tezkiye with the help (himmət, support) of the

ISLÂM AND SUFISM – I

murshid and the virtue and benedictions of Allah. A human being who has been purified will be a servant to Allah. This is the first servanthood. But he has not become the greatest (ekber) servant yet. He will surrender his physical body to Allah and thus be the greatest servant (ekber kul); then he will also surrender his soul and attain the grandest servanthood (azîm kulluk). For this, it is necessary for him to completely refine his soul ('s heart). He will absolutely pass through the stages of "Fenâ" (Extinction), Bekâ (Everlastingness), Zühd (Asceticism), "Teslim" (Surrender) and Ūlû'l Elbâb (the owners of continuous zikir, of the treasures of the Divine Secrets), reach the stage of Ihlâs (utter Purity) and surrender his soul to Allah. So, the person in the hands of whom Allah has granted "the key to goodness and the lock to evil" has thus reached (the stage of) Ihlâs. Every man who has reached Ihlâs will be called to the Irrevocable Repentance (Tövbe-i Nasûh) by Allahû Tealâ one day at daybreak and reach (the stage of) Salâh (Improvement).

The person in the hands of whom the key and the lock are delivered by repenting, has rendered the door of goodness of his soul's heart constantly open and the door of wickedness ceaselessly closed. Continuous zikir has locked up the door of evil (wickedness) forever.

ISLÂM AND SUFISM – I

6-1-7- EACH BABY IS BORN WITH THE NATURE OF ISLÂM (HANÎF). AFTERWARDS, HIS PARENTS MAKE HIM A JEW, A FIRE-WORSHIPPER, OR A POLYTHEIST.

Our Master the Prophet decrees: “Each baby is born with the disposition of Islâm (Hanîf), but his parents render him a Jew, a fire-worshipper, or a idolater.”

Let us explain by means of the sacred verses of the Glorious Qur’ân the message that the Messenger of Allah wants to make us hear with this noble saying.

Our Exalted Lord commands Our Master Hz. Muhammed Mustafa: “Depend on the religion of your ancestor Ibrahîm (Abraham)”. Allahû Tealâ gives us this order in the 123rd verse of An-Nahl Sura, too: “Depend on the religion of your ancestor Ibrahîm (Abraham)”. The religion of our ancestor Hz. Ibrahîm (Abraham) was the religion of “Hanîf”. What is the religion of Hanîf?

6/Al-An’âm – 76, 77, 78:

When the night covered him over (when it was dark), he saw a star: He said: “This is my Lord.” But when it set, He said: “I do not love those that fade away.” When he saw the moon rising up, he said: “This is my Lord.” But when the moon set, He said: “Unless my Lord takes me to HIDAYET (the true guidance leading to Allah), I will surely be among the tribe that is in DALALET (misguidance).” When he saw the sun rising up, he said: “This is my Lord; this is greater.” But when the sun set, he said: “O my people! I am indeed free from the things that you attribute as partners (to Allah).

So, the basic message of the religion of “Hanîf” is to be free from associating partners with Allah, or from polytheism, and our Exalted Lord expresses this in the 79th verse of Al-An’âm Sura:

6/Al-An’âm – 79:

Verily, I, as HANIF, have set my face towards Allah Himself Who created the heavens and the earth. And I am not of those MUSHRIK (those who attribute partners to Allah).

Now, the very essence of the religion of Hanîf is this: To believe in one Single Allah and wish to reach Allah while one is living the life of this world.

ISLÂM AND SUFISM – I

Allahû Tealâ has chosen Hz. Ibrahîm (Abraham) (PBUH), and Hz. Ibrahîm (Abraham) (PBUH) says to his father: “Why do you make idols as gods for yourself? Verily, I see you and your nation in plain Misguidance.”

60/Al-Mumtahanah – 4:

There is for you an excellent example in Abraham and those with him. (Remember) When they said to their tribe: "We indeed are far from you and whatever you worship besides Allah. We recognized you no more and rejected you, and there has arisen, between us and you, enmity and hatred forever, until you believe in Allah alone"; except Abraham's saying to his father: "I will pray for forgiveness for you."

It has thus been seen that Allahû Tealâ makes Hz. Ibrahîm (Abraham) an excellent example for us. What is the wisdom in Hz. Ibrahîm (Abraham) being chosen as an example for us?

6/Al-An'âm – 75:

And so We (did) show Abraham the power and the laws of the heavens and the earth, that he might be one of those YAKEEN (of certainty).

2/Al-Baqarah – 124:

And (remember) the Lord of Abraham tried him with (certain) words. And when the trial was over, Allah Almighty said: "I verily will make you an Imam to the people."

2/Al-Baqarah – 131:

Remember! His Lord said to him: "Submit yourself (to Me)." He said: "I submit myself to the Lord and Cherisher of the Universe."

So, the religion of “Hanîf”, the religion of “Islâm”, expresses believing in One Single Allah and surrendering to that single God.

Hz. Ibrahîm (Abraham) and Yakub (Jacob) bequeathed this universal religion, this lasting, pre-eternal and post-eternal religion to their children:

2/Al-Baqarah – 132:

And this was the legacy that Abraham left to his sons, and so did Jacob: "Oh my sons! Allah had chosen Faith for you; then you do not die except in submission to Allah."

Each baby who is born is born equipped with the abilities of believing in one Single Allah and of surrendering to One Single Allah. Afterwards, his parents make him Jewish, a fire-worshipper or a idolater. What does the Messenger of Allah mean by his noble saying? Allahû Tealâ chooses Hz. Ibrahîm (Abraham) and by making

ISLÂM AND SUFISM – I

him the owner of Yakîn appoints him as an Imâm on the Straight Path. When we consider the event from the point of view of the Imâm (Leaders) He has appointed on the Straight Path, we see that there has not been and will not be any periods of interruption (intervals) between the Imâm (Leaders) until the Day of Judgment. The Imâm chosen on the Straight Path is either the prophet or the messenger of Allah. For this reason, it is not possible to encounter a period of interruption from the point of view of the Imam. Surely, each baby who is born will be born with the disposition of Islâm (Hanîf) because the Imâm of the Era commissioned on the Straight Path has been inviting (men) to Allah.”

41/Fussilat – 33:

Who is better in speech than the one who calls to Allah, does improving deeds to purify the soul (ego), and says, “I submit myself to Allah (Islam)”?

The Imam who does not only invite (men) to Allah but is also commissioned on the Straight Path, surrenders the spirits of the human beings to Allah, and makes them reach Hidâyet. So, the message of our Master The Prophet, “Each baby is born with the nature of Hanîf (Islâm)” is the explanation of this. But if the baby who was born follows his parents instead of obeying the Imâm of the Era and depending on him, then what is the situation here? It is for this reason that Allah has sent down many sacred verses. One of these is the 104th verse of Al-Mâ'idah Sura. Allahû Tealâ decrees therein:

5/Al-Mâ'idah – 104:

When it is said to them: “Come to what Allah has revealed (the Holy Quran); come to the Messenger (to obey him)”, they say: “It is enough for us to follow the way (religion) of our fathers.” What if their fathers do not know anything (about the Truth) and have not attained HIDAYET (the true guidance leading to Allah)!?

Allahû Tealâ clearly announces the duties of the Imâm of the Era:

3/Âl-‘Imrân – 164:

That messenger rehearses unto them the Signs of Allah, takes them to purification...

If the person to whom the verses are explained with the tongue of the Imâm of the Era believes in these verses, he becomes the owner of knowledge and reaches hidâyet (guidance) in the case that he depends on the Imâm of the Era. But if the person substitutes his parents for the Imâm of the Era, he does not depend on the Imâm of the Era and if his parents know nothing about the verses of Allah, that person cannot reach hidâyet (Guidance).

ISLÂM AND SUFISM – I

If so, “each baby is born with the nature of Islâm (Hanîf)” means: in the case that each baby who is born becomes the addressee of the Imâm of the Era and depends on him by accepting his invitation to Allah, he will absolutely reach hidâyet, arrive in Allah.

But if his parents become substitutes for the Imâm of the Era and (as they do not depend on the Imâm of the Era) they do not possess any knowledge about the verses of Allah, and they have not reached hidâyet, then that person too remains in the polytheism. In the end, his parents make him a Jew, a Christian, a fire-worshipper, or a idolater. The basic characteristic of the Jew here is to be ambitious to the lowly world, to be in demand of the worldly life more than anyone. A Mecusî (Mazdean) is cited in the Glorious Qur’ân as the fire-worshipper. The polytheists are those who attribute partners to Allah, those who adore idols.

In which case, if the person does not obey the invitation of Allah, and does not depend on the Imâm of the Era, he is definitely in polytheism.

Allahû Tealâ decrees so in the 170th and 171st verses of Al-Baqarah Sura:

2/Al-Baqarah – 170, 171:

When they were told as: “Depend on (follow) what Allah has revealed”, they say: “No! We depend on (follow) the way that we found our ancestors on.” Would they do that even though their ancestors did not think and understand, and did not attain HIDAYET (true guidance of Allah)? The condition of those QAFIR (who reject Faith) is as the one who does not hear because of his cry, but only shouts and cries; (they are) already deaf, dumb, and blind. For this reason they cannot understand deeply.

Now, this is the state of those who do not believe in Allah or wish to reach Allah (before death). But a different situation may be in question as in the advice of Hz. Lokman (Luke) to his son:

31/Luqmân – 12:

Indeed We bestowed divine wisdom upon Luqman (Luke) saying: “Give thanks to Allah.” Whoever gives thanks, he gives thanks for his own benefit; and whoever rejects, no doubt, Allah is All-Rich (does not need anybody or anything). He is Worthy of all Praise (Praise is only to Him).

We see that Allahû Tealâ has bestowed Wisdom upon Lukmân (Luke) and Hz. Lukmân (Luke) has given advice to the people around him in order to fulfill the thanks and the praise of this Wisdom. His nearest surroundings are assuredly his wife and children, his family.

31/Luqmân – 13:

ISLÂM AND SUFISM – I

(Remember) Luqman (Luke) said to his son advising: “O my son! Do not attribute any partners to Allah. Verily, attributing partners to Allah is a big cruelty (injustice).”

It has been seen that the Imam whom Allahû Tealâ has commissioned on the Straight Path advises his son first of all not to attribute partners to Allah. That is to say, he addresses him through forbidding disbelief (polytheism, all that is prohibited by Allah): “Do not worship others along with Allah. This is the greatest Wrong.”

Allahû Tealâ decrees again in the 15th verse of Luqmân Sura:

31/Luqmân – 15:

But if your parents strive with you to make you attribute a partner which you do not know to Me, do not obey them, yet get along well with them in this life. Depend on (follow) (reach me through) the way of those who turn to me (reached Me before they died).

This sacred verse expresses the vital point of the noble saying we want to explain. If the parents of the child attribute partners to Allah, Allah advises him not to obey them. But even though he should not obey them, He wills him to behave kindly to them in the world.

Which Way does Allahû Tealâ command us to follow? “Vettebi’ sebîle men enâbe ileyy” = Follow the Way of him who has reached Me (Depend on the Way of the Saints, the Friends of Allah). The person who has reached Allah is the Saint (Friend) of Allah. The person who has reached Allah is the one who has reached Hidâyet (Guidance). If so, Allahû Tealâ commands us to follow the Way of the Saints who have reached Hidâyet and the Essence of Allah with this 15th verse of Luqmân Sura, and does not want us to obey our parents if they do not have anything from the Divine Knowledge, or if they have not reached Hidâyet. He does not want these ignorant parents to order their children to attribute partners to Allah without knowing. Then, He orders us to obey the One who has reached the Essence (Zât) of Allah.

When we consider the matter in respect to the Sainthood, it is not possible to encounter a period of interruption. Because, whatever periods of time you may examine, there are absolutely the Saints (Friends) of Allah who have reached the Essence of Allah among those nations and Allahû Tealâ has decreed: “Follow the Way of him who has reached Me as a Saint, as the one who has reached Hidâyet.”

Hz. Lokman (Luke), as the one who is the Imam of his Era, gives advice to his son who is closest to him and in particular suggests him to believe in One Single Allah and to depend on the murshid whom Allah has appointed for him:

31/Luqmân – 14:

ISLÂM AND SUFISM – I

And We have enjoined on man (to be good to) his parents. His mother carried him in hardship upon hardship. His (leaving) weaning is in two years. “Thank both Me and your parents. To Me only is the return.”

31/Luqmân – 16:

O my son! Even if it (what you do) is as of the weight of a grain of mustard-seed, and though (it) be in a rock, or in the heavens or on earth (in the depths of the earth), Allah brings it forth (reveals).

31/Luqmân – 17:

“O my son! Perform the regular prayer correctly; command the spiritual knowledge; and forbid the unacceptable by religious law; and bear with patience whatever befalls you because they are the ones to be dismissed.

31/Luqmân – 18:

Do not turn your cheek on men (do not be boastful), nor walk on earth in arrogance. Because Allah does not love those who are boastful and arrogant.

31/Luqmân – 19:

Be moderate in your walking, and lower your voice (the high tone). Because the harshest of voices is the braying of the asses.

31/Luqmân – 21:

When it is said to them: “Obey what Allah has sent down!” they say: “No, we shall obey the thing which we found our ancestors on.” (Would they obey it) even if Satan calls them to the torment of the raging Fire?

It has thus been seen that the person who has not depended on that which Allahû Tealâ has sent down follows the owner of disbelief who is in polytheism. It is Satan who gives revelation to the person who is in polytheism. For this reason, Allah asks in the sacred verse: “(Would they do so) even though Satan invites them to the torment of the Fire?” and He concludes in the 22nd verse:

31/Luqmân – 22:

Whoever submits his physical body as MUHSIN has grasped indeed the most trustworthy handhold. In Allah rests the End and Decision of all affairs.

2/Al-Baqarah – 256:

There is no compulsion in religion. Truly, IRSHAD (Guidance to Allah; the Way leading to Allah) stands out clearly from DALALET (Misguidance; the way leading to Hell). Then whoever rejects Satan (the way leading to Satan) and has faith in Allah (becomes MUMIN; chooses the Way leading to Allah) has grasped the trustworthiest handhold, that never breaks (from Allah)

ISLÂM AND SUFISM – I

(Murshids (the Religious Guide appointed by Allah)). And Allah hears and knows all things.

The basic message adopted by the Saints as a formula (principle) is this: “Hand to hand, Hand to the Truth (Hakk, Allah)”. When we have grasped the hand of the murshid, of the Imam of the Era, as the other hand of the Imam of the Era is in the Hand of the Truthful One, we have in reality grasped the Hand of the Truthful One (Allâh). In short, Allahû Tealâ decrees through this message that everyone is born with the disposition of Hanîf (Islâm) and he should live within the standards of Islâm. But although this baby was born with the disposition of Hanîf (Islâm) he may become a polytheist by following his parents who are in polytheism.

With our wishes that anyone who wishes it may live first by complying with the Invitation of Allah just like Allah has ordered it and then depending on the Imam of the Era commissioned on the Straight Path in order to realize this Invitation.

ISLÂM AND SUFISM – I

6-1-8- THOSE WHO HAVE DEPENDED ON THE SAINTS (FRIENDS) OF ALLAH WILL NOT BE OF THE “ŞAKÎ” (THE UNFORTUNATE, FIT FOR HELL)

I want to explain, inshaallâh, a noble saying of our Master Hz. Muhammed Mustafa.

Our Master Hz. Muhammed Mustafa decrees as follows: “Those who are together with the Saints of Allah will not be of the Unfortunate Ones.”

Who are the Saints (Friends) of Allah? When we consider within the standards of the Holy Qur’ân, the spirit of the person arrives in Allah at the 21st step of the stages approaching Allah, and the person who has arrived at Allah becomes a Friend to Allah. When he reaches the stage of “Bekâ” (Everlastingness) at the 23rd step, Allah becomes a Friend to him, too. The realization of the servant’s being a Friend to Allah and Allah’s being a Friend to the servant, has been explained in a great many sacred verses in the Glorious Qur’ân. Our Exalted Lord decrees:

10/Yûnus – 62, 63, 64:

Verily, there is no fear on the friends (saints) of Allah, nor will they grieve. They are AMENU (who wish to reach Allah in this life before they die) and have TAQWA (piety). For them are glad tidings (happiness) in the life of the present world and in the Hereafter.

According to the Glorious Qur’ân, in order that a human being can be a believer (mü’min), it is necessary for him to reach the murshid whom Allahû Tealâ has appointed for him (in the Pre-eternity).

In which case, as is declared in the noble saying, “Those who are together with the Saints (Friends) of Allah will not be of the “Şakî” (Unfortunate ones);” that is to say, they will not go to Hell. The persons whom Allahû Tealâ has named “şakî” in the Noble Qur’ân are the ones who will go to Hell after the Day of Judgment. That is to say, those who will be punished with the torment of Hell are called “Şakî”. In contrast to this, men who will live the life of Paradise in the Hereafter are called “Said” (Fortunate ones, the Happy ones) in the Noble Qur’ân.

“Togetherness” in this noble saying assuredly expresses a dependence and an attachment. First of all, the prerequisite of being saved from the torment of Hell is to be the owner of belief. But the writing of Faith in the (soul’s) heart of the person is equivalent only and solely to his having depended on the murshid whom Allahû Tealâ has appointed for him (before Time). Just as this, when a Bedouin asks our Master Hz. Muhammed Mustafa (PBUH) 14 centuries ago: “O Messenger of Allah! We have learned our religion from you. But from whom will men who will come after us learn their religion?” Our Master the Prophet answers: “From the Saints (the

ISLÂM AND SUFISM – I

Friends of Allah).” Thus, the saḥâbe (the Companions of the Prophet) had learned their religion from the prophet, from Our Master the Prophet who was the last prophet. But all men who have reached Salvation from that day up to this day have absolutely learned their religion from the Saints of Allah. Because one of the main factors by which Allahû Tealâ has made man the most honorable of the creatures, is to be authorized to spiritually reach Allah while he lives the life of this world.

The spirit’s reaching Allah while man is living this life of the world is realized either by means of prophethood or of sainthood. If the human spirit’s reaching the Essence (Zât) of Allah before death is realized by the hand of the prophet, this event is an event realized by prophethood. But if the human spirit’s reaching the Essence of Allah before dying is realized through the help (auspices, himmet) of a saint guide (velî, murshid), this event is an arrival in Allah realized by sainthood. Allahû Tealâ absolutely commands us to reach Him through the writing of Faith into our (soul’s) heart and to be with Him.

Our Exalted Lord decrees in a great many sacred verses of the Glorious Qur’ân: “Be together with the Patient. Allah is together with the Patient. Allah loves the patient; Allah is together with the owners of “Takvâ”; Allah loves the owners of “Takva”.”

Who are the patient? These are the saint guides (veli murshid) of Allah. For we see that the virtues (haslets) of the spirit come and settle down in place of the vices in the immaterial heart of the soul of a human being. The good quality of patience, under the name of virtue, settles down instead of the vice of impatience if he can purify his soul (’s heart) throughout the 7 levels and refine it when he has reached Ihlâs (utter Purity) at the 27th step. Is such a man the owner of patience? Yes, he is. Who will be together with such a human being according to the declaration of Allahû Tealâ? Allahû Tealâ Himself.

We can see the presence of these basic messages in numerous sacred verses such as: ***“And Allah is together with the owners of ‘Takva’ ”***.

In that case, the fact that our Exalted Lord is together with the owners of Takva and the owners of Patience is not a futile event. Allahû Tealâ has absolutely authorized them. Because of this authorization, whoever is together with them, Allahû Tealâ leads to Salvation for the sake of those saints. So, this is one of the messages of the noble saying.

“Those who are together with the Saints (Friends) of Allah will not be of the “Shakî – Şakî” (Unfortunate, Unhappy ones) on the Day of Judgment, in the Afterlife.”

The main indicator of being “shaki” is to not be together with the Saints.

For really, when we examine the Noble Qur’ân, just 10 sacred verses declare that whoever does not depend on the murshid whom Allahû Tealâ has appointed for him (in the Pre-eternity) will remain in Misguidance.

Here is the first sacred verse:

20/Tâ-Hâ – 123:

ISLÂM AND SUFISM – I

Get you all down from Paradise as enemies to each other. When there comes to you a HIDAYET (the true guidance leading to Allah) from Me, whosoever depends on (follows) My Man of HIDAYET (the true guide leading to Allah) will not be in DALALET (Misguidance) nor fall into misery.

To remain in Misguidance (Error) expresses being of the “shakî’s” in the Afterlife. In essence, “**Fe lâ yadillu ve lâ yeşkâ**” states this message. They shall not remain in Misguidance nor shall they be “shakî’s”. The fact that a human being who does not remain in Misguidance (Dalâlet, Error) is not of the “shakî’s”, expresses that that person is together with the Saint (Friend) of Allah.

2nd sacred verse:

28/Al-Qasas – 50:

But if they do not answer (accept) you (your invitation to HIDAYAT (True guidance leading to Allah)), you should know that they only depend on (follow) their own desires (souls (ego)). And who is in more DALALET (misguidance) than the one who does not depend on (follow) the Religious Guide (appointed by Allah), but his own desires? Allah verily does not guide unjust (cruel, wrong-doers) people (tribes).

The one who is mentioned in this sacred verse is our Master Hz. Muhammed Mustafa (PBUH). But in the periods in which he is not present, these saint guides (veli murshids) are his inheritors. Those who do not respond to (accept) the invitation of the saint guides whom Allahû Tealâ has charged with the duty of irshad and who are alive follow their vain desires. If they do not depend on a guide (hidâyetchi) from Allah, they will remain in manifest Misguidance. Allahû Tealâ expresses it in this sacred verse.

The 3rd sacred verse declares that the saint guides (veli murshids) come to human beings together with the Invitation of Allah:

46/Al-Ahqâf – 32:

A person who does not accept (depend on, take allegiance to) the one who invites him to Allah cannot weaken ((Allah)'s Plan) on earth. And no one can be a friend to him besides Allah. Such men (who do not depend on him who invites to Allah) are in DALALET (Misguidance).

To remain in manifest Misguidance expresses being of the “shakî’s” (the Unhappy) in the Afterlife. Allahû Tealâ proves once again in this sacred verse that the person who is not together with a saint guide will go to Hell, that is, will be of the “shakî’s” (the Unfortunate, the Unhappy Ones).

4th sacred verse:

7/Al-A'râf – 186:

ISLÂM AND SUFISM – I

To whom Allah rejects from His guidance, there can be no religious guide. He leaves them in their trespasses (rebellions), wandering in distraction.

To say: “whomever Allah has abandoned in Misguidance” is to say: this person has not depended on his own murshid. If he had been together with his own murshid, he would have reached hidâyet (Guidance). But that person has not reached his saint guide, he has remained in Misguidance and Allahû Tealâ decrees: “I let them wander blindly in their transgressions.”

5th sacred verse:

18/Al-Kahf – 17:

And for the one who is in DALAET (Misguidance), no guiding friend (Messenger) can be found.

If so, if a saint guide is not found for him, the human being who will not be together with him in the life of this world will remain in Misguidance. 8 groups of sacred verses declare that the men who are in Misguidance will be of the “shakî’s” because they will go to Hell in the Afterlife. This sacred verse also definitely corroborates this noble saying.

6th sacred verse:

39/Az-Zumar – 23:

And for whom Allah leaves in DALAET (Misguidance), there is no one who can take him to HIDAYET (The True Guidance Leading To Allah).

That is to say, as that person is not together with the saint guide whom Allah has appointed for him (before Time), he will remain in Misguidance (Error, “Dalâlet”).

7th sacred verse:

45/Al-Jâthiyah – 23:

(My Beloved!) Don’t you see the ones who take their own desires (EGO) as god? Allah leaves them astray (in Misguidance), and seals their hearing and hearts (and understandings), and puts a cover on their sight.

These are those who make their vain desires their gods; these are those who do not depend on their murshids whom Allahû Tealâ has appointed for them (in the Pre-eternity) and follow their own desires.

The 8th sacred verse discloses the state of the human beings who are together with their own saint guides in the life of this world:

16/An-Nahl – 36:

ISLÂM AND SUFISM – I

For We assuredly sent (appointed) amongst every People (tribe) a messenger lest they become servants and avoid the Satanic Way (man and jinn demons). Some of them (those who depended on a messenger) attained HIDAYAT (the true guidance leading to Allah) and some of them (those who did not depend on a messenger) were inevitably (established) in DALALET (misguidance).

The Messenger mentioned in this sacred verse is the saint guide (velî murshid) of Allahû Tealâ. Whoever depends on this saint guide and is together with him, Guidance (Hidâyet) is realized upon him. Whoever is severed from him, misguidance (straying) is justified upon him. The fact that misguidance (“dalâlet”) is justified upon a human being means that that person will be of the “shakî’s” in the Afterlife following Doomsday, and consequently he will go to Hell.

9th sacred verse: The messenger mentioned here is again the same saint guide as Allahû Tealâ decrees:

3/Âl-‘Imrân – 164:

Verily We grant a great blessing (spirits of the messengers) on the MUMINs (those among the believers of Allah who wish to reach Him) when We send among them a messenger from among themselves. That messenger rehearses unto them the Signs of Allah, takes them to purification, and instructs them in Scripture and Divine Wisdom. Before that (before having depended on these Guide-Messengers), they had been in manifest Misguidance.

Each of these nine sacred verses expresses a fundamental truth that the man who is not together with the saint guide whom Allahû Tealâ has appointed for him will be of the “shakî’s” in the life of the Hereafter, and the place where he shall go is Hell.

Our Exalted Lord decrees in the 119th verse of At-Taubah Sura: “be with those who are true (veracious, faithful...) [in words and deeds].” If we want to know who the true, faithful ones are, we should look at the 17th verse of Âl-i Imrân.

3/Âl-‘Imrân – 17:

Those who are SABIRIN: who show Patience (to whatever Allah has granted or not); and SADIQIN: who show Firmness, Loyalty (to their Promises to Allah); and who are QANITUN: who send back to Allah a being (which is unknown, and an extension of Allah) from their bodies when thinking of Allah); who are MUNFIQIN: who spend and share (in the way of Allah); and who are MUSTAGFIRIN: who pray for forgiveness in the early hours of the morning.

Allahû Tealâ expresses through this sacred verse that men possessing these properties have repented with an Irrevocable Repentance and have reached (the stage of) Salâh (Improvement). Then, when He decrees: “Be together with those who are true,” He intends in essence the third level of veraciousness: a human being

ISLÂM AND SUFISM – I

who fulfills his covenant at the lowest level is veracious, a man who has surrendered his physical body (to Allāh) is also veracious. But the one who has proved his third faithfulness has surrendered his soul to Allāh and reached (the stage of) Salâh by repenting with the invitation of Allāh to an Irrevocable Repentance at daybreak is veracious in the real meaning of the word.

While Allāh is giving the message: “Be together with those who are true (in Faith, words and deeds)”. He is advising us to be with this sort of veracious person who is at the stage of Salâh (Improvement). This togetherness expresses our being together with the Saint (Friend) of Allāh, which definitely makes us reach Salvation in the Afterlife.

Many sacred verses like this make our dependence on the saint guide of Allāhû Tealâ obligatory for us in a categorical way.

Allāhû Tealâ gives us the indications of searching for the murshid and of being together with him in three groups of verses Our Lord decrees in the 35th verse of Al-Mâ'idah Sura:

5/Al-Mâ'idah – 35:

Seek the means of approach unto Him.

Allāhû Tealâ also decrees so in the 14th verse of Al-Jinn Sura:

72/Al-Jinn – 14:

Among us are some that submit themselves to Allah and some with hardened and darkened hearts. Whoever wishes to submit himself to Allah seeks out his Murshid (Religious Guide appointed by Allah).

Allāhû Tealâ decrees in the third sacred verse, the 9th verse of An-Nahl Sura, as follows:

16/An-Nahl – 9:

And unto Allah lead straight the ways. And there are ways that turn aside. If Allah had willed, He could have guided all of you to HIDAYET (the true guidance leading to Allah).

Allāh wishes Guidance (Hidâyet) for the person who wishes for the Guidance of Allāh and longs to reach Allāh. If Allāhû Tealâ wishes the Guidance of a person, He causes him to be together with the Saint (Friend) of Allāh. Just like this, Allāhû Tealâ says in the 38th verse of Ghâfir Sura as follows:

40/Ghâfir – 38:

The trustworthy person (MURSHID: the religious guide appointed by Allah) said further: "O my people! Depend on (follow) Me so that I will lead you to the Path of IRSHAD (True Guidance).

ISLÂM AND SUFISM – I

In that case, to depend on the Saint of Allah and to be together with him expresses being on the Way of Irshad (sebîlirreşâd). Just like this, two groups of sacred verses give this message. I want to cite one of these sacred verses. Allah decrees in the last part of the 46th verse of Ash-Shûra Sura:

42/Ash-Shûra – 46:

And he whom Allah sends astray, there is no way (salvation) for him.

If we put it together with the 17th verse of Al-Kahf Sura:

18/Al-Kahf – 17:

And for the one who is in DALAET (Misguidance), no guiding friend (Messenger) can be found.

As the first parts of the two verses are equal to each other, consequently their second parts also must be equivalent. Velî murshid is a Way (Path) leading to Allah.

Allahû Tealâ decrees: “And upon Allah is the responsibility to determine the Way (leading to Allah).” Then the assignment of the murshid is upon Allah. Allahû Tealâ is advising us with which murshid we should be. He declares that He will appoint him for us. In that case, to be together with the murshid whom Allah appointed for us will absolutely make us reach Salvation. In this respect too, Allahû Tealâ makes our dependence on the saint guide obligatory for us. Who are those who have depended on their saint guides (velî murshids)? Our Master Hz. Muhammed Mustafa (PBUH) decrees in his noble saying:

My Community (Ümmet) will be divided into 73 groups (sects). 72 groups will go to Fire (Hell), that is to say, they will follow Satan.

The fact that 72 groups will enter the Fire and follow Satan expresses that the 72 groups will remain in Disbelief, because Allahû Tealâ expresses this fundamental truth in the 257th verse of Al-Baqarah Sura as follows:

2/Al-Baqarah – 257:

Allah is the Friend (and Helper) of those who have faith. He leads them (the hearts of their souls (ego)) forth into light from the depths of darkness. They are those blasphemous who are friends of the evil ones (Satan). They will lead them forth into the depths of darkness from light. They will be companions of the fire, to dwell therein forever.

People who follow Satan are the disbelievers. The friend of those who follow Satan is Satan himself. Thus, if a human being is not together with the Saint (Velî, Velî) whom Allah has appointed for him, his velî (friend) is Satan. Allahû Tealâ has proved this definitely in the Noble Qur’ân.

ISLÂM AND SUFISM – I

When we scrutinize the matter from this angle once again, we see that being together with the saint of Allah is definitely a certificate of Salvation. Just like this, there are two groups of sacred verses that accord with the noble saying of our Master Hz. Muhammed Mustafa (PBUH), the 153rd verse of Al-An'âm Sura and the 20th verse of Saba' Sura:

34/Saba' – 20:

And Satan proved true his thought on people. All depended on (followed) Satan except for a party of MUMIN (those among the believers of Allah who wish to reach Him).

The conjecture (thought, opinion) of Satan was realized about them. What was the conjecture (desire) of Satan?

“O my Lord! If You allow me respite till the Day they are raised up (i.e. the Day of Resurrection), you will see that I will surely sit in wait against them (against human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones. By Your Might, then I will surely mislead them all, except Your utterly pure servants.” So, when He said: “illâ ferikan mine'l mü'minîn = except a group of believers”, all of them followed Satan except this single group of believers.

Thus, 72 of the 73 groups have followed Satan. A single group consisting of believers reached Salvation. Allahû Tealâ gives another indication of this group of believers in the 153rd verse of Al-An'âm Sura:

6/Al-An'âm – 153:

Verily, this is My Straight Way, so depend on (follow) it, and do not follow (other) paths, as they will scatter you about from His path. Thus He commanded you so that you may have TAQWA (piety).

Do not follow those other ways, otherwise you will definitely remain in “Dalâlet” (Misguidance).

Who are those believers constituting a single group or, in other words, who are those men who are on the Straight Path? I want to express the matter in order to explain the noble saying. Whoever is together with the Saint of Allah, and depends on the murshid whom Allah has appointed for him, is on the Straight Path. Allah has written Faith (Îmân) into his (soul's) heart. He takes his place in the group that is saved.

Thus, we see as a natural result from these verses corroborating the noble saying of the Messenger of Allah, that those who are together with the Saints (Friends) of Allah will never be of the “shakî's”. We are faced with a definite basic truth from the point of view of this matter, too.

ISLÂM AND SUFISM – I

On the other hand, Allahû Tealâ decrees so in the 27th verse of Al-A'râf Sura:

7/Al-A'râf – 27:

We made the evil ones friends (only) to those without faith.

Therefore, Satan is the friend of those into the (souls') hearts of whom the word Faith has not been written. According to the 22nd verse of Al-Mujadilah Sura, if Allahû Tealâ writes the word Faith (Îmân) into the hearts of those who are together with the Saints (Friends) of Allah, then they are those who have reached Felâh (Salvation). But as for those who are not together with the Saints of Allah, they will remain in Disbelief due to the fact that Allah does not write the word Faith into their (souls') hearts. Allahû Tealâ causes them to be together with the devils.

2/Al-Baqarah – 257:

They are those blasphemous who are friends of the evil ones (Satan).

Who is the disbeliever (kâfir) namely? According to the 22nd verse of Al-Mujadilah Sura, he is the person into the (soul's) heart of whom Allah has not written Faith (Îmân, Belief).

Who is a believer (mü'min)? He is the one who is together with the Saint whom Allahû Tealâ has appointed for him and in the (soul's) heart of whom Allah has written the word of Faith. In that case, if we come to the conclusion starting from these indications once again, who is the one who is not of the "shakî's" in the Afterlife? The one who is together with the Saint (Friend) of Allah and into the heart of whom Allah has written the word of Faith. These will not be of the "shakî's" in the Hereafter. So, it has been seen that the sound hadiths coming from our Master Hz. Muhammed Mustafa are in perfect accord from A to Z with all the sacred verses of the Noble Qur'ân.

When we examine the matter with respect to each sacred verse, we reach the same conclusion. The basic truth we want to reach therefrom is that those who long to attain Salvation in an absolute fashion are those who fulfill their dependence on the murshids whom Allah has appointed for them. Dependence (tâbiyyet) is prescription (farz) in our religion. Although men have degenerated the importance of dependence nowadays, the unique criterion of being able to live the Islam in the Qur'ân is definitely to realize dependence (on the murshid).

ISLÂM AND SUFISM – I

6-1-9- “WHOEVER BELIEVES IN THE DIVINE PLAN BECOMES PROTECTED FROM GRIEF.”

“Whoever believes in the Divine Plan (Fate, Destiny) becomes protected from grief.”

The Divine Plan is the totality of events that influence us through the Divine Will or another free will allowed by Allah, without any role of our free will. When this matter is scrutinized in the light of the Qur’anic verses, the Fate brought forth by the Divine Will is expressed as “Takdir-i ilâhî” (“the Preordainment, the Predestination”).

There is a second (sort of) fate that originates from our being influenced by the events that someone possessing the free will from among the individuals of the society in which we have been living has brought forth through his free will. We call it “Allowed Fate”.

Whether it may be “the Divine Plan” or “Allowed Fate”, in any way our free will is ineffective here (it has no function, no role here). We call “Fate” the events that have been occurring without any intervention or any role of our free will.

As for “Kazâ”, it is the name given to the events we have caused to happen through our own free will. Allahû Tealâ decrees in the 49th verse of Al-Qamar Sura:

54/Al-Qamar – 49:

We have indeed created all things by destiny.

We infer from this sacred verse that there is an element of Fate also in the “Kazâ” we produce by means of our free will.

The Fate in the events we have constituted with our own free will is incorporated (in the Divine Plan) as a portion (lot, share). Only goodness may come to us from the events brought forth by the Divine Will and that influence us, or only benefit may reach us from them. A servant being wronged (tyrannized) by the divine Will is out of the question.

Allahû Tealâ has constantly been conveying goodness (hayır) to His servants. For this reason, the fact that anyone may lose degrees on account of the element of Fate brought forth by the Divine Will and influencing us, and then the person may go to Hell is out of the question.

In that case, to say: “If in my Fate there is “going to Hell”, why should I do these deeds?” is fundamentally wrong.

Men deserves Hell. But they can attain Paradise by means of the Virtue and Grace of Allah. It is not possible for man who has been created within the standards of the four Trusts (the physical body, the soul, the spirit and the free will), the free will and the intellect to reach Salvation if the Help of Allah does not reach him.

ISLÂM AND SUFISM – I

If we human beings are able to reach Salvation, this is happening thanks to the Messengers of Allah whom He has commissioned for us and the sacred verses of Allah that they have explained to us. Without these two sources, the demand to reach the Essence of Allah while alive, which is the lowest stage of salvation, is not a result or an invitation that someone will be able to reach with his own intellect. If there are today those who wish to reach Allah at the lowest degree of salvation, if there are those who have reached the Salvation of Allah, this has definitely been realized thanks to the Virtue (fazl) and Grace (Kerem) of Allah. The Virtue of Allahû Tealâ is the Glorious Qur’ân; the Grace (Beneficence) of Allah is the Messengers of Allah, and we become the owners of this Invitation thanks to these. Salvation has been guaranteed for everyone who has complied with this Invitation.

Thus, we say that we can enter Paradise thanks to the Virtue and Grace of Allah. As for Hell, men deserve it because there is no Help from Allah in the evil deeds. Allahû Tealâ expresses in the Glorious Qur’ân that He gives the punishment for evil deeds with the standard of “one to one”. Here is the 160th verse of Al-An’âm Sura:

6/Al-An’âm – 160:

And whoever comes with a sin (wrong deed) will only be recompensed according to his wrong deed.

If Hell is a place where we are punished due to the evil deeds that we have committed during all our life from the point at which we reached puberty up to the moment of death, then we should say that we condemn ourselves to Hell by ourselves.

Our Master Dr. İskender Ali Mihr Hz. relates an event to us:

There is a Sword of Justice of Allah. It is extended from the heaven to the earth. But this Sword is never mobile. Although this Sword of Justice is never in motion, men come nearer to it every day due to the evil deeds that they have committed. There comes such a day when they reach this sword and strike their necks to this Sword, as if they punished themselves by their own will.

So, men deserve Hell, but they enter Paradise thanks to the Virtue and Grace of Allah.

In the events brought forth by the “Allowed Fate” and the Divine Will in us, any loss is out of the question.

If we examine an event in respect to the “Allowed Fate”, any man outside us may behave in four manners with his own free will:

- 1) He may repel evil with goodness.
- 2) He may pardon us with his own free will in response to our behavior.
- 3) He may apply the Law of Equality in punishment (He retaliates for it).
- 4) He may do wrong with his own free will. He may do wrong to us.

Now, to repel evil with goodness, to pardon and to apply the Law of Equality (Retaliation, “kisas”), that is to say, in short, the events that this person has

ISLÂM AND SUFISM – I

made us reach, we merely benefit from them. That person does good. Whenever that person oppresses us with his free will, then we are becoming the owners of goodness.

The relation (kisas) may only cause us to pay for a deed we have already committed. This too is a goodness, an atonement for us.

In which case, if we should generalize it, the events that come to us with “the allowed fate” may be of two kinds: either a benefit or a goodness; the opposite side must do wrong to us. In order that it may be beneficial (a benefit), it is necessary that the opposite side should make us reach a goodness with his free will by remaining within the limits of Allah.

There is no wrong-doing in the events that the Divine Will conveys to us. There is the decree: “Allâh does not do wrong to His servants” in a great many sacred verses of the Glorious Qur’ân.

The Divine Will may behave in different fashions before the negative actions we have taken against Him: He may repel the evil with goodness, He may pardon it, or torment us. But in any case, that which will come to us from Allah is only, and only, goodness. In the 30th verse of An-Nahl Sura, when they ask the servants possessing “Takva”: “What did Allah send down to you?”, they answer them: “Our Lord sent down goodness to us.”

16/An-Nahl – 30:

And those who have TAQWA (piety) were asked, “What has your Lord revealed?” They said, “All that is good.”

In the wrong-doings that the servants do to other servants, Allah executes Justice. When He carries out Justice, Allahû Tealâ merely applies the Law of Equality in the oppression that A has applied to B, and may punish him as an atonement for his wrong-doing which was previously done. But the fact that the Divine Will might do wrong to us is never in question.

Now, if only benefit or goodness come to us from the Divine Plan, then the terror of those who live in dread of going to Hell is in vain and meaningless. Numerous people say: “Allâh knows those who are worthy of Paradise and deserving of Hell. In that case, if Allah knows that I am worthy of Paradise or deserving of Hell, why should I act?”

In fact, Allahû Tealâ knows this. He has put the Books of Deeds of all those who have come to the world from the time of Adam (PBUH) up to the Day of Judgment as the descendants of Adam and who will go to Hell, into “Siccîn” (an inscribed Register). He has placed the Books of Deeds of all the human beings who will go into Paradise into “İlliyyîn” (an inscribed Register). Allahû Tealâ knows the ones who are deserving of Hell as He has put their Books of Deeds into “Siccîn”. He knows the ones who are worthy of Paradise as He has placed their Books of Deeds into “İlliyyîn”. But the fact that He knows them does not prevent us from doing improving deeds by longing to reach Allah spiritually in the life of this world.

ISLÂM AND SUFISM – I

Because Allahû Tealâ does not make use of Time and Space, Allahû Tealâ is Exalted above Time and Space. Allahû Tealâ, who is Exalted above Time and Space, has made our worldly life film by means of the honorable scribes (angels). He has caused the honorable scribes to film the worldly lives of all the human beings who have lived from the time of Adam (PBUH) up to the final point of time. Then, when Time was wound up backwards and came back to the Beginning, He has put their life films into the Cells of Destiny (Fate). He put the life films of those who are deserving of Hell into “Siccîn”. He has placed the Life Films (the Record of the Deeds) into “Illiyîn”. As for us, we have come here to experience (live) the Event that is known to Allah. We have come here to write our Book (Register). We bring forth our own Book, our own life film with our own free will. But there are not only “kazas” that the free will has brought forth in this life film. Just as all of the KAZAS formed by our free will exist in our life film, so too the sum total of all the events that influence us as the Divine Plan or the Allowed Fate are present numerically in these life films. If so, we never enter Hell due to Destiny (Fate). At the most, goodness reaches us with the Virtue and Grace of Allah, and we can only go to Paradise on account of Fate.

The main element (factor) leading man to Hell or to Paradise is the demand of the person himself. The one who wishes to go to Paradise is the one who longs to reach Allah in the life of this world. The person who dislikes to reach Allah in the life of this world condemns himself to Hell with his own free will. When our Master the Messenger of Allah decreed: “The one who wishes to go to Paradise goes there, and the one who does not wish it does not go to Paradise,” Ebu Hureyre said: “O the Messenger of Allah, who does not wish to go to Paradise?”

The Messenger of Allah said:

“The one who does not wish for me does not wish for Paradise.”

Yes, the one who has wished for the Messenger of Allah (the murshid) has of course wished for Allah. Allah will place this person into His Paradise through Mercy. If demand results from the free will of the person, he does not have any right to accuse any person at this point: Allahû Tealâ conveys His invitation to all the human beings who are the owners of the free will. Allahû Tealâ has always sent His warnings saying, “If you accept My Invitation, I will absolutely take you into My Paradise. If you do not accept It, (which is an event formed by the free will of the person) you will condemn yourself to Hell by yourself.

In that case, there are only two alternatives for mankind: to accept the Invitation of Allah that will make him reach Paradise or not to accept His Invitation. The sacred verses make it known that the place where he may go will not be other than Hell, if he does not accept it.

Now, our Exalted Lord wills us to be sure of the Divine Plan in this respect and to believe in the Divine Plan. If we believe in the Divine Plan (Fate, Destiny), we will be protected from grief with Allah’s Leave because the remaining events that cause us to get our due punishment are the outcome of our own free will. Thus, if we can use our free will in the way ordered by Allah, if we act by wishing only

ISLÂM AND SUFISM – I

what Allah has willed for us, of course we shall definitely be secure from sadness and grief as a result of this.

The fact that Allahû Tealâ knows the course of events and outcome of our lives, as I have again said, arises from His being the Owner of Infinite Speed.

When there existed nothing, Allah existed, and He existed in the Nothingness. Allah has created everything. Allah is again in the Nothingness. At this moment too Allah is in the Nothingness, and when Allah will completely annihilate the universe, He will again be in the Nothingness. However, Allah is always together with everyone. This event can be expressed like this to men: Let us suppose that our Lord, who is in the Nothingness, has willed to be together with person A. Let an interval of time “t1” pass until He comes from the Nothingness to A. And when He has returned to His “place” after having been together with him, let an interval of time “t2” pass. When He has willed to be together with person B, the time that has passed this time is “t3”. And when He has returned to His “place”, it is “t4”. We can multiply them. We can make them infinite. I want to express this briefly. The interval of time that has passed until He has come from the Nothingness to be together with B is $t_1 + t_2 + t_3 + t_4$. But as Allah possesses infinite speed, all these “t’s” are zero. Allahû Tealâ is thus together with everyone. However, although He is together with everyone, He does not use them as “places” (spaces). He is again in the Nothingness. He was in the Nothingness when He created the universe; He is now also in the Nothingness. Afterwards, when He will annihilate the universe, He will again and always be in the Nothingness.

Thus, if we apply this to our life films, Allah is creating us at the commencement of the time. As the time passes, we come to the world and in the end, to Doomsday, Time is stopping together with the exhaustion of the kinetic energy given to the particles. At the point of the retrogression (reversal) of Time, Allah takes the totality of our life films. So, these life films taken in this fashion are placed in “Ïllyyîn” or “Siccîn”. But we live in the sequences of time belonging to ourselves, and we prepare our films. As Allahû Tealâ does not use Time (for Himself), the beginning and the end of time are congruent. So, on account of the exact congruence of the beginning and the end of time and of the First and the Last being the same, Allahû Tealâ knows of course the end of our lives. But the fact that Allah knows it does not mean that He compels us to enter Paradise or Hell by His Divine Will. We have to comprehend that we reach Paradise or Hell with the decisions made by our free will.

If you accept the Invitation of Allah by your own free will (faculty of choice) and do actions accordingly, the place where you will go is Paradise by Allah’s Leave; if you did not accept the Invitation of Allah through your free will, in an opposite attitude, you will condemn yourselves to Hell due to the actions you have committed. Allah wishes only the Bliss of the Afterlife and the happiness of this worldly life for His servants who are living in this world. Sadness and grief are out of the question for anyone who has accepted the Invitation of Allah in the life of this world (if these events can be conceived in this way). Sadness and grief result

ISLÂM AND SUFISM – I

only from the events, “kaza”, we have caused to occur following our soul (’s lusts), through our own free will. Only goodness and benefit come to us from the Divine Plan. Anyone’s going to Hell because of Fate is not possible according to the Noble Qur’ân.

In that case, the statement: “Since Allahû Tealâ knows that I am either worthy of Paradise or deserving Hell, why should I do deeds?” is a trap of Satan from end to end and a wrong opinion of men.

Sahâbe (the Companions of the Prophet) asked our Master Hz. Muhammed 14 centuries ago:

- O Messenger of Allah! Does Allah know whether we will enter Paradise or Hell?
- Yes, He knows it.
- Can those who have deserved Hell go to Paradise? The Messenger of Allah said: “No, they cannot.
- Can those who have been worthy of Paradise go to Hell?
- No, they cannot, He answered.
- Then, why are we here?, they said and left the Messenger of Allah. But all those who left him came back at the time of the early morning prayer and performed their prayer by depending (following) on the Messenger of Allah.

The Messenger of Allah said: “What has happened to you? Why did you come back?”

They answered: “A (sort of) force has caused us to come here.”

The only answer given to the Messenger of Allah is this. This is the example of which demand has come into being in the inner world of those who are worthy of Paradise. You live the wish (demand) coming from your inner world. If the wish (longing) in your inner world is in the direction of being together with the murshid, even if all mankind are to gather together, they are unable to make you someone deserving of Hell. Just like this, the event that happened to them is the proof and evidence of this fact. That is to say, they left him themselves and said: “Since we cannot change it, it will be so indeed.” Allahû Tealâ has put the life films there as He has already known them. Thus, the fact that they have gathered together at the early morning prayer has resulted from the intention formed in their hearts. As for this, it is a decision that they have made through their free wills. If so, everybody brings forth his life film through his own free will.

There is not only “Kazâ” in the life film produced by means of our free will, but there is also the Divine Plan therein. But there are both benefits and goodness in the Divine Plan (Fate). Although “Kazâ” (events brought forth by our own free will) is bound by the components of Fate and allotment (nasip), here a loss or a gain are in question for us. Let us suppose that we cause an event (kaza) to occur through our free will. But we seek goodness from our Lord. Then Allahû Tealâ apportions goodness to us. We gain degrees. We demand evil from our Lord through our free will. Allah too allows it to occur. That is to say, evil falls to our lot. But as Allahû Tealâ has made evil our portion here, He is not an obstacle to our losing degrees. If

ISLÂM AND SUFISM – I

Allah had not caused it to fall to our lot, we could have neither done good nor committed evil. Now, is the free will again confined to the Divine Plan but the component of Fate of the free will here enters into the circuit as a portion (lot). But even if it enters into the circuit as a share (portion, lot), there are both loss and gain in the “Kaza” (the event brought forth by our own free will). If the sum total of our degrees of loss in the “Kaza” is more than that of our gains, the place where we shall go is Hell. Then, it is not correct for a person to stick to an erroneous opinion such as this: “Am I worthy of Paradise or deserving of Hell? If I will not be able to change this, why should I do deeds?” On the contrary, what is true is that he should fulfill that which Allah has commanded by taking refuge with Allah in a definite fashion.

Now, from this standpoint too, what is incumbent upon us is not to rack our brains over the result, on the contrary, to continue to live by appreciating each instant, each second of our life plentifully, by consecrating the time that our Lord has granted us to Allah, by spending the wealth he has conferred on us in the Way of Allah and by surrendering our physical body and the four trusts He has bestowed on us to Allah. If we can accomplish this, as we have expressed above, we will reach, inshaallah, this result: “Men âmene bi’l Kaderi emine bi’l keder(i) = Whoever believes in the Divine Plan becomes protected from grief”.

ISLÂM AND SUFISM – I

6-1-10- THE GREATEST INHERITANCE THAT PARENTS CAN HAND DOWN (TRANSMIT) TO THEIR CHILDREN IS ISLÂMIC EDUCATION (BREEDING).

Our Master Hz. Muhammed Mustafa (PBUH) decrees: “The greatest inheritance that parents can hand down to their children is Islamic education (training).

What does the messenger of Allah mean to say with this hadith?

Just as parents have some rights over their children, they have also certain duties towards them. The duty of parents towards their children is to bring them up with the Islamic education, through the purification and refining of their souls. The person who has fulfilled the duty that Allah has given him towards his children may make some claims on them. The parents should behave benevolently with their children. To behave beneficently is possible with the purification and the refining of the soul. While the duty of the children is to behave kindly towards their parents, their right over them is the Islamic education. In short, what is a duty for the children is a right for the parents. Islâm is lived if everyone carries out his duties and rights in the way Allah has ordered. There are numerous sacred verses determining the duties of children towards their parents. Our Exalted Lord explains to us how and in what manner the behaviors of children should be towards their parents in the 83rd verse of Al-Baqarah Sura:

2/Al-Baqarah – 83:

Treat kindly and give to your parents.

One of the 10 Commandments He has made obligatory for the Children of Israel is to behave kindly towards their parents. One of the 10 commandments that Allah has made obligatory for the Community of Muhammad (PBUH) by the Noble Qur’ân that has been sent down to our Master Hz. Muhammed Mustafa is again in this direction.

6/Al-An’âm – 151:

Be good to your parents..

Allahû Tealâ decrees in the 23rd and 24th verses of Al-Isrâ’ Sura:

17/Al-Isrâ’ – 23, 24:

Your Lord has decreed that you worship none but Him, and that you be kind and giving to parents. If one or both of them get old beside you, you do not say

ISLÂM AND SUFISM – I

“Ugh!” to (any of) them, and do not scold (any of) them, but say words of honor to them (good and nice words). And, giving mercy, lower unto (both of) them the wing of humility. And say: “My Lord! Mercy (both of) them as they brought me up.”

And our Exalted Lord decrees so in the 8th verse of Al-‘Ankabût Sura:

29/Al-‘Ankabût – 8:

We have suggested man to be kind to his parents. But if they strive to make you attribute partners to Me with anything of which you have no knowledge, in that case you do not obey them.

Here, Allahû Tealâ is warning us. He wills the child who is in the Way of Allah not to obey the orders of his parents in the direction of disbelief and polytheism. Yes, we shall behave well and dutiful towards them, but if they attribute partners to Allah, we shall not obey these parents who are in polytheism.

Allahû Tealâ gives Hz. Ibrahîm (Abraham) (PBUH) as an example of this. His father is an idolater and in polytheism. Hz. Ibrahîm (Abraham) warns him:

19/Maryam – 43, 44:

O my father! To me has come knowledge, which has not come to you, so depend on (follow) me. I will lead you to a true (right) way. O my dear father! Do not be slave to Satan. No doubt, Satan is the one who has rebelled against (Allah) the Most Gracious.

When he said it to him, his father told him: “Will you separate me from my idols? If you are not to put an end to this, I shall surely stone you to death. Be far away from me for a long time.”

Our Exalted Lord addresses the child again in the 14 and 15th verses of Luqmân Sura as follows:

31/Luqmân – 14, 15:

And We have enjoined on man (to be good to) his parents. His mother carried him in hardship upon hardship. His (leaving) weaning is in two years. “Thank both Me and your parents. To Me only is the return.” But if your parents strive with you to make you attribute a partner which you do not know to Me, do not obey them, yet get along well with them in this life. Depend on (follow) (reach me through) the way of those who turn to me (reached Me before they died).

If the parents are in the Way of Allah, in the Way going to Allah, obedience to them takes place to the utmost degree because Allahû Tealâ puts it into circuit immediately after obedience to Himself.

ISLÂM AND SUFISM – I

And our Exalted Lord discloses to us in the 15th verse of Al-Ahqâf Sura that the one who reaches a certain age demands this from Allah:

46/Al-Ahqâf – 15:

We have suggested man to be good and kind to his parents. His mother did bear him with hardship and she gave him birth with hardship. The carrying of him (during pregnancy) and the weaning of him is thirty months. Finally, when he attained the age of full strength and reached forty years, he said, "O my Lord! Grant me that I may be grateful for Your favor which You have bestowed upon me and my parents, and that I may do improving acts with which you will be pleased; and grant SALAH (The very last stage that one attains through their submissions) to my offspring. Truly have I repented and turned to You, and truly am I one of the MUSLIMs (who submits)."

In the six groups of sacred verses that have been explained, Allah announces the duty He has laid on children towards their parents. The fact that children may carry out their duty depends on the fulfillment of the duty with which Allah has burdened the parents. While being able to behave kindly and dutifully is the duty of the children, the purification and refining of the soul ('s heart), that is the Islamic education, is the duty of the parents. It is not possible for a human being who has not purified and refined his soul to behave kindly towards his parents. He may only learn it, but the only condition of putting his learnings into practice is to purify and refine his soul. Allahû Tealâ expresses this.

When the Messenger of Allah compared the mother with the father, He said in his noble saying: "If your mother and your father demand something from you at the same time, first accomplish the demand of your mother. If they demand again, accomplish the demand of your mother once again, accomplish the demand of your mother thirdly, and accomplish the demand of your father fourthly."

Here, the Messenger of Allah expresses to whom the priority should belong. And again, the Messenger of Allah decrees: "If you still cannot become worthy of Paradise while you are in the Way of Allah and your parents reach old age in your life, woe to you then!"

What does the Messenger of Allah mean by this? The good manner of behavior depends on the purification of the soul ('s heart). And our parents reach old age in our life. If Allahû Tealâ does not will us to say even "ugh!" to them according to the 23rd verse of Al-Isrâ' Sura, if He wants us to behave kindly towards them, and if this depends solely on the purification of the soul, to be able to fulfill these commands, to behave in this manner necessitates the soul's purification. Yes, for this reason, Allahû Tealâ says: "If your parents reach old age in your life but if you cannot be purified yet, woe to you!" For you may behave kindly only if you are purified. If you are not purified, it is not possible for you to be able to display these manners of behavior and to live them.

ISLÂM AND SUFISM – I

Let us know first of all that the way going to these manners of behavior passes with love. Allahû Tealâ decrees in the 31st verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 31:

Say: “If you love Allah, follow me (depend on me) so that Allah will love you and forgive your sins (change them into merits).”

At this moment someone may ask: “How can I give the love for Allah to my children?” First of all, the parents have to be illuminated by the love for Allah themselves in order that they may give this love to their children. It is not possible for anyone who does not love Allah and His Messenger to depend on Allah and His Messenger and to be able to give this to their children. For this reason, Allah decrees so in the 6th verse of At-Tahrîm Sura:

66/At-Tahrîm – 6:

O you faithful! Protect yourselves and your families from Fire...

The priority has been given to the soul of the person. If you want to ward off your family against the Fire (Hell), you have to ward off yourself against It first. Can you take anyone out of Hell while one leg of you is in the Pit of Fire? This is not possible. Now, the saying of the Messenger of Allah: “The greatest inheritance that parents can hand down (transmit) to their children is the Islamic education (training)” is not in vain.

His closest friend Hz. Ebubekir (R.A.) brings all his wealth and hands it over to the Messenger of Allah in accordance with a newly sent down verse, in order that it may be spent in the Way of Allah. When the Messenger of Allah asks him: “What did you put aside for your children?”, he answers him: “The love for Allah and His Messenger”.

Yes, if we really love our children, the greatest inheritance that we may hand down to them is the Islamic education, that is to say, the love for Allah and His Messenger, the purification and the refining of the soul.

How can parents give the love for Allah and His messenger to their children in this direction? First of all, this can be realized by the parents depending on their murshids in any way, because Allah decrees so to the personage whom He has charged with the duty of irshad in the 33rd verse of Fussilat Sura:

41/Fussilat – 33:

Who is better in speech than the one who calls to Allah, does improving deeds to purify the soul (ego), and says, “I submit myself to Allah (Islam)”?

The personage who is charged with the duty of irshad and who is at the stage of) Salâh (Improvement) invites (men) to Allah according to this sacred verse. If those parents have complied with this invitation, then the one who has submitted to

ISLÂM AND SUFISM – I

the invitation has become absolutely âmenû. He is the one who loves Allah. If he had not loved Allah, he would not have wished to reach Allah. As he is the one who loves Allah, he has wanted to reach Allah (before death) and has become “âmenû” at the 7th step. Allahû Tealâ puts Guidance (hidâyet) into the (soul’s) heart of the person who has become âmenû through his Virtue and Grace and Help; He turns his (soul’s) heart to Himself; He opens up (slits) the way of mercy going to his heart; He sends His Light to his heart and his heart reaches hushu’ through that Light. When the person who has become the owner of hushu’ performs the requirement prayer, Allah shows him his murshid according to the 45th verse of Al-Baqarah Sura. That person goes and is related to his murshid at the 14th step.

The person who wishes to reach Allah (because of his loving Allah, his longing to reach Allah), He has made him reach His most beloved servant on whom he has to depend. Allah says: “If I love someone, I make him love My other servants.” The personage whom Allah loves to the utmost degree among men is the Sultan whom He has charged with the mission of irshad on the Straight Path. And within a hierarchical system, the love gradually decreases when going downwards. In short, the love begins with the servant who is closest to Allah at the most degree and diminishes gradually and proportionately. Whom should we love the most among human beings? We should love the One whom Allah loves the most. That is to say, if we love Allah, we should also love the ones whom Allah loves. We love Allah but we do not love His Beloved... Now, we deceive ourselves here and we tell ourselves a lie. Really, the one who says: “I love Allah” should also love the one whom Allah loves. From this standpoint, if parents want to protect their children in the life of this world and in the Afterlife, the greatest inheritance that they will hand down to their children is the love for Allah and the Messenger of Allah.

Now, the invitation of Allah is extremely clear: To reach the Essence (Zât) of Allah spiritually while one is living the life of this world. If the parents have accepted this Invitation and reached their murshids, they will then communicate the education they will learn from their murshids to their children, and they will give advice and knowledge to them. If they educate (train) their children by means of the verses of the Noble Qur’ân and the noble sayings that the messenger of Allah has uttered for the explanation of the esoteric verses, they carry out their duties properly. They should know that they have a precise duty at the point of being a model for them from the standpoint of learning and then of carrying out what he has learned.

Our Master Hz. Muhammed Mustafa decrees: “Whoever acts with that which he has already known, Allah teaches him what he does not know yet.” Then, parents should teach their children what they have learned from their murshids. If they carry out through practice what they have learned, their knowledge will be beneficial to them. Otherwise, learning only remains at the theoretical level and never leads us to the essential goal. Our Master the Prophet decrees: “I take refuge in Allah from useless knowledge.” Then, the thing on which we should dwell carefully is to love Allah absolutely, to definitely long to reach Allah according to the 31st verse of Âl-‘Imrân Sura:

ISLÂM AND SUFISM – I

Allahû Tealâ orders this to all human beings in the 90th verse of An-Nahl Sura:

16/An-Nahl – 90:

Verily, Allah commands justice, and giving, and giving to the relatives. And He forbids shameful deeds (illegal sexual acts), and all things prohibited in the sight of Allah, and being extreme in acts (violating one's rights)...

Religion is the name of the system containing the totality of the relationships between the servants and Allah and between the servant and the (other) servants. Allahû Tealâ constantly enjoins justice in the relationships between the servant and other servants. But He enjoins us to behave with Ihsân (Favors) in the relationship between Allah and the servant. If we behave with our parents who are closest to us with favor(s) as Allah has ordered us to do it, the addressees are not our parents. As Allah has commanded it, it is Allah who is our addressee.

In this case, the relationship between children and their parents is like the relationship between the Servants and Allah. Allah wants us to behave with favors (kindly) and to be self-sacrificing. Even if our parents do all kinds of wrong-doing to us, all kinds of injustice to us, we absolutely have to pardon them if we have been purified; if we have been refined, we have to reciprocate evil with goodness. If we are the ones who are going in the Way of the Messenger of Allah, the command that Allah has given to the Messenger of Allah is the command of this kind in the 199th verse of Al-A'râf Sura:

7/Al-A'râf – 199:

Cultivate forgiveness (make forgiving a habit) and command with spiritual knowledge and turn away from the ignorant.

If the Messenger of Allah is a pattern (model, example) for us, if we follow the Way of the Messenger, then we have to remedy with pardon the wrongs they have done to us in our relationships with our closest relatives in any way. Beyond this, if we are the one who has refined (tasfiye) our soul ('s heart), we absolutely should reciprocate evil with goodness.

Here is the noble saying of the Messenger of Allah in this direction. The fact that he says: "The greatest inheritance that parents will hand down to their children is the Islâmic education," is not in vain. And He decrees in the 6th verse of At-Tahrîm Sura:

66/At-Tahrîm – 6:

O you faithful! Protect yourselves and your families from Fire...

The only way of warding them off is to make them spiritually reach Allah in the life of this world. If you want to be beneficial to your children and to your close

ISLÂM AND SUFISM – I

relatives, if you want to display zeal in the direction of their reaching hidâyet, first of all, you should experience what you have been saying to them. Unless you live what you say, unfortunately it is not possible that what you say to them may be of use to them or reach their hearts.

I want to cite the anecdote of Hz. Ömer (R.A.): The slaves of that time say to him: “Talk about us in the khutbah (sermon). Let our masters emancipate us.” Although six khutbahs (sermons) have passed, Hz. Ömer (R.A.) only begins to talk about them in the seventh khutbah (sermon) and the slaves ask him curiously and involuntarily: “O Ömer! Why have you delayed so much?”

- First, I have earned money enough to emancipate a slave. Before entering the masjid (mosque), I bought a slave and then emancipated him. Now, I have a right to talk in the khutbah (sermon) about it. If I had not done it, my words would not have affected you. I must be a model for you so that my words may influence you.

ISLÂM AND SUFISM – I

6-1-11- GET RID OF YOUR DEMAND (DESIRE, INCLINATION) FOR THE PRESENT WORLD SO THAT ALLAH WILL ALWAYS LOVE YOU. GET RID OF YOUR DEMAND FOR THAT WHICH EVERYONE DISPOSES OF SO THAT PEOPLE LOVE YOU.

Our Master Hz. Muhammed Mustafa (PBUH) decrees so: “Get rid of your demand (desire, inclination) for the world so that Allah will love you. Get rid of your demand for that which everyone disposes of so that people love you.”

On one side is the Personality of Allah; on the other side is the life of this world. The Devil (Iblîs, Satan) wants to give us what is beneficial to this world in payment for the eternal life by making us forget the Promise (Mîsâk), the Covenant (Ahd) and the Oath (Yemîn) we gave to Allah on the Day of “Kâlûbelâ”, which are the unique factors (elements) that will be the Means of Salvation of humankind. Thus, He prevents us from entering among the beloveds of Allah.

As for “being able to get rid of the demand for that which people dispose of,” forming the second part of the noble saying: it necessitates continuous zikir, irshad and surrender. Only then can the person be filled with 100% love; he looks at everything through the spectacles of his spirit. And Allah includes him among those whom people love too. Let us examine this matter in the light of the Noble Qur’ân:

There is Love at the focal point of the Religion of Allahû Tealâ. Man begins this way with love and continues it with love. And he reflects this love that Allahû Tealâ has bestowed upon him to other people outside himself, too. In short, the person should be the very source of love.

Allahû Tealâ says in the Glorious Qur’ân that the entirety of the Noble Qur’ân can be lived with Love. At the starting point, while we are at the (stage of) the Evil-Commanding Soul (Nefs-i Emmâre), we are not the owners of this love. Allahû Tealâ makes known to us how we shall reach this love in the 31st verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 31:

Say: "If you love Allah, follow me (depend on me) so that Allah will love you and forgive your sins (change them into merits): For Allah is Oft-Forgiving, Most Merciful."

This sacred verse of Allahû Tealâ that consists of the parts, constitutes the totality of the Glorious Qur’ân:

ISLÂM AND SUFISM – I

In the first part of the sacred verse, it is said: “If you (really) love Allah, then depend on me.” So, first I should love Allah. The way that leads (us) to Allah passes through love. As there is love in the relationship between Allah and us, there should also be love again between us and other men.

Islâm has a dimension of Faith, a dimension of deeds and a dimension of morals. Allahû Tealâ is not in need of our believing in Him, neither is He in need of our fulfilling the instrumental orders He has enjoined on us. But if we are in search of tranquility and happiness, and if this is only possible through the purification and refining of the soul, and we have to continue our lives within the standards of the morals of Islâm for this, then these are obligatory orders, and we should fulfill them with love. Love is extremely important in this respect. “If you love Allah,” is a conditional clause taking place within the first 14 steps. It is equivalent to cutting off the demand for this world. Allah is addressing the free will here. If the person wishes it, he loves (Allâh); if he does not wish it, he does not love (Allâh).

But if the person wants to live the morals of Islam to the utmost degree in his relationships with other human beings, if he also wants people to love him, it is necessary that Allah loves us.

At the starting point, no one comes to the world fitted out with love. He comes to the world within the standards of the evil-commanding soul. When we look at the 123rd verse of Tâ-Hâ Sura in particular, we can easily see these results:

20/Tâ-Hâ – 123:

Get you all down from Paradise as enemies to each other. When there comes to you a Man of HIDAYET (the true guidance leading to Allah) from Me, whosoever depends on (follows) My Man of HIDAYET (the true guide leading to Allah) will not be in DALALET (Misguidance) nor fall into misery.

As is explained in the verse, there is hatred instead of love in the relationships between us and other people at the starting point; we are descending on the earth as an enemy to others.

The only factor (reason) for the love’s settling down in place of hatred and enmity into our soul (’s heart) is to depend on the saint guide (hidâyetchi) coming to us from Allah. That saint guide transforms the hatred and hostility in question into love.

Hz. Muhammed (PBUH) decrees in his noble saying (hadith) as follows: “There are such servants of Allah that they make the servants love Allah and make Allah love His servants.”

In the first step, those servants cause the servants of Allah to love Him. This is equivalent to the statement in the first part of the 31st verse of Âl-‘Imrân Sura. When we consider the first mission of the saint guide, we see this:

2/Al-Baqarah – 151:

ISLÂM AND SUFISM – I

And We have sent among you a Messenger (Prophet) of your own, rehearsing to you Our Verses (Signs).

They make men love Allah by reading and explaining the Verses (Signs) of Allah to them.

Just like this, when Hz. Ebubekir (R.A.) who is the closest companion of the Messenger of Allah had spent the totality of his property in the Way of Allah, the messenger of Allah said:

“O Ebubekir! What did you hand down to your children as an inheritance?”

He answered him: “I handed down to them the Love for Allah and for the Messenger of Allah.”

So, the Messenger of Allah has also caused his community to love Allah. The human beings who have depended on the Messenger of Allah have transmitted the love for Allah and for the Messenger as a inheritance to others and have placed this love into their (souls’) hearts. In that case, all of us are charged with making other men love Allah. It is not possible to live Islâm unless the love for Allah and the Messenger of Allah has been placed in the heart.

At the beginning, there is love for this world in our soul’s heart. Unless we uproot and throw out the love for this world from the heart, the love for Allah and His Messenger does not come and settle down therein.

How is this realized, the uprooting and throwing out of the love for this world and the settling of the love for Allah and His messenger in its place? What is the love for the world? Allahû Tealâ decrees so in the 46th verse of Al-Kahf Sura:

18/Al-Kahf – 46:

Wealth and children are the ornaments of the life of this world.

In which case, the love for wealth and children expresses the love for this worldly life. This is our first determination.

Allahû Tealâ decrees so in the 15th verse of At-Taghâbun Sura, too.

64/At-Taghâbun – 15:

Your possessions and your children are only a trial for you.

“Fitne” is an Arabic word, and it means here a trial, an examination, a test. So, if He says: “Wealth and children are the adornment of the life of this world,” in the 46th verse of Al-Kahf Sura, and He says: “Our wealth and our children are only a trial for us,” in the 15th verse of At-Taghâbun Sura, we have to pass this examination successfully. Allahû Tealâ decrees in the 6th verse of At-Tahrîm Sura: “Ward off yourselves (your souls) and your families against the Fire.”

If we can give the love for Allah and His Messenger to our children just like Hz. Ebubekir did it, Allah shall protect them. Thus, they will not be a trial for us any

ISLÂM AND SUFISM – I

more. For just as a thing that is a trial for us may prevent us from the remembrance (zikir) of Allah, it may also lead us to the zikir of Allah.

Allâh decrees so in the 19th verse of Al-Mujadilah Sura:

58/Al-Mujadilah – 19:

Satan bound them to himself and so made them forget the DHIKR of Allah (Remembering and repeating the name of Allah). They are the Party that supports Satan. Truly, it is the Party of Satan in frustration (loss).

It is the Devil, the pre and post-eternal enemy, who prevents us from doing zikir.

He will give us a present of the wealth and children that do not belong to us, in essence as adornment of the worldly life. For this reason, the Devil (Iblîs, Satan) who was rebellious to the Command of prostrating, said so according to the 39th and 40th verses of Al-Hijr Sura, when he was expelled from the Presence of Allah:

15/Al-Hijr – 39:

Satan (Iblis) said: “O my Lord! Because You incited me, I definitely will embellish (rebellion) for them on the earth, and I will incite all of them.”

But what does Allah make him say?

15/Al-Hijr – 40:

“Except Your servants who are MUKHLIS (righteous) among them.”

For this reason, Our Master Hz. Muhammed (PBUH) decrees so: “Without doubt, Allah has established this Religion so that you may make your soul reach Ihlâs (Utter Purity).”

In which case, while Iblîs (The Devil, Satan) gives us a present of atheism (non-religion) and some conjectures incompatible with the Religion, and the worldly life (of the soul), Allah advises the cutting off of our demand on the world of the soul, Islâm, the Qur’ân, the love for Allah and His Messenger.

It is in this respect that the saint guide (hidâyetchi) of Allahû Tealâ is important. Our Master the Prophet decrees in one of his noble sayings: “The best friend is the one who reminds you of zikir when you have forgotten it, and helps you when you do zikir.”

Here two duties of the murshid are being mentioned. His first duty is to remind us of zikir (of the covenants we have given to Allah on the Day of “Kâlûbelâ”). As for his second duty, it is to assist in the zikir of the person who does zikir when he has depended on the murshid by reaching the 14th step.

At the starting point, man afterwards forgets the zikir he had promised to do on the Day of “Kâlûbelâ”. Our answer to the question well-known among the

ISLÂM AND SUFISM – I

common people: “Since what time have you been mussulman (Muslim)?” is: since the Day of Kâlûbelâ. What is the Day of “Kâlûbelâ”?

Allahû Tealâ created all his descendants from Adam’s loin and made the saint guide charged with reminding us of zikir as a witness over us. And He addressed us so: “Elestü birabbiküm? (Am I not your Lord?)” All of us are saying: “Belâ” [Yes, you are (our Lord)].

The personages at the stage of Salâh (Improvement) made to be witnesses over us on the Day of “Kâlûbelâ” are the ones who comprehend that the Owner of everything is Allah. As for us: Allahû Tealâ demands covenants from us who have said: “Belâ” (Yes, you are). And we are bound to Allah by the three covenants (Mîsâk, Ahd and Yemîn). The spirit of the human being created with three bodies gives a promise (mîsâk) to Allah, his physical body a covenant (ahd) and his soul an oath (yemîn). Allahû Tealâ wills that humankind carry out these covenants communicated to Him. That is to say, He wills all of us to definitely make our spirits reach Allah while we are living the life of this world, to make our physical bodies servants to Allah, and to purify our souls. Now, when it is said: “the first day of zikir” we should understand the Day of “Kâlûbelâ”.

The best friend is the one who reminds us of zikir and helps us when we do zikir. Now, Allahû Tealâ causes the witnesses to remember and says:

7/Al-A’râf – 172:

When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning their souls, (saying): “Am I not your Lord (who cherishes and sustains you)?” they said: “Yes! We do testify!” (This), lest ye should say on the Day of Judgment: “Of this we were never mindful”.

“O witnesses! Witness, you too! I am the Lord, the Master of men whom I have created. All human beings have promised Me to make their spirits reach Me (Allâh), to purify their souls and to make their physical bodies servants to Me. Be witnesses (testify) when you live the life on the earth.

It is Cebrail (Gabriel) (PBUH) who reminds the witnesses who are charged with the prophethood of zikir [and Cebrail (Gabriel) (PBUH)] is commissioned in the World of Command]. The witnesses in turn remind us of zikir in this world. They remind us first of our making our spirits reach Allah while we are living the life of this world through: “Yetlü ‘aleyhim âyâtihî = they read and explain His Verses (Signs) (the Qur’ân) to them.”

Here are the 20th and 21st verses of Ar-Ra’d Sura:

13/Ar-Ra’d – 20, 21:

They fulfill the promise of Allah (the Covenant of the soul (ego), the Promise of the spirit, the Promise of the physical body). And they do not break their Promise (the Promise their spirits have taken in the Eternity in the Past that

ISLÂM AND SUFISM – I

they would reach Allah in this life before death). And they submit to Allah the thing (their spirits) which Allah has commanded to be submitted (before death); and they feel HUSHU (reverence) for their Lord and fear the terrible reckoning (to enter Hell).

On the positive side, Allahû Tealâ says: “Those who fulfill their covenants and promises.”

On the negative side, He says: “Those who break their covenants and promises.”

Allahû Tealâ decrees so in the 77th verse of Âl-‘Imrân Sura:

3/Âl-‘Imrân – 77:

No doubt, they are those who sell their Promises and Covenants given to Allah for a small price. There is no portion for them in the Hereafter. Nor will Allah (deign to) speak to them or look at them (with mercy) on the Day of Judgment, nor will He cleanse them (they will not be able to keep their Covenants which they have given to Allah; that is, their souls (ego) will not be purified). There is a grievous penalty for them.

Thus, the person who runs after the wealth of this world and is imbued with the love of this world, purchases his covenant and oath at a small price, in return for a thing which is beneficial to this world. Allahû Tealâ wishes for us to pay close attention to this matter because He offers us His own Personality as the reward of our remembering (zikir), of our fulfillment of our covenant (ahd), promise (mîsâk) and oath (yemîn).

On the one side there is heedlessness, on the other side, zikir. On the one side there is the fulfilling of the covenant and promise, on the other side their breaking. When we put them side by side, the one constitutes the negative side, the other the positive side. Because of this, the saints (Friends) of Allah say: “Unless you uproot and throw out the love for this world from your heart, the love for Allah and His Messenger does not come and settle down therein.”

The murshid whom Allah has commissioned for us at the level of irshad should remind us of the covenant (ahd) and promise (mîsâk) in any way by means of the verses in order that we may uproot and throw out the love for this world from inside our (soul’s) heart.

The Devil (Iblîs) has made mankind forget all over the world nowadays that “surrendering to Allah” is a prescription (farz). Although the verses related to the surrender are extant in all the Holy Scriptures, Satan has managed to make mankind forget them. But there is always a Messenger of Allah reminding men of the prescriptions that have already gone out of practice.

Allahû Tealâ wants the saint guide He has commissioned to remind men of the promise, covenant and oath.

ISLÂM AND SUFISM – I

To forget the love for Allah and His Messenger means that men desire to reach Salvation in vain by means of worship. As a matter of fact, men who are worshipping today have been demanding the world. According to the 7th verse of Yûnus Sura, they are heedless of the Verses (Signs) of Allah.

10/Yûnus – 7:

Verily, they do not wish to reach (to make their spirits reach Allah in this life) Us. They are pleased and satisfied with the life of the present world, and they are those who are unaware of Our Verses.

And what does Iblîs (Satan) want? He wants them to worship and to believe that their worship will save them. But he wants no one to reach Salvation through this worship, and he desires that all human beings go to Hell together with him.

The fact that no one can reach Salvation means that the Devil has made men forget their promises, covenants and oaths, and that men have broken their covenants. So, on the one side, Satan (Iblîs) makes us forget zikir; on the other side, the saint guide of Allah reminds us of zikir. On the one side is the love for this world in our (soul's) heart; on the other side is the love for Allah that should replace it therein. When we examine the events in this direction, we see this:

9/At-Taubah – 24:

Say: If your fathers and your sons and your brothers and your wives and your kindred and the wealth you have made, the trade in which you fear a decline and the dwellings (houses) with which you are pleased (which you like) are dearer to you than Allah and His Messenger and fighting in His cause, then, wait until Allah brings about His command.

In the sacred verse, both the love for the present world and the love for Allah and His Messenger have been expressed. Allahû Tealâ leaves the choice (preference) to us. On the one side, there is the love for the father, for children, for the wife, kindred, for commerce, for the dwelling... on the other side are love for Allah and his Messenger and striving for the sake of Him.

In this case, you will make your preference. If your preference is to love Allah and His Messenger and to strive in His Way, in that case, you have to fulfill your promise, covenant and oath. If your preference is not this, then wait until the Decision (Command) of Allah comes.

If you are to ask people, they will tell you that they love Allah very much. But Allah says: "It is not sufficient that you say: "I love Allah and His Messenger. I will test you." He examines us through His Messenger.

58/Al-Mujadilah – 22:

ISLÂM AND SUFISM – I

You will not find any people who have faith in Allah and the Last Day (before they die), loving those who resist (oppose) Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.

As a matter of fact, many of our brothers and sisters are in this trial today. Some of them have been examined by their father in this Way, some by their brothers and sisters, some by their children and some by their tribe. When you have exposed your preference for Allah and His Messenger, you have to leave these numerous relatives. If you succeed in passing your examination within these standards, the word Faith is written into your (soul's) heart and you will be supported by the spirit of the Murshid over your head.

Now, this person is the one who loves Allah and His Messenger. It is only this person who can realize the zikir of Allah. Allahû Tealâ will help this person in return and love him. What did our Master the Prophet decree? "Get rid of your demand (desire...) for this world so that Allah will love you."

We see that the love for Allah and His Messenger has been obtained in payment for this price. Love is sacrifice.

Now, the commissioned saint guide of Allahû Tealâ makes us love Allah definitely. He makes us love the Messenger of Allah. He realizes the love for Allah and His messenger (upon us) by means of the verses. This love should come true in this way:

There is the wish for the spirit's reaching Allah while we are living the life of this world through the first 7 steps at the focal point of the uprooting and throwing out of the worldly life from the heart. The opposite of this too is in question. You may wish for this present world, too, but then you forget Allah. As a Turkish proverb says: "Two watermelons do not fit into an armpit." You will either remember Allah and forget the love for the present world, or you will incline yourself towards the life of this world and forget Allah. If you really wish for Allahû Tealâ, Allah causes you to forget the world, but if you wish for this present world, Satan makes you forget Allah at this time. Satan gives you a present of the world that does not belong to you. Allahû Tealâ shows you His Personality as a goal. If you wish for the Personality of Allah, you will become âmenû through the first 7 stages. Allahû Tealâ shows his saint guide to the person when he has performed the requirement prayer.

And when he has depended on him, he purifies his soul throughout the 7 stages by fulfilling the instrumental commands: Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardiyeye, Tezkiye. By diminishing the love for this world in his (soul's) heart by the rate of 51%, he places the love for Allah and His Messenger therein at the rate of 51%.

If we yearn to be the recipient of Allah's love to the utmost degree, we have to annihilate the love for the present world in our (soul's) heart. We have to reach the stages of Ihlâs (Utter Purity) and Salâh (Improvement) for this so that the rate of light in our heart may be 100%.

ISLÂM AND SUFISM – I

At this point, we may also reflect the love for the creatures of Allah to them at the rate of 100%.

Henceforth, as we have been ornamented with the virtues of the spirit, the noble saying of our Beloved the Prophet comes true:

“Get rid of your demand (desire, inclination) for the present world so that Allah loves you. Get rid of the demand for that of which everyone disposes so that people love you.”

With my wishes that anyone who yearns for it may experience this noble saying (hadith).

ISLÂM AND SUFISM – I

6-1-12- IF YOU DO NOT ABANDON THE LYING AND THE BETRAYAL YOU HAVE PERPETRATED, ALLAH IS NOT IN NEED OF YOUR FASTING FROM MORNING TO NIGHT.

The main source of Islâm is the Noble Qur'ân. The noble sayings of the Messenger of Allah aiming at explaining the concealed verses constitute the second source. The Messenger of Allah says this:

“One day, my hadiths will be a matter of dispute. When they are argued, look into the Noble Qur'ân. I cannot have any hadiths which contradict the Noble Qur'ân.”

Let us study one noble saying of our Master Hz. Muhammed Mustafa in light of this explanation:

“If you do not abandon lying and betrayal, Allah is not in need of your fasting from morning to night.”

We see that this noble saying is in complete accord with the Glorious Qur'ân when we consider the related verses.

Allahû Tealâ gives explanations concerning fasting in three verses of the Noble Qur'ân.

The first is the 183rd verse of Al-Baqarah Sura:

2/Al-Baqarah – 183:

O you who have Faith! Fasting is prescribed to you as it was prescribed to those before you so that you may have Taqwa (piety).

As is expressed in this verse also, fasting is a prescription (farz). And fasting makes us reach “Takva”.

Allahû Tealâ decrees so in the following verse (184th verse) of Al-Baqarah Sura:

2/Al-Baqarah – 184:

(Fasting is prescribed to you) for a fixed number of days. If any of you is ill, or on a journey, he will complete the prescribed number (which he was not able to) from later days (some other days). For those who can do it with hardship (because of old age or incurable illness) are supposed to give a ransom, the feeding (for night and day) of one who is poor and in need. But the one who will give more (from his fasting or ransom), of his own free will, it is a good deed for him. If only you knew, it would be a good deed also for you to fast.

ISLÂM AND SUFISM – I

What we can deduce from the noble verse is that Allahû Tealâ has facilitated this instrumental command for us. We may not fast when we are ill, or when we are on a journey. But, when we are recovered, we can make up the same number of days later on. As human constitutions are different from each other, some men are not resistant, but are weak and fragile. They cannot fast. Allahû Tealâ has made a way for those who are unable to fast relating to this, that they would be as if they had fasted, if they give enough money to feed a Miskîn (a person unable to make a living).

As fasting is a means to the purification of the soul, spending money for the sake of others is also a means to the purification of the soul.

But the positive results that money brings forth in the human life are different from those brought forth by fasting. Allahû Tealâ orders us to prefer fasting in this comparison. The third sacred verse related to fasting is the 185th verse of Al-Baqarah Sura; Allahû Tealâ decrees there:

2/Al-Baqarah – 185:

This fixed number of days is Ramadhan (the month) in which was sent down the Qur'an, as a guide (an agent to reach Allah) to mankind, as FURQAN (distinguishing the truth from the wrong), and clear signs as evidence from Allah. So every one of you who is a witness to this month (present during that month) should spend it in fasting, but if anyone is ill, or on a journey, he will complete the prescribed period (as a make up) by later days (other days). Allah intends every facility for you; He does not want to put you in difficulties. (This facility) is for you to complete the prescribed period, and to glorify Him in that He has guided you so that you might be grateful for all these facilities.

The message given in this verse is the same with that given in the 184th verse with the exception of one difference:

“Şehru ramadânellezî unzile fihi'l kur'ânü”

The Qur'ân was sent down in the Month of Ramadan. “The month of Ramadan in which the Qur'ân was sent down (revealed).”

With the expression of the Messenger of Allah, the Glorious Qur'ân has been sent down in the month of Ramadan, which is the Sultan of the eleven months and the month of his Community.

In sum, we may deduce from these three verses.

1. Fasting is compulsory for us and makes us reach “Takva”.
2. Fasting is a means to the purification of the soul.
3. The Qur'an was sent down in the month of Ramadan.

The Noble Qur'ân is a guidance, a hidâyet, for all human beings and is the means of proof composed of the verses. If the Glorious Qur'ân is the basic source of Islâm and was sent down in the month of Ramadan, then fasting has an extremely important place in our lives. While living Islâm, we should fulfill the worship of

ISLÂM AND SUFISM – I

fasting that has the most important place in the purification and refining of the soul in the manner that Allah has made us comprehend in any way.

Fasting is one of the instrumental orders of Allah, such as prayer (namaz, salât) and almsgiving (zekât). We fulfill these orders in order to be Islâm, to attain the goal. But, first of all this is dependent on our setting out on our journey. If we do not set out, these intermediary orders do not cause us to reach our goal (surrender, “Takva”).

The first condition of our fulfilling the fast is to be the owner of belief (îmân). If Faith (Belief) is a prerequisite in the performance of the prayer, in the fulfillment of the duty of zekat, in the carrying out of the other intermediary orders, it is not possible for men who are not the owners of Belief (Faith) to reach positive results while they are carrying out the instrumental commands.

The fact that they may be rewarded by Allah for their deeds, and that they may be given degrees is possible only if they have Faith.

Therefore, if Allah has made fasting compulsory for us and if fasting takes place in the Glorious Qur’ân as a prerequisite of reaching “Takva”, first of all it is necessary for us to be the owners of Belief (Faith) in order to fulfill this Command. It has been announced both in the Noble Qur’ân and in the noble sayings that only those who wish to reach Allah in the life of this world can be the owners of Belief. There are events, and there is the influence of these events upon us. Then we make a positive decision or a negative decision related to the events. If this decision is positive, the person wants to reach Allah in the life of this world. And Allah manifests Himself over him, and as an indication of making him reach Himself, He takes out the invisible veil (hicâb-ı mestûre) between him and his murshid. He takes out the (immaterial) weight (“vakra”, deafness) from his ears, He removes the coverings on their hearts. And the men from whom Allah has removed these three obstacles become “âmenû”. The person who has become âmenû absolutely longs to reach the murshid who is a means and an intermediary in order to realize his reaching Allah in the life of the present world.

Our Exalted Lord decrees so: “The person who longs to reach Allah absolutely seeks his murshid.”

When he has demanded his murshid, Allah reaches his (soul’s) heart (64/At-Taghâbun – 11). Allah turns the heart of the one who demands his murshid to Himself (50/Qâf – 33). Allah opens up (slits) the way of mercy going from his breast to his heart (6/Al-An’âm – 125). Allah sends His Light to the (soul’s) heart of the person who has demanded his murshid (39/Az-Zumar – 22). He causes the (soul’s) heart of the person who has demanded his murshid to reach hushu’ (57/Al-Hadîd – 16). And when the person who is the owner of hushu’ (reverence, awe) has demanded his murshid by performing the requirement prayer (2/Al-Baqarah – 45), Allah shows him his murshid. Allah gives this indication for the person into the heart of whom the word of Faith has been written by being related to the murshid in the 62nd and 63rd verses of Yûnus Sura:

ISLÂM AND SUFISM – I

10/Yûnus – 62:

Verily, there is no fear on the friends (saints) of Allah, nor will they grieve.

10/Yûnus – 63:

They are AMENU (who wish to reach Allah in this life before they die) and have TAQWA (piety).

Thus, it is necessary to have Faith in order to have “Takva”. Who is the owner of Takva? The person who has made his spirit reach Allah in the life of this world is the owner of Takva (30/Ar-Rûm – 31). The person who has made his physical body (Vech) a servant to Allah is the owner of Takva (2/Al-Baqarah – 21). The person who has purified his soul through 7 stages is the owner of Takva (53/An-Najm – 32).

The word Faith (Îman) is written in the (soul’s) heart of the person at the 14th step (58/Al-Mujadilah – 22). The person becomes a believer (mü’min) and this human being who has become a believer takes action. Allahû Tealâ wants us to fulfill the instrumental commands in order to make our spirit reach Allah by raising him up through the 7 heavenly floors and to purify our soul through the 7 stages.

Our Master Hz. Muhammed Mustafa (PBUH) has decreed: “Fast, you will become healthy (find health).” The fast is an essential compulsory order for the health of the physical body, because we human beings eat more than our need in general. This residue accumulates in the physical body as toxins and make us overweight (fat, obese). This urges us to be lazy in worship.

If we want to remain vigorous in the fulfillment of the instrumental commands, we should eat moderately. This is not sufficient. We have to dissolve the remains which accumulate in the body in any way. One of the means to be able to dissolve them is fasting. The need for nutrients of the person who has fasted is covered (compensated) by the combustion of the toxins and fats. We thus see that fasting that Allah has made compulsory for us is only one of the instrumental and important commands for the healthiness of the physical body.

Just as fasting is necessary for the healthiness of the physical body, so too is it a means for the purification of the soul. Because Allahû Tealâ decrees so in the 21st verse of An-Nûr Sura:

24/An-Nûr – 21:

O you AMENU (those who wish to reach Allah in this life)! Do not depend on (follow) the footsteps of Satan. And whosoever depends on (follows) the footsteps of Satan, he verily has been commanded (by soul (ego) and Satan) by indecency and forbidden. If the virtue and mercy of Allah is not on you (does not enter your soul’s heart), none of you can purify your souls (ego). However, Allah purifies whom He pleases (by sending down His lights into the heart). And Allah is the All-Hearer and the All-Knower.

ISLÂM AND SUFISM – I

The fact that fasting may prevent us from indecency and the evil of Satan is dependent on our fasting with zikir in any case.

Our Master the Messenger of Allah has emphasized the importance of the fast in the purification of the soul by a saying parallel to the sacred verse: “Fast, and so narrow the ways of penetration of Satan into the body.”

The entry of Satan into our body is our soul’s belonging to the Intermediate World (âlem-i berzâh). The immaterial heart of our soul has two doors.

The door of “Fücûr” is open at the beginning in the human beings. As for the door of “Takva”, it is closed. It is only by means of zikir that the door of Takva opens up and the door of Fücûr is closed. Thus, if we are fasting with zikir, the ways of entering the body become narrowed for Satan; that is to say, the door of Fücûr is closed, whereas the door of the mercy of Allah opens up. Consequently, the fast becomes a means for the purification of the soul.

As long as we do zikir, the door of Fücûr of Satan remains closed and the door of Takva opens up. And in this way, we purify our soul thanks to zikir throughout the stages of Emmâre, Levvâme, Mülhîme, Mutmainne, Râdiye, Mardiyye and Tezkiye. The spirit of the person who has purified his soul during these 7 stages rises in the 7 heavenly floors and reaches the Personality (Zât) of Allah at the end of the Straight Path (Sırât-ı Müstekîm).

Our Master Hz. Muhammed Mustafa has responded to the question: “Which is the most valuable worship?” like this: “The one performed constantly, even if it is little.”

Fasting during the month of Ramadan is compulsory for us, but we should also fast each Thursday, as the Practice of the Messenger of Allah, in order to ensure the continuity of this worship. As to be fasting in the month of Ramadan, it expresses another wisdom of Allah. When we put all these together, we definitely understand that fasting is the most important means in the purification and refining of the soul.

We may separate those who fast into categories: Those who form the first category are the common people (Avâm). Those who constitute the second category are the enlightened persons (Havâs). Those in the third category are the cream of the crop (the pick, the elite, choice) (Hassü'l Havâs). The fast of the common people (lower classes) is fasting by abstaining from eating and drinking whatever it may be, and keeping away from some physiological needs. The fast of the enlightened persons (havâs) is fasting by causing the five sensory organs to participate in it. As for the fast of the choice, it is fasting by causing the intellect and the heart to participate in it.

The relationship between Allah and man is composed of 28 stages. The man who has not purified his soul through the 14 stages, when he fasts, he is cut off from eating and drinking from “imsâk” (the hour at which the daily Ramadan fast begins) to “iftâr” (the evening meal during the month of Ramadan); he abstains from meeting some of his physiological needs. Such being the case, the organs of the physical body do not participate in this fast. For this reason, the person has been

ISLÂM AND SUFISM – I

backbiting and committing some other actions forbidden by Allah. For example heavy smokers severely hurt those around them on account of the rising stress because of not smoking. They lose many more degrees than they have gained.

The fast intended by our Lord is the fasting of those who form the second category. The eyes, the ears, the tongue, briefly, all the organs of those persons participate in the fast. The fasting of a person with his tongue is that he orders others to do “Al-Ma’rûf” (that which is defined as good by the sound intellect and Islâm) and forbids “El-Münker” (that which is defined as evil and wicked by the sound intellect and Islâm). His fasting with his ears is that he listens to what is ordered by Allah and is far away from backbiting. The participation of the eyes of a person into fasting is that he reads what Allah has ordered and he never looks at what is forbidden by Allah. This is the state that those who have purified their souls can realize.

When these two fasts are compared, the fast realized with the limbs is of course more valuable than the first fast. In the second fasting man will obtain higher degrees in the sight of Allah and receive greater rewards.

Those who constitute the third category (Hassü’l Havas, the choice, the pick, the cream): They are the personages who have attained the stage of Ihlâs (Utter Purity) and refined their soul. They have the third type of fast. At this point, the person causes his intellect (thoughts) and his heart to participate in the fast in addition to his limbs. The fasting with his heart is that henceforth, he never gives up zikir once more. His fasting with his thought is that he will not have any more negative thoughts.

When the man at the stage of Ihlas fasts, he cannot bear any negative thoughts about anyone. He cannot have any negative wishes about anyone. He is the owner of a positive thought and wish for everybody from first to last. As a matter of fact, the man at the stage of Ihlâs (Utter Purity) has been fulfilling the 7 conditions of Ihlas. One of the conditions is to be called to account because of his thoughts, and the second is the lack of demand (the inexistence of demand).

Our Master Hz. Muhammed Mustafa (PBUH) calls attention to the vice of lying in the soul (’s heart) by saying in his hadith which is our topic here: “If you do not abandon your lying and betrayal, Allah is not in need of your going hungry from early morning to evening.” There are 19 vices in the constitution of our soul belonging to the Intermediate World: Ignorance (foolishness), stinginess (miserliness), backbiting, instigation and mischief-making, envy, greed (covetousness), rebellion, addictions, grudges and hostility, haughtiness (arrogance), disbelief (unbelief), hypocrisy, ingratitude (ungratefulness), anger and fury, unfaithfulness (disloyalty), impatience, lying, conjecture, and wrong-doing (unjustice, oppression, tyranny). One of these 19 vices is lying. And Allah wishes us to get rid of the vice of telling lies.

Owing to the light rated at 51% that has reached the heart of a person who has purified his soul (’s heart) at the 21st step and attained Takva, the resistance of the vice of telling lies diminishes but is not entirely annihilated. It is necessary for

ISLÂM AND SUFISM – I

the person to refine his soul ('s heart) in order to get rid of lying completely. This person who has attained "Takva" surpasses the stages of Fenâ (Extinction), Bekâ (Everlastingness), Zühd (Asceticism) and Teslim (Surrender, Submission), and while he exceeds these stages, the rate of light in his (soul's) heart increases 10%. When he surrenders his physical body to Allah, the rate of this light amounts to 91%. When he has reached continuous zikir, the rate of light in his (soul's) heart amounts to 100% at the stage of Ûlü'l Elbab (the owners of Continuous zikir and thus the treasuries of the Divine Secrets) and he reaches (the stage of) Ihlâs (Utter Purity) in a very short period of time. And then, Allahû Tealâ places the virtue of truthfulness in his spirit instead of the vice of lying in his soul ('s heart) and thus makes him the owner of the virtue of truthfulness. The person becomes so completely pure and remote from the faithlessness and treachery he has perpetrated. This person will never tell a lie once again. In that case, fasting is also a means to refine the soul.

Thus, it has been seen: fasting, which is one of the instrumental and compulsory commands, should be fulfilled continually in order to ascend from the lowest to the highest degree and so to be a perfect man.