

**ISLAM  
AND  
SUFISM  
- II -**

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The Mihr Publications

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

# **I. CHAPTER**

## **THE REUNIFICATION OF THE RELIGIONS**

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## **1- THE REUNIFICATION OF THE RELIGIONS**

### **1-1- THE COMMON CHARACTERISTICS OF ALL THE RELIGIONS**

#### **1-1-1- THE DECREES OF ALLAH ARE THE SAME IN ALL THE HEAVENLY SCRIPTURES**

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 not the events put forward only by our Master the Prophet (PBUH). All the prophets had 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 at 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:

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**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 Glad Tidings to those who are MUHSIN (righteous).**

Just as the Noble Qur'ân had been sent down as a Mercy to all the Worlds, Allahû Tealâ says the same thing for the Torah, too. He says that it also had been 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 had been 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 had been sent down as a Book confirming the Torah and other Books.

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

The Noble Qur'ân had been sent down as a Book confirming the Torah, the Psalms, the Gospel and other Books.

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



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Allahû Tealâ calls men to the 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 them only to reach the Happiness of this world and of the Next World.

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

### **3/Âl-‘Imrân – 48:**

**And He (Allah) will teach him [‘Îsâ (Jesus)] the Book and the Wisdom (and) 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 the Wisdom, too. He has not sent down only the content of the Book and the 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 that 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 deviate men from the Way of Allah and caused them to forget all the Holy Books. The entirety of the Books? No, He has caused them to forget all the particularities that will make men reach the worldly happiness and the Bliss of Paradise. Because of this, both the Jews and the Christians, most of the people in the Islâmîc World (more than 90%) have forgotten the fundamentals of the Book.

Then, Allahû Tealâ has taught our Master the Prophet the Book, the Wisdom, the Torah and the Gospel, too. Just as He had taught Hz. ‘Îsâ (Jesus) the Book, the Wisdom, the Torah and the Book of Psalms. Just as He had taught Hz. Dâvûd (David) the Book

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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.

That means this: After each prophet has exposed his explanations, he has made men reach hidâyet (guidance), ages continue to pass. With the passage of ages, Iblîs (The Devil, Satan) manages to deform, to cause to forget, to annihilate gradually 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 annihilates especially the main factors that will make men reach the worldly happiness and the Beatitude 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, all that which had been 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.

### 1-1-2- THE RELIGION OF HZ. İBRAHÎM (ABRAHAM)

Allahû Tealâ decrees so in the 65<sup>th</sup> verse of Âl-'Imrân Sura:

**3/Âl-'Imrân – 65:**

**O people of the Scripture (Jews and Christians)! Why do you dispute about İbrâhîm (Abraham), while the Torah and the Gospel were not sent down (revealed) till after him? Have you then no sense (do you not use your intellect)?**

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Men say: “Hz. İbrâhîm was a Jew, Hz. İbrâhîm was a Christian.” That is, they say that Hz. İbrâhîm was related to one of those two religions. The Jews claim that he was a Jew, the Christians assert that he was a Christian.

But there is not any other religion! All are the same religion. The only religion. Of a certainty, Hz. İbrâhîm, Hz. Mûsâ, Hz. Dâvûd, Hz. ‘Îsâ and our Master the Prophet (PBUH) possessed the same things. They lived the same religion. A single religion had been 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 had been the owners of wisdom. They had been the owners of “takva”. They had been 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. İbrâhîm was a “Hanîf”: He believed in One Allah. They had formed a single community, he and his dependants. That is, Hz. İbrâhîm and his dependants were on a unity (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 very tight one another.

**2) To surrender to Allah.**

Therefore, all the religions are “hanîf”. A single religion comprising 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. İbrâhîm 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.

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To consider those who belong to an other religion as enemies has become a habit still in a great many of religions. But Allahû Tealâ declares throughout the Noble Qur'ân: "There is no difference between them." With the passage of time, men have formed the separate religions by themselves and begun to consider themselves as enemies to each other.

If the Torah, the Book of Psalms and the Gospel had been sent down after the time of Hz. İbrâhîm (Abraham), as Hz. İbrâhîm had lived before them, is it at all possible that he may be a Jew or a Christian? He had 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. İbrâhîm would have belonged to any of those religions than men named "Judaism" "Christianity" a very long time after him? We have to accept that it is those who had depended on him. Hz. İbrâhîm 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 65<sup>th</sup> verse of Âl-'Imrân Sura is a verse extremely noteworthy. No one can claim that Hz. İbrâhîm who was the owner of the religion of Hanîf was a Jew or a Christian. This claim is not valid considering the contents the Christians have been intending by the "Christianity" and the Jews by the 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:**

**İbrâhîm (Abraham) was neither a Jew nor a Christian, but he was a Muslim Hanîfâ (Islâmic Monotheism) and he was not of the polytheists (idolaters and disbelievers in the Oneness of Allah...).**

The basis of being a Hanîf is to surrender to Allah. The only religion in the universe is the religion of Hanîf. This religion

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commands men to surrender their spirits, physical bodies, souls and free wills to Allah.

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

Hz. ʿÎsâ (Jesus) and his apostles had performed it.

Hz. Dâvût and his dependants had done it.

Hz. Mûsâ and his dependants had done it.

Hz. İbrâhîm and his dependants had done it.

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

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

Allahû Tealâ decrees in the 68<sup>th</sup> verse of Âl-ʿImrân Sura as follows:

**3/Âl-ʿImrân – 68:**

**Verily, among mankind who have the best claim to İbrâhîm (Abraham) are those who depended on him, and this Prophet (Muhammad PBUH) and those who have become âmenû (who have wished to reach Allah before death and to surrender to Him). And Allah is the Vefî (Protector and Helper, Friend) of the believers.**

Allahû Tealâ says: “those who have the best claim to İbrâhîm.” As he was the former prophet, Hz. Mûsâ and all those who are the owners of the Books up to this day had come after him, it becomes evident why Allahû Tealâ has said about Hz. İbrâhîm “your forefather İbrâhîm” 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 had

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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 the Judaism and the Christianity have 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 separated gradually from one another.

A statute of BEING ÂMENÛ 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 “truly 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. İbrâhîm, in the Age of Hz. Mûsâ, of Hz. Dâvûd, in the Age of Hz. 'Îsâ, during the Ages of Hz. Lût, of Hz. Nûh, ...in the ages of all the prophets, too. Now, Allahû Tealâ says that those who have been âmenû have the best claim to İbrâhîm, 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 its end.

In this verse of the Noble Qur'ân, it is decreed: “Allah is the Friend of the believers.” If so, those who had depended on Hz. İbrâhîm were believers. At the moment they had depended on him,

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they had got rid of Misguidance. The word of the Disbelief (Kûfür) had been taken out, the word of the Faith (Îmân) had been written in their souls' hearts. All of them had attained to the honor of being believers. At the second level of being âmenû, all men had been believers. The same things were in question in the Era of Hz. Îbrâhîm, too. Those who were the closest to him, those who had depended on him in that time were those who had lived the seven levels of "takva" in that Era. And in all the ages, in the Age of our Master the Prophet, all those who were âmenû were the closest ones to Hz. Îbrâhîm.

Allahû Tealâ decrees in the 95<sup>th</sup> 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".**

Our Master the Prophet (PBUH) had said to all his sahâbe: Allah says only the truth. That truth is to surrender your spirits, your physical bodies, your souls and your free wills (to Allah).

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

So, when Allah says: "Depend on the religion of Îbrâhîm 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 had sent down to our Master the Prophet (PBUH) and depending on the religion of Hanîf of Hz. Îbrâhîm and Allahû Tealâ says also that both Hz. Mûsâ and Hz. Dâvûd, Hz. 'Îsâ were hanîfs. He says that our Master the Prophet (PBUH) also was a hanîf: those who believe in one Allah and surrender to Him. And Allahû

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Tealâ gives this order to all sahâbe: Depend on the religion of Ībrâhîm 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. Ībrâhîm is the same religion like that of Islâm, if the Torah sent down to Hz. Mûsâ confirms the Book sent down to Hz. Ībrâhîm, all the books sent down to all the prophets before him, if the Book of Psalms confirms the Book of Hz. Ībrâhîm and the Torah sent down to Hz. Mûsâ, 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, especially the Book of Hz. Ībrâhîm, his religion, the Torah, the Psalms, the Gospel, and if there is the command: “depend on the religion of Hanîf of Hz. Ībrâhîm” 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 quarrel, this conflict between men? Why are men the victims of this commotion?

All the religions have to come together absolutely 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.

Now, our Age is the Age of Guidance. In the Age of Hidâyet (Guidance), all men will be invited to the 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**



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**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. İbrâhîm, 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)] had been built by Hz. İbrâhîm and his son Hz. İsmâil. 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 97<sup>th</sup> verse of Âl-‘Imrân Sura: “There is the Place of Hz. İbrâhîm in it. And Hacc (Pilgrimage to Mekke) 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 159<sup>th</sup> 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 26<sup>th</sup> verse of Al-Hadîd Sura. Allahû Tealâ says that the prophethood has been granted to the descendants of Hz. Nûh (Noah) and Hz. İbrâhîm (Abraham).

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

**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 compassion and mercy contains exactly our Master the Prophet’s relation with compassion and mercy, too. He had bestowed upon Hz. ‘Îsâ the Mercy that He has bestowed also upon our Master the Prophet. He has granted to Hz. ‘Îsâ the same gentle dealing of our Master the Prophet with others. The same things were realized by all the prophets.

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

**6/Al-An’âm – 156, 157:**

**Lest you (pagan Arabs) should say: “The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied. Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they**

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**(Jews and Christians). So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Verses (Signs) of Allah and turns away therefrom? We shall requite those who turn away from our Verses (Signs) with an evil torment, because of their turning away (from them).**

Here, Allahû Tealâ has 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 made to send 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 Arabic language from your Lord, and a guidance and a mercy.

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

Throughout the verses mentioned till now, Allahû Tealâ has spoken of being the owner of "Takva", 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 had been sent down in order to confirm all of the Books sent down before it.

Allahû Tealâ speaks of that which He had given to all the prophets in the 81<sup>th</sup> verse of Âl-'Imrân Sura. He had given the same things to all the prophets. He had bestowed mildness, gentleness,

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mercifulness upon them. He had made them 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 had depended on them were fulfilling that which you have been carrying out in your relations with Allah today. In those ages also, the greatest part of mankind had not attached any importance to them, 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 relations with Allah. All the religions are the same with each other. There is no difference in respect of the main factors. All the Books had been sent down as a confirmer 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 the human history. Only one religion!...

Requesting beseechingly from our Exalted Lord that you may reach both the 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.

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### **1-2-3- THE RELIGION OF SURRENDER**

**Allah is the Key to Happiness.**

Allah is the Owner of Happiness.

**Allah 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 not a thing like “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 the absolute happiness in this world and in Paradise. The religion of Hz. İbrâhîm (Abraham), the religion of Hz. İsâ (Jesus), the religion of Hz. Dâvud (David). The religion of our Master the Prophet (PBUH)... The unique religion of all the prophets, all the messengers:

### **THE RELIGION OF SURRENDERING TO ALLAH**

The religion consists of this.

Allahû Tealâ, a Unique Allah.

The religion of “Hanîf” of Hz. İbrâhîm adopting 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. İbrâhîm. This same religion had been 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 the human beings have forgotten this unique religion of Allah throughout centuries. With the passing

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of centuries, everything has 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).**

**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, restitute) 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 constituted of the servants of Allah, there are advices regarding the surrenders to Allah in the Noble Qur'ân.

**21/Al-Anbiyâ' – 107:**

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

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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 Imamatus of the Era constitutes 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 has 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):

### 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 (şerî'ât). The last Book of Canon Law is the Noble Qur'ân sent down to the Last Prophet. From Hz. Âdem 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. İbrâhîm. This religion is the religion of Hz.

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Nuh, Hz. Lut, Hz. Sâlih, Hz. Hûd, Hz. Dâvûd, Hz. Îsâ 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 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 and his dependants; of Hz. Dâvud and his dependants; of Hz. Îsâ and his dependants; 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 the same things to each of those 20 messengers and prophets odd He has mentioned in the Noble Qur’ân.

He has given a Book to each prophet. Therefore, there is a continuity. Each messenger, each prophet fulfils his mission incumbent on him and then dies. In the succeeding period of time, in



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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.

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. İbrâhîm, Hz. Mûsâ, Hz. İsâ, Hz. Dâvûd, Hz. Hûd, his brother Hz. Sâlih, Hz. Nuh, He has sent down the same things to our Master the Prophet, too.

**YOUR GOD IS ONLY ONE GOD. BE SERVANTS TO ALLAH!**

**51/Adh-Dhâriyât – 56:**

**And I (Allah) created not the jinn and mankind except that they should become servants to ME (Alone).**

**5/Al-Mâ'idah – 43:**

**But how do they come to you for decision while they have the Torah in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers.**

If they had depended on the standards of surrendering to Allah that are to be found at the basis of the Torah, they would absolutely have become believers. Firstly, 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 had been present in each period of time. There were always murshids from the time of Hz. Mûsâ to that of our Master the Prophet and everyone had 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

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very limited among the Jews and the Christians. Their number is also very limited inside the Islamic world, too.

Allahû Tealâ says that those who had 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 the 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 blessings from Allahû Tealâ. Just like this, the same thing is valid for the Jews and the Christians, too. There are absolutely 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 did send down the Torah (to Mûsâ), therein was guidance and light, by which the Prophets who surrendered themselves to Allah judged for the Jews. And the rabbis (those who have devoted themselves to their Lord) and the priests, (the ascetics, scholars) judged by what they were charged with protecting that which was from Allah’s Book and they were witnesses thereto. Therefore fear not men but fear ME (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has sent down (revealed), such are the disbelievers.**

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

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With the passage of time, this matter was distorted, corrupted. Men have begun not to give heed to a point at which they were charged with protecting. In all the periods of time, both 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 44<sup>th</sup> verse of Mâide 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 the Faith (Belief, Îmân) into the (soul's) heart. To be the owner of the Faith borne in the (soul's) heart (to be a believer).

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

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

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

To wish to reach Allah makes a man reach his murshid absolutely. 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.

To surrender the free will to Allah.

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

### **1-2-4- THE LAW OF EQUALITY IN PUNISHMENT**

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 the 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).**

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

### **1-2-5- GUIDANCE (HIDÂYET)**

It has become definite that the 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 take as a basis the formation of the guidance through three lights named mercy (rahmet), virtue (fazl) and blessings (salavât, benedictions) that Allah sends.

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**5/Al-Mâ'idah – 46:**

**And in their footsteps, We sent Îsâ, son of Maryam, confirming the Torah that had come before him, and We gave him the Gospel, in which was guidance and light and confirmation of the Torah that had come before it, a guidance and an admonition for the owners of “Takva” (the Pious).**

Hz. Îsâ has come as a confirmerer of the Torah.

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

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

The Gospel that confirms the Torah had been sent down to Hz. Îsâ. It also says the same things. There is guidance and light therein.

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

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

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

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

The Book of Psalms confirms the Torah and all the Books that had preceeded itself.

The Torah conforms all the Books that had preceeded itself. Furthermore, not only the events 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

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Holy Books. He has said the same things therein. All the holy books are each a guide.

### **1-2-6- TAKVÂ**

The practice of “Takva” exists both in the Torah, the Gospel and the All-Wise Qur’ân. Just 7 “takvas”.

### **1-2-7- FISK (PERVERSITY)**

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

**5/Al-Mâ'idah – 47:**

**Let the people of the Gospel judge by what Allah has sent down (revealed) therein. And whosoever does not judge by what Allah has sent down (then) such (people) are the Rebellious (those who have gone out of the Way of Allah after having entered it).**

**5/Al-Mâ'idah – 48:**

**And We have sent down to you the Book (this Qur’ân) in truth, confirming the Scripture that came before it and “Muheymin” (trustworthy in highness and a witness) over it (Old Scriptures). So judge among them by what Allah has sent down (revealed), and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a Law and a clear way. If Allah had willed, He would have made you one nation, but that (he) may test you in what He has given you; so compete in good deeds. the return of you (all) is to Allah; then He will inform you about that in which you used to differ.**

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### 1-2-8- THE UNIQUE CODE OF DIVINE LAWS (THE UNIQUE SHARI'A)

If Allah had willed, He would have made 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 judgement: 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 48<sup>th</sup> verse of Mâide 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 preserve 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, in the Gospel, too.

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(\*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.)

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

(Hidâyet: reaching Allah before death.)

There is Light in the Noble Qur’ân. There is Light in the Torah, 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 preserved 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, 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...– placed at our disposal are the same.

### 1-2-9- SATAN AND THE SOUL

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

A great many religions... that split still human beings into groups, into various sects and signs indicating that the constant effort of Satan have resulted successfully on this matter...

Satan desires 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 the human history, the matter upon which the Devil (Satan) has dwelt the most, that he has elaborated and in which he has succeeded is the enmity.



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These vices are present in all the human beings. The souls of men have been created with 19 vices. Now, some of these constitute the grudge, the enmity, the 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 busy humankind too much due to the ceaseless effort of Satan.

Allahû Tealâ wills only the peace and the religion of “Hanîf” of Hz. İbrâhîm (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 annihilated 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 to an end the quarrel between his soul and his spirit and to reach the 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 interdictions of Allah in his relations with Him and to reach a complete peace and tranquility respecting both the commands and the interdictions and to live a state of uninterrupted peace and calmness.

This state is named 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 of Happiness**
- 3) **a Guarantee of Happiness**

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

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The soul is full of the vices that oppose all the commands of Allah absolutely, that are reluctant to execute His orders and that desire to do whatever He has forbidden. At the beginning, the soul's heart is full of vices 100%. Whenever you wish to reach Allah, you attain to the post of irshad (murshid) by taking 12 favors from Allah, you repent in front of him, you begin the soul's purification from that point on. Thanks to the zikir you do, the virtues, out of the mercy, virtue and blessings 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 tight. No power is able to expel them from there. And the soul's heart begin to be filled gradually 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% of 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% of 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, there were only the vices of the soul, when that point is reached, 51% of 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, all the messengers beginning from Hz. Âdem (Adam).

While the soul's heart is full of the vices, he desires the orders of Allah not to be fulfilled whereas the good qualities of the spirit demand them to be fulfilled in any case (the spirit is full of the good qualities, 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, a conflict, there is an uneasiness, unhappiness there. For this reason,

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the human beings are unhappy. There is a ceaseless conflict in their inner worlds.

The intellect that has often gained consciousness in an environment outside 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 un an easiness once more, because Allah causes him to taste an immaterial torment immediately after each sin is committed. The spirit also applies a torment to the soul.

In which case, there are absolutely the vices of his soul 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 its 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 them that you are superior to them. You hurt them, 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 experience uneasiness. You will be uneasy once again as that person will take revenge on you. And you cannot stomach revenge 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, you will be again 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

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## ISLAM AND SUFISM – II

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them happy. You will so experience easiness, 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 a complete concord. 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 while you burn to take revenge on them. None of these is in question.

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

The goal that Allah wants to make all the human beings reach is this. He enjoins this exceptional creature of His named "man" to live an uninterrupted state of peace and quietness, that is, happiness both in his inner world, in his outer world and in his relations with Allah as regards the orders and the interdictions.

The first surrender in Islâm is the surrender of the spirit to Allah. You experience happiness in the half part of the day and in the other second part, you continue still 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 the point on, you will live the happiness 100% in your inner world, in your outer world and your relations with Allah.

This is the goal of happiness of Allah for all the human beings, the unique order He had 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):

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

The word of 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, the religion of Hz. Îsâ, the religion of Hz. Muhammed Mustafa (PBUH) there were the religion of Buddha, the religion of Conficius and a great many other religions apart from them. Such conceptions of religions exceeding 50-60, perhaps 100 have split the humankind into so many groups, 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. Îbrâhîm. That religion is that of Hz. Âdem. That religion is the religion of the mankind today, too.

At this moment, each faithful of each religion thinks that his own religion is true and other religions are false, on the wrong way. Furthermore one group (sect) in each religion considers all other religions outside 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, shed the blood of the innocent people. The events occurred in the USA are the most manifest sign of this.

ALLAH DOES NOT ENJOIN THE ENMITY. ALLAH  
ENJOINS THE FRIENDSHIP.

And the 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, grudge and hatred in order that you should attain to a state of peace and tranquility.

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## **ISLAM AND SUFISM – II**

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Now, if some men in all the 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 want thus to instigate everybody to be enemy to the adherents of the other religions, this is an act forbidden by Allah definitely.

**Allah commands the Friendship, the Love.**

**95/At-Tîm – 4:**

**Verily, We created man (man’s soul) in a period of time (calendar) in which he will be able to attain to the most beautiful (best) stature.**

**95/At-Tîm – 5:**

**Then We reduced him to the Lowest of the Low.**

Allah has created the soul in a period of time 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.

### **1-2-10- MAKE NO DISIVIONS IN THE RELIGIONS**

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

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

**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**

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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/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 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 the 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 Allahû Tealâ also who has created mankind.**

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

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

**3. factor:** 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. This is also the religion of the**

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last men who will be living when the Day of Judgement comes: 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):

*You are related to the religion of Hanîf, fulfil the requirements of this religion of Hanîf. So direct yourself to that religion, the religion of your ancestor İbrâhîm. 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.*

PLEASE PAY HEED TO MY WORD: Both the human beings are created with the disposition (nature) of Hanîf, 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 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 the Doomsday as He had created so the first man.**

**“Zâlikeddînu’l kayyimu.”**

*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.



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**“Ve lâkinne ekserennâsi lâ ya’lemûn (ya’lemûne).”**

*But most of men do not know (this truth).*

Today, both the Jews and the 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.**

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

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.**

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The order that Allahû Tealâ has given is extremely clear:

**Make no divisions (no various sects) in the Religion.**

The religion of Hz. Mûsâ is the same religion. That of Hz. Îsâ is the same. Your religion also is the same religion and this religion did not begin with Hz. Mûsâ. It began with Hz. Âdem. All the people (tribes, nations) that had lived after Hz. Âdem had died out (vanished) as the Flood of Noah had envelopped the whole world. As only Hz. Nûh and his few dependants had survived, Allahû Tealâ has ordained the same thing for Hz. Nûh, that religion of Hanîf of Hz. İbrâhîm. Afterwards, that religion continued by preserving the same fundamentals. Thereafter, Hz. Mûsâ lived the same religion, he and his followers. After him, Hz. 'Îsâ 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 the human beings with the disposition of Hanîf and has 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 Judgement”* has also created the religion as a religion of Hanîf in order that all men may live in a perfect concord... Here, Allahû Tealâ is giving His Command to all the human beings:

Make no divisions (no various sects) in religion!

There is no other religion named “Islâm” apart from the religion of “Hanîf”. There is only THE RELIGION OF HANÎF of Hz. İbrâhîm.

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

The Jews have not a religion named Judaism apart from the religion of Hanîf. Any sect has not a separate religion apart from the religion of Hanîf. There has been only one religion, that is the religion of Hanîf. The Law of Hz. Mûsâ is just like that of Hz. İbrâhîm. As for Hz. Îsâ, he also has lived the Law of Hz. İbrâhîm.

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Remember that Allahû Tealâ has given the same commandment to Hz. Mûsâ 3000 odd years ago. Hz. Mûsâ also has lived the religion of Hanîf of Hz. İbrâhîm. Allahû Tealâ has given the same order to Hz. ‘Îsâ. He has lived the religion of Hanîf. Hz. Mûsâ and his dependants, Hz. ‘Îsâ and his dependants, all of them surrendered their spirits, physical bodies, souls and free wills 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 also that which We ordained for Hz. İbrâhîm, he too lived the religion of Hanîf that Hz. İbrâhîm had lived. We made it a Law for Hz. ‘Îsâ, too. He also lived the religion of Hanîf that Hz. İbrâhîm had lived. We have also made it a Law for you. You also have been living the same religion. So set you your face (physical body) towards that religion, says Allahû Tealâ.**

**And... “beware! Make no divisions (no various sects) in the Religion.”**

**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 13<sup>th</sup> verse of Şûrâ 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, will not exist. None of them is different from the others. Strip off Islâm, Christianity and Judaism from their actual “sediments”, 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 named “Islâm” is not a religion apart from the religion of “Hanîf”.

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

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There is only one religion: That is the religion of Hanîf of Hz. İbrâhîm.

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

As the Qur’ân has been sent down in Arabic, Allahû Tealâ has used the word of “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 had 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 and will continue till the Day of Judgement: The religion of Hanîf of Hz. İbrâhîm. 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 you too your face (physical body) towards that religion. That religion is the lasting religion. You will live only that religion.

Before you, Hz. Mûsâ and his dependants had lived it. Firstly, Hz. İbrâhîm and those who had depended on him had lived it. Hz. Mûsâ and his followers, Hz. ‘İsâ and his followers, all of them had 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 of the reunification of the religion has come! And this will be absolutely realized. There are not 2, 3, 4, ... 20 religions. There has never been.

Men had definitely lived the religion of Hanîf during the Era of any prophet on whom they had depended. With the passage of

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time, the Devil (Satan) has dragged men into divisions, into various sects in religion.

All the religions lived in the Ages of Hz. Mûsâ, Hz. ‘Îsâ and Hz. Muhammed Mustafa (PBUH) were exactly the same But nowadays, let alone their splitting up from each other, men become enemies to the faithful of the other religions, 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, massacre thousands of innocent people unjustly...: **TERRORISM!**

### 1-2- TERRORISM

#### 1-2-1- 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. İbrâhîm, 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 an other religion apart from that single religion, then, o! those who have been reading us, listening to us, just think: shall we not still realize that we have fallen into a great trap of Satan?

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

Who wishes the Friendship? Allah wishes it. If Allahû Tealâ says: “You have not separate religions. The religion of all of you is the same, the unique religion. Unite then upon it, make no various

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## **ISLAM AND SUFISM – II**

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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, each crime incites to a new crime, because men are addicted to the vice of revenge. There are the vices of revenge, of grudge, of hatred, 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 God knows only during how many years.

All the faithful of the religion have to act in order to save the world from this disaster. We should live once again the religion of Hanîf of Hz. İbrâhîm lived during the periods of time of all the prophets at the end of the world. Everyone thinks that he belongs to a religion separate from that of others. There is not such a thing. There is only one religion. When we scrutinize the fundamentals of that religion, we see the same thing in all the Holy Books.

Allah wants everybody to surrender to Him but most of 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. İbrâhîm?**

**The days to come will pass with conveying those fundamentals to the entire world.**

The world has finally come to a point of reunification.

You will see that Allah’s enemies who desire to set persons by the ears will not be able to succeed in it for long. After a while, grudge and revenge will come to an end. The humanity will enter a period of peace and tranquility. Now, we have to join together in order to arrive at such a point.

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

Allahû Tealâ says:

Our messengers are present in all eras, in all nations absolutely. We send continuously 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 an other in place of him at the same time. We never leave any nation (tribe...) without 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 its deserts (that was not deserving of punishment). Men who will assemble in Hell after the Day of Judgement 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. Any nation is not excepted from this. Now then, consider this as a glad tidings.

Consider this as a glad tidings that the messengers of Allah have been living at the moment in all nations definitely. 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 the worldwide peace.**

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

**My dear brothers and sisters! We serve only Satan with grudge, 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 THE FRIENDSHIP AND DO NOT FORGET: WE HAVE BEEN CREATED FOR THIS. WE HAVE**

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## ISLAM AND SUFISM – II

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**BEEN CREATED IN ORDER THAT WE SHOULD BE FRIENDS, NOT ENEMIES!**

Now, the human beings will be in a circle of friendship hand and glove after some conflicts, 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 no other things than blood-shed, enmity, grudge.

**The Command of Allah is the Friendship**

**The Command of Allah is to prevent the blood-shed.**

**And therefore, we say openly and proudly that your religion, their religion, 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. İbrâhîm.

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 other religions than the unique religion, there is also no other thing than the friendship.**

The basic command of Allahû Tealâ: *“Make no divisions (no various sects) in the 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!



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Live the religion that make 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 the other people, other communities, other nations in your outer world!

Finish the quarrel in your relations 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, embrace the future altogether!

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 the 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.

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## **ISLAM AND SUFISM – II**

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

## **II. CHAPTER**

### **ESMÂ'UL HUSNÂ [THE MOST BEAUTIFUL NAMES]**

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## **ISLAM AND SUFISM – II**

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## 2- ESMÂ'UL HUSNÂ

### [THE MOST BEAUTIFUL NAMES]

In the Glorious Qur'an, 99 Names of Allahû Tealâ, are mentioned. "Esmâ" is the plural form of "İsm" which means "Name". As to "Husnâ": it stems from "husun" which means "beautiful", the most beautiful of the beautiful". That is, Allâh. The Names of Allâh also possess exclusively the attribute of the most beautiful of the beautiful. If so, Allahû Tealâ has 99 Names mentioned in the Noble Qur'an. What do these 99 Names signify? Now, we are setting out on a journey together with you. We are going back to those days when Âdem(PBUH) was created.

Two angels are coming to Allahû Tealâ and saying: "O our Lord! Have you created Âdem (Adam) so that he may shed blood on the earth? Whereas, we glorify your Name continuously. What superiority does he have over us?" Allahû Tealâ is saying to them: "His difference from you, from the angels is this, that he possesses a soul. He will strive against his soul. Dear readers, as you know it, the greatest strife (fight, war) is the implacable war that the human being will make upon his soul. Our Master the Prophet says so after all the material wars have come to an end: "The small fights have ended. From now on, the greatest war will continue." What is really important is this greatest war (strife), the fight against our soul. Allahû Tealâ decrees so in the 5<sup>th</sup> verse of Al-'Ankabût:

#### **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).**

Later, Allahû Tealâ continues so:

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## ISLAM AND SUFISM – II

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**29/Al-‘Ankabût – 6:**

**And whoever strives hard, he strives only for his own soul; most surely Allâh is Self-Sufficient, above (need of) the Worlds.**

The greatest war that a person can make is the strife against his own soul.

The antidote in the content of this strife is the remembrance (zikir). The iteration of the Name of Allâh.

One of the 99 Names Allâh is the word of “Allâh”: “El-Îlâh”. When we do “zikir” with this word, not with the other Names, when we repeat (iterate, recite) this Name (when we do zikir), this Name is authorized to influence all of the vices in your soul (‘s heart). It will make diminutions in all of them. The virtues parallel to the good qualities (haslet) of your spirit will come and settle down into your soul’s heart. The decrease in those vices is at the same rate. If 1% of light has settled into your (soul’s) heart, there has been 1% of diminution in all of the vices of your soul (‘s heart). There is the 1% of decrease in all of them according to their rate. Let us say that the rate of one of your vices is 18%. The good quality (haslets) counteracting it is 2%. We have a vice that is opposite to it expresses the good qualities of the spirit. In which case, in such a design, the decrease in the first and that in the second will be the same not numerically but proportionately.

Thus, when we do zikir, we will see that the vices in our soul’s heart will decrease continuously.

Now, we are going back once again to those days when Âdem (Adam) was created: When the angels are saying: “What superiority does he have over us?” Allahû Tealâ is saying to them: “I have given him a soul, if he can purify and refine his soul (‘s heart), he will be superior to you.”

In the Glorious Qur’an, the word of Purification (Tezkiye) has been used in order to indicate the half-way and the whole way for the purification of the soul’s heart.

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**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).**

As I have already said from the beginning, the place where they will go is Hell. Now, These men's hearts that are blind, deaf and dumb is their souls' hearts. What will give life to this heart is the remembrance (iteration, zikir) of the Name of Allâh. Two angels named Hârût and Mârût say to Allahû Tealâ: “ give a soul to each of us, too, so that we can prove that we are superior to them” Although Allahû Tealâ says to them: “you cannot do it; your constitution is not suitable for it”, the angels insist: Thereupon, Allahû Tealâ authorize them to do it. They come down in the city of Babylon. But they cannot stay there even during two months, They make a mess of everything. They kill a man. Allahû Tealâ take them back immediately. And the angels say to Allâh after their failure: “O our Lord! We have made a great mistake. Forgive us! It is true that we could not do it indeed. But what have you granted to this Âdem (Adam) that he has been superior to us? Allahû Tealâ says to them: “I have taught him the Names” But if you are to look through the Turkish renderings of the Glorious Qur'an, this statement “I have taught him the Names of the things (objects). Allahû Tealâ should say to Âdem (PBUH): “this is a wall” and Âdem (PBUH) should learn the wall. He should say to him: “this is a window” and Âdem (PBUH) should learn the window. He should say to him: “this is a door” and he should learn the door. It is thus that an explanation has been brought in this sense. No, it is not so. Here is a secret. Allahû Tealâ says to the angels: “I have taught him My Most Beautiful Names, My 99 Names. And He calls Âdem (PBUH) orders him to explain the Names one by one. What he has explained here is the 99 Names of Allâh. It is not the names of the things (objects) (like the pillow, the quilt) as has been explained in the purports (renderings).

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Dear readers, here we feel the necessity of making a short elucidation: The wording (litteral meaning = lafz) in the Glorious Qur'an of Allahû Tealâ consists of three phases. Each phase contains 7 stages. But it has also 7 "spirits". Each "spirit" (essence) possesses in turn its own contents. In that case, you are charged with scrutinizing the Glorious Qur'an within this design.

Âdem (PBUH) explains the 99 Most Beautiful Names of Allahû Tealâ to the angels one by one. What did Allahû Tealâ intend to produce with these Most Beautiful Names of His which constitute our topic today? If you are to consider the Names of Allâh, you will see that each Name of Allâh reveals a separate attribute of Him. With His Name "El-Muktedir = the All-Powerful One" Allahû Tealâ expresses that He is the Possessor of all the Power. With His attribute of "El-Kaviyy = The All-Strong" He expresses that He is the Owner of Absolute Strength. With His attribute of "El-Hafîz" = Preserver", He says that He preserves all things. Man's memory, the faculty to retain all what we have seen is a fact arising from the preservation. In the sense of protecting something also, the preservation is at issue. With His attribute of "El-Muntekim = the Revenger", He expresses that He is Able to take revenge (on anyone). Behold! As One Name of Allahû Tealâ is "El-Adl = All-Just, the Possessor of the Absolute Justice" and one other Name is "El-Hakk = The Truth = The Possessor of all rights", this revenge that Allâh takes in order to punish is realized through men's entering the level of Hell in accordance with what they deserve by their behaviors. For this, Allâh does not need judges. Both the coming in sight of the person's own behaviors in his life film, that is, the display of the person's manners of behavior and the visualization of his way of thought while doing those same behaviors lead us to a decision (judgment) formed within 100% in reality and that is not possible to be taken by a judge. This decision (judgment) is expressed by many meanings. It is manifested in each event, in every instant.

How many degrees have we gained or lost through the actions intentionally done? What is the degree of sincerity or premeditation in our actions? In accordance with all these, we are in



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the face of a variable series of numbers. This is the justest mechanism in the universe. Allâh who is the true Possessor of the Justice is the One who distributes (dispense) justice. He is the Possessor of the Name of All-Just (El-Adl). On the Day of Judgment, you will see your life-film without being in need of any judge. Whatever value you had acquired, whatever degree you had gained at that moment, you can see them then one by one therein.

Dear readers, each one of the 99 Names of Allâh describes Him from a different point of view. Each Name exposes a different attribute of Allâh, a different system that He possesses. Allâh constitutes Wholeness from the 99 separate points of view. When you unite these different angles, you attain to Wholeness. This is Allâh. He possesses all of them, 100%.

When we consider the vices of our soul (‘s heart), we see that they are composed of 19 separate groups: Ignorance, niggardliness (stinginess), gossip, dissension and mischief-making, envy, greed, rebellion, addictions, grudge and enmity, arrogance (haughtiness), Disbelief (Unbelief), hypocrisy, anger and rage, unfaithfulness, impatience, Lying, conjecture, wrong-doing (cruelty, oppression) Each one of these 19 vices expresses a deficiency(defect), the just opposite of what should be.

When we do a comparison between the Most Beautiful Names and the vices of our soul (‘s heart), there may be some points that could lead you to some thoughts. The vice of revenge is a vice of your soul. But the Name of “El-Muntekîm = The Revenger” of Allâh which seems to mean the same thing is not of the same category. Pay attention: your revenge may be right or wrong (just or unjust). As a result, you use a vice of your soul. When you take revenge on someone who has reciprocated you what you have deserved, this is a wrong manner of behavior. You have already done something to him and he takes revenge on you He does so from his standpoint. But when he takes revenge on you he has made something wrong to him. And you too take revenge on him. This shows that you have been defeated by one of your vices. Whereas, the revenge of Allah is for

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once. On the Day of Judgment, his automatic laws will work. Whatever you have done, which Hell you have deserved according to the Divine Laws in return for all the sins you have committed, Allahu Tealâ will send you to that Hell. Thus, the attribute of “The Revenger” comes true. And you are punished in return for the degrees you have lost. Allah has taken revenge on you. This revenge is for once and realizes only the manifestation of the justice 100%.

Men have always separated the worldly life from the Afterlife. By saying: “there is no justice in this world”, many people who accuse and continue to accuse Allah of the injustice lived and still continue to live. All the followers of Satan say the same thing: Allah has no justice” Why do they say so? They allege that some people come sick into the world, some handicapped. Some are poor, some rich. There are enormous injustice between them. Therefore they pretend that Allahû Tealâ should send the human beings into the words again and again, thousands of times so that men can change step by step .The poor can live as rich ones. And the rich must live as poor ones. The sick can live as healthy ones. Thus, the justice may be established!?

Dear readers! The justice constitutes a whole. The justice of Allah is realized by integrating the Life of Paradise, of Hell into the worldly life. Then you will see that the divine justice will be realized 100% without making even one mistake in infinity. This is the Revenge of Allah. The revenge He takes on those on whom He should take. This revenge is taken for once. Thus, it becomes definite to which Hell the person will go as a result of all the sins he has committed throughout his life-span. And the divine system is executed automatically. The Revenge of Allah manifests itself thus not as a requirement of His vice of revenge but as a necessity of His attribute of “the Revenger = El Muntekîm.”

Behold! When you take revenge on others, you cannot represent the justice. Only your “Balance” (Mîzân) in your life film will show you on the Day of Judgment what you have done and under which influence you have done them. What was your thought? To

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what extent you were carried away by the vices of your soul (‘s heart)? What have you done...? All of these will be manifest therein. But if the Justice of Allah is in question, the requirement of the Name of “the All-Just” is here to take revenge. The person has absolutely to be punished by the torment of Hell which the person has deserved and Allahû Tealâ sends him absolutely into Hell. Allahû Tealâ has granted so many occasions to that person in order that he may be saved and he has rejected them in such a fashion that he has finally deserved to be chastised. But Allah never commits injustice. Both the granting of those many occasions and the requirement of the Name of “All-Just” as well as that of “the Truth” absolutely come together in one point. And the Revenge of Allah manifests itself in a point of resultant of these three criteria. This revenge will absolutely cause the person to arrive at the point that is the punishment of the evil deeds that he had committed throughout all his lifetime.

Dear readers! Allahû Tealâ decrees: Wish to reach Me and be saved “But most of the men do not wish to reach Allâh (spiritually before death). If Allah says: a single wish of yours, your wish to make your spirit reach Me before death will absolutely lead you into My Paradise. I shall do it Myself, I promise it.” And if the person does not wish to reach Him, what will then be the result? The result is this, that he will not be able to attain the Salvation.

Nowadays, men never care for Allahû Tealâ. (Today, men are mindless of Allâh). Men push away the Hand of assistance of Allah with the reverse of their hands. Allahû Tealâ does not punish them until the end of their lives. He has left their actions to their free wills and warns them so: “If you do not depend on your murshids, you remain in the Misguidance, in the Unbelief, the place where you will go is Hell.”

For instance, a person has wished to reach Allah and his lifetime has made to end there. If he could have lived, Allahû Tealâ would absolutely have caused him to reach Paradise. He cannot live; Allah did not let him live. Allah absolutely make this person reach His Paradise as a requirement of His Name of “All-Just.” If this

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person had lived, he would have attained his murshid. If he had lived, he would absolutely have made his spirit reach Allah. The name of “All-Just” and that of “The Truth” express a judgment. The person has been living, Allahû Tealâ is causing him to reach his murshid. The person has a right to Paradise in three further respects. He continues to live thereafter, too. Allah makes his spirit reach Himself. The person has a right to enter Paradise In three further separate respects, from just 7 points of view. The 1<sup>st</sup> Layer of Paradise is the Paradise of those who wish to reach Allah; the 2<sup>nd</sup> layer(floor) of Paradise is the Paradise of those who have reached their murshids thereafter; the 3<sup>rd</sup> layer of Paradise is that of those who could make their spirits reach Allah; the 4<sup>th</sup> Layer of Paradise is that of those who have surrendered their physical bodies to Allah; the 5<sup>th</sup> Layer is that of those who have surrendered their souls to Allah; the 6<sup>th</sup> Layer is that of those who have reached irshad and the 7<sup>th</sup> Layer(floor) is that of those who have become slaves to Allah.

Thus, everything is designed according to the standards that the person has merited. The Names of Allah work in such a magnificent fashion that when you consider the results you can only admire it. The Names of Allah are one of the greatest presents for man in the universe As you know it, the vices of your soul (`s heart) are only 19. You get improved with each passing day from the 19 points of view. You live the happiness a little more with each passing day. If you do zikir, as long as the vices of your soul (`s heart) decrease, the lights of Allah will replace them. As you know it, this depends on the 7 conditions of the (soul’s) heart. Firstly, Allah will take out “ekinnet” (coverings, the divine computerized system that makes the comprehension impossible) and will put ihbat (the divine computerized system that makes the comprehension possible). In other words, the divine computer that hinders the comprehension will be taken from you and the divine computer that ensures it will take its place. Allahu Tealâ will turn the light door of your soul’s heart to Himself. A light way will be opened up from your breast to your (soul’s) heart. The 4<sup>th</sup> condition of the heart is completed here. Afterwards, you will attain your murshid. Allah will show you your

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murshid when you have become the owner of hushu' (feeling of reverence), when you repent and depend on him, the last 3 conditions too will be realized in your (soul's) heart. The seal on your (soul's) heart will be opened, the word of Unbelief in your (soul's) heart will be taken out and the word of Belief will be written therein. If you possess these conditions, when you do zikir by using the word of "Allah" that is the most important Name out of His 99 Names, the lights of Allah will begin to fill up your soul's heart. To what extent these lights will be accumulated around your soul's heart, to that extent the darknesses will diminish proportionately to each of the vices of your soul ('s heart). At that rate, the vice will diminish, at that rate the light will settle into your soul's heart, thus your soul's heart will begin to be filled with the virtues instead of the vices. What kind of zikir you may do, this zikir will cause you to possess a particularity that decreases all the vices all together and that places all the good qualities (haslets) all together at the same rate by using the Name of Allah.

The result is different for each person. Whatever vice is in small or great amount in the soul's heart of anyone, the change at a rate suited to those standards is realized automatically. Beyond this ,when you repeat (tell) one of the Names of Allah in order that He should complete a field or a matter that you consider incomplete in you and that is not based on the purification of your soul('s heart), you will be completed only from that point of view.

Dear readers, let us say that you behave unjustly against others, you always infringe another's rights (the decrees of the justice). Then, there is a deficiency in you from the standpoint of the justice. In this case, what is to be done is to repeat (tell) the Name of "the All-Just" of Allah. Thus you will have purified all the vices in your soul ('s heart) with each passing day. But these are vices. The Most Beautiful Names of Allah are related to your attributes (qualities) not to your vices. All the attributes of Allah are existent in you also but Allah is the Possessor of all Perfection. As for you: you are possessed of them an amount very close to nothing. Now, it is within your power to increase this amount. In whatever you consider

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your self deficient, for example, if you behave unjustly against others, then you will repeat (tell) the Name of “All-just”, in the matters that constitute a right for you, if something that is not given back to you is in question, the attainment of your right is realized through your repeating the Name of “The Truth”.

While the Name of “the All-just” is required in the removal of the injustice between you and other people, in the standards that are only your right, you will repeat (tell) the Name of “the Truth”. “The Truth” is subjective, whereas “the All-just” is objective. While “the Truth” arranges the rights of everybody in their relations with Allah, “the All-just” expresses a statute designed according to the objective rules of the Law applied between men.

Dear readers, each one of the 99 Names of Allah is authorized to restructure you from a separate point of view. You may repeat (tell) those Names in every field you need except those that will make negative influences in the direction of the vices of your soul (’s heart). They appertain exclusively to Allah. For instance, Allahû Tealâ is both the Possessor of the Name of “The Reducer” (the Restrictor) and of that of “the Expander” (the Increaser). So, If you repeat the Name of “El Bâsit = the Expander” you will experience then that your horizons will open up, that you will have more livelihood, that Allah will augment your means of subsistence, if you have any problem of poverty, you will repeat (tell) the Name of “El-Gani = The Rich One” “Gani” means the rich one, the one who stands in need of nothing.

Thus, If you want to fight against the vices of your soul (’s heart), the Name of “Allah” suffices. But if you wish to complete yourself from all points of view, then you will use the Most Beautiful Names. To use the Most Beautiful Names and the Name of “Allah” that is the Unique Name, the Strongest Name provides the standards different from each other. The Name of “Allah” is the unique weapon in the struggle you will make against the vices of your soul (’s heart).

The Most Beautiful Names are not the arms of the strife. The Most Beautiful Names lead you to be structured from the 99 separate

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angles. But, as was indicated previously, you should not use those that are detrimental to you. Allahû Tealâ possesses also the attributes that are parallel to the vices of your soul ('s heart). They are for the realization of the Names of “the All-just” and of “the Truth” such as in the name of “the Revenger”.

Dear readers, how are the Most Beautiful Names used? It is beneficial that you should repeat (tell) the Most Beautiful Names every day just as much as their own numbers. For this reason, they are divided into groups. Every day, one part of them should be repeated (told) according to the indicated number. But there may also be some Names the lack of which you definitely feel. If you want to be perfected (completed) in respect of the lack of which you feel in yourself, you should repeat the Name that will provide it for you. Do you feel powerless, ill? You should repeat (tell) the Name of “the Strong one = el Kaviyy” It will make you strong. How many times will you repeat it? Now, here, you are facing a proceeding different from “zikir” .Dear readers, each Name of Allahû Tealâ is a separate cipher, a different code. You can spot (detect) that code only by repeating it to that number.

Otherwise, you cannot. Each Name of Allahû Tealâ has a code, a numerical value. This numerical value is realized according to the calculation of “Ebcéd”. What is the Calculation (Reckoning) of “Ebcéd”? There are 28 letters in Arabic. Each one of these letters expresses a value independent of its alphabetical order. These values begin from 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. 10 separate letters. From 1 to 10, each one carries a separate value. But “11” does not come after 10. After “10” comes “20”. 30, 40, 50, 60, 70, 80, 90, 100. “110” does not come after 100. “200” comes. 200,300,400, 500, 600, 700, 800, 900. After 900 comes “1000”. Thus 28 letters have become completed. Each one of the 28 letters existing in the Arabic Alphabet has a different number of code. It is possible to find in the dictionaries to what these numbers correspond. When we look into the numerical reckoning of Ebcéd in a dictionary we reach a conclusion: Allahu Tealâ displays the sequence of arrangement of the letters-words in the Calculation of Ebcéd as follows:

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Firstly, the content of the letters e-b-c-d that make up the word of “ebced” is given. Then the words of “hevvez”, “hutti”, “kelemen”, ”sa’fes”, “kareşet”, “sehz”, “dazıg” succeed it respectively. At the beginning, it is true that this goes really like elif (1), be (2), cim (3)... but later the letters take different values. After 10, they augment 10 by 10. After 100, they augment 100 by 100 as far as 1000. And thus the 28 letters become completed.

Now, let us give you the numerical values of the letters. You can see how beautifully the numbers will be put in their proper places after having made the unfolding of the letters you want.

Elif 1, ba 2, cim 3 dal 4, he 5, vav 6, ze 7, ha 8, tı 9, ya 10, kef 20, lam 30, mim 40, nun 50, sin 60, ‘ayn 70, fe 80, sad 90, kaf 100, rı 200, şın 300, te 400, se 500, hı 600, zel700, dad 800, zı 900, gayn 1000. Thus, you determine the value of a Name of Allah according to the right order of its letters before its being opened out. Whatever letter has passed, you put its code next to it. You write the sign of a letter. You put (add) the code of the letter. Moreover, the opening out of the letters of this word also is required. For example, at the beginning of the word of Allah, there is “Elif”. Then there is “Lam”. Finally there is “He”. It is not sufficient to put the values of the letters in this content. You must open out the letter of “Elif, lam, fe”. You have to write the total of these 3 letters for the letter of “Elif”. You can reach the true result when you do the opening out of all the letters within this content, for example, doing the opening out of the letter of “lam” as “lam” and “mim”. Now, that true result is the daily number of repetition of that Name.

The number to be given to you according to the situation of your indisposition may be to be repeated seven times a day. For instance, you will start to repeat a Name that should be told 1200 times a day. You should repeat it sevenfold ( $7 \times 1200$ ). If it is given more than this, you should repeat it so. This will enable you to strengthen your deficient sides.

Adam (PBUH) used each Name, then made explanations about that Name and gave its numerical value. He had perfected



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himself from every point of view. Many of his children had attained this completeness. They had both attained to continuous zikir and completed themselves in respect of what they had considered as deficiency in themselves. The son of Adam (Adem), Habil, (Abel) also was so. He had attained to perfection. When his brother Kabil (Cain) had attempted to kill him, he had said to him; “You may kill me, but I shall never stretch out my hand to kill you”.

Do not forget: Allah did not accept your sacrifice because you are not possessed of “takva”. You did not obey the command of our father. You did not enter the Way of Allah and you did not become the owner of takva (piety). In that case, it is out of the question that Allah may accept what you offered to Him.

Kabil (Cain) had committed the first murder of the humanity. He had killed his brother. Here we see the difference between a man who was completed through zikir and the content of Kabil (Cain) who followed his way of conduct fitted to all the vices of his soul (‘s heart).

In which case, we are in the face of a treasury we name the Most Beautiful Names. You know best what you lack. Do you have a loss of memory? Then you will repeat (tell) the Name of “El Hafiz= the Preserver” of Allahû Tealâ. Its number is 1400. You will repeat (tell) seven times 1400 in a day. The word of Allah comes from “El-Îlah” just as we repeat this word, we will also repeat the word of “El Hafiz = the Preserver” in the same fashion. If you want to administer justice, you will repeat (tell repeatedly) the Name of “El-Adl (= the All Just One)” If you want that the justice should be applied to you, you will repeat the Name of “El Hakk (=The Truth)”. Allahû Tealâ has delivered to you all the possibilities of removing whatever is deficient in you by means of the calculation of “Ebced”. It is sufficient for you to use the codes in this matter. These are the ciphers of Allah.

We see that an other cipher in the Glorious Qur’an is that of 19. This cipher of 19 exists in many verses of the Noble Qur’an. These are the disjointed letters (huruf-u mukattaat) such as “Elif,

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Lam, Mim”. There have been some who said that the real meaning of the disjointed letters is this that they are the multiple of 19 and they were in the right to a great extent. But we saw this, that there are mysteries still unknown in the Glorious Qur’an and all the ciphers did not prove true. The total of the disjointed letters in some suras are not congruent with 19. For instance, the second, out of the three letters accords with it but the third does not. If so, other mysteries not yet attained by the humanity but known by Allah are at issue. However, the most part of the disjointed letters accord with 19.

Dear readers, the Glorious Qur’an is a Book of Mysteries. You may use to the utmost degree the Names of Allahû Tealâ in order to be acquainted with these mysteries. This will be of great assistance to you in the positive sense. Thus, you see that the greatest favor of Allah is the Most Beautiful Names. Zikir you do with the Name of Allah saves you from all the negativeness of your soul (‘s heart) by purifying all the vices therein. But you can not acquire all the (positive) attributes. It is only Allah who is the Possessor of the (perfect) attributes. Even If you repeat (tell repeatedly) all the (Most Beautiful) Names throughout your lifetime, you cannot possess all of His attributes. But you complete (perfect) yourself to a great extent. You can attain the maximum standards of being a human being, When you attain to continuous zikir by doing zikir with Allah’s Name, you will be saved from all the vices (of the soul’s heart) but your conditions of attribute have not been completed. The attributes express the content beyond the vices, too. While the purification of the soul (’s heart) leads you to that which is beautiful from 19 angles, the Most Beautiful Names leads you to a goal from 19 points of views. In that case, you will attain to the more beautiful levels that the purification of the vices can not ensure and to what is beyond them by means of the Most Beautiful Names. Each of them will lead you to that which is more beautiful, more perfect from a magnificent point of view.

The Names of Allahû Tealâ were each a symbol (sign) of the purpose for which he had sent Adam (Adem). As you know it, he was the first human being and the first prophet. As for our Master the

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Prophet (PBUH): he was not the last man but the last Prophet; he was the Seal of the Prophets. He represented the ending of the prophets. And he is mentioned as the ultimate Prophet.

Each Name is the witness of the perfectness, completeness of Allah from 99 separate points of view. The flawless perfection in 99 aspects. He is Allah, the Creator of all of us.

Allahû Tealâ says something men can not understand: Allah is the Inward One, The Outward One, the First one, the Last one. Dear readers, what does Allah want to say in these contents? In proportion as you acquire the attributes of Allah, these mysteries will be revealed. Allah is the Inward One for those whose eyes of the souls (’ hearts) do not function. Allah is the Inward One for those who do not “see” Allah. But when you attain to the station of Improvement, you become a slave to Allah, Allah will show you His Own Person (Essence). Allah is the Outward One (Visible) for you. So, Allah is both Invisible (Inward) and Visible (Outward). He is Invisible (Inward) for some men (for the most part of them) but whoever is made to reach the honor of “seeing” Him by Allahû Tealâ, He is Visible (Outward) for them. Allah is the First One, the Last One. If Allahû Tealâ shows you the past, you will see that Allah is the First One. Allah existed before the universe was existing. But Allahû Tealâ is the Last One, because He will continue to exist after the Day of Resurrection. So, Allah existed when we, human beings, were not existing. In that case, Allah is the First One. Allah existed before all the human beings. We will be made to transform again into energy after we all will live in Paradise and Hell. We will vanish. The energy will be turned again into nothing. But thereafter Allah will still continue to exist. So, Allahû Tealâ is the Last One at the same time, and His Most Beautiful attribute that shows perhaps the entirety of His attributes is the Enduring One (= el Baki). Allah will always continue to exist. Allah will endure before Time, when the time existed and after Time. Men can not possess the attribute of the Enduring One. This belongs exclusively to Allah. You are merely a creature. You came into existence just like other creatures, you will live and you will die. You will be resurrected after dying. You will

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live until the end of the life of Paradise or Hell. This is an infinity. A very very long time you are unable to image will pass. At the end of this duration, you will be changed into energy. And you will vanish. But Allah will continue to endure. Allahû Tealâ decrees: “Everything will perish but your Lord full of Majesty and Honor will remain forever”.

Dear readers, you have seen that the Most Beautiful Names of Allah has displayed before you all the possibilities that will make you reach the wholeness from 99 points of view. On the one hand you will annihilate the vices of your soul (‘s heart) through continuous zikir, you will be a perfect man (insân-ı kâmil), on the other hand, you will have the possibility of improving the standards of attributes you consider deficient in you from your viewpoint through the Most Beautiful Names outside these vices. We offer infinite praise and thanks to Allahû Tealâ that He has placed the Most Beautiful Names at the disposal of the men. To try to resemble Him, to be able to possess a little bit His Beauties is both the duty and the right of all of us, it is not possible to be like Him, but you can resemble Him. Dear readers, the doors are wide-open to all of you. Wherever you are confronted by any difficulty, Allah is informed of it. He will absolutely open you a door. It is Allah who is the Possessor of all the doors.

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

## **III. CHAPTER**

### **THE MESSENGERS**

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## **ISLAM AND SUFISM – II**

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### **3- THE MESSENGERS**

There are a great many conflicts about the concepts of the “prophet” and the “messenger”. We praise and thank Allahû Tealâ that there is only a single Glorious Qur’an. If human beings come together, open the Noble Qur’an and try to come to an agreement on it, they will not have any opinions different from each other, because there is only a unique Qur’an.

Allahû Tealâ has used the word of “nebi” exclusively for the prophet. As for the word of “resûl”: He has used it both for the prophet- messenger and the saint messenger who is not a prophet. But the concepts that Allah learns us in the Glorious Qur’an and those that men teach other men are different from each other. These owners of knowledge (science) teach men the real meanings of the concepts in the Glorious Qur’an not basing on the Glorious Qur’an but in the fashion they learn from the books written by other men and based on conjectures, unfounded opinions.

The Islamic tenets (akaid) have four basic principles:

- 1- All the prophets are messengers
- 2- All the messengers are prophets
- 3- The messengers are the prophets to whom the Books have been given.
- 4- The “nebis” are the prophets to whom the Books have not been given.

Only one of these principles is correct according to the Glorious Qur’an. You also will see in our explanations how the remaining 3 principles are erroneous and how this error seeming as minor causes what great mistakes.

Firstly, let us bring to light the subject of messenger (resul) mentioned so often in the Glorious Qur’an.

Let us answer the question: “Is each messenger (resul) a prophet (nebi)? through the Glorious Qur’an.

When the verses in which the word of messenger is mentioned are scrutinized, we see that the messengers are basically gathered in two main groups in respect of their duties.

### **3-1- THE “MESSENGERS” WHO ARE NOT CHARGED WITH THE DUTY OF MESSENGERHOOD**

We see in the Glorious Qur’an that Allahû Tealâ names “messengers” the ordinary persons who are charged merely with conveying the message.

**12/Yûsuf – 50:**

**And the king (Pharaoh) said: Bring him to me. So when the messenger (resul) came to him (to Yusuf, Joseph), he said: Go back to your lord and ask him: what was the case of the women who cut their hands? Surely my Lord knows their guile.**

The messenger here is not a saint of Allah commissioned by Him, but merely a messenger sent by the pharaoh (the king). Let alone the prophets, the ordinary messengers also whom Allah does not charge can be named as “rusul” (singular: resûl) in the Glorious Qur’an according to this verse.



### **3-2- THE MESSENGERS WHO ARE COMMISSIONED WITH THE MESSENGERHOOD**

In this chapter, let us keep outside our topic the messengers who execute only the ordinary duty of conveying the messages and examine the messengers whom Allah has entrusted with the mission of messengerhood.

The most important characteristic of the messengers charged with the messengerhood and communicate the orders of Allah is this, that they are commissioned by Allah. They are the envoys of Allah in this world.

However, it should be erroneous to put all the messengers of Allah whom He has entrusted with the messengerhood into the same category. There are differences between the messengers in respect of the extent of their duties of messengerhood and of their responsibilities. For example, all the prophets of Allah are the messengers of the highest level. But, apart from them, in their Eras, Allah has charged many more messengers in other countries.

Nowadays, there is an erroneous opinion: all the messengers are the prophets. This distorted reality caused a tremendous destruction that the human being is unable to imagine during all his lifetime. The fact that each messenger is considered as a prophet, that each messenger is rendered as a prophet in the purports has altered the message that Allah has given in the sacred verses, the messengers of Allah who have been living among us have thus been concealed. While many verses mention the messengers who are not prophets, speak of their duties, as they present them as prophets, the relation between the men et the messengers who are not prophets is hindered.

The messengers who are charged with the messengerhood in the Glorious Qur'an are mainly divided into two groups:

1. The Prophets-Messengers.
2. The Saints-Messengers.

Both groups of messengers have been charged by Allah. The most important knowledge that we will give you perhaps in the chapter of messengers is this truth that what concerns directly the salvation of the mankind is this: “each messenger is not a prophet”. Taking in consideration the greatness of its degree of importance, we feel the necessity of offering you the verses of the Glorious Qur’an in detail that will elucidate this subject and of proving the truth (reality) again through the realities (verses) of Allah.

We beseech our Lord to help you and us in the efforts we have been extending in this direction.

This matter is a matter appreciated in a very erroneous fashion in our time as we have mentioned it above briefly. The fact that the verses related to the messengers of Allah who are not prophets in the Glorious Qur’an have been altered prevents men from reaching the saint guides (“hidayetchis” those who make the human spirits reach Allah before death). In our time, no one thinks that he is in need of the messengers of Allah. On the contrary, men think even that the messengers of Allah do not live any longer among them, they are even sure of this. Men who are in need of assistance and wish to reach a saint of Allah and feel the need for this, hope for help from the saints who are not living now among us and who passed away a long time ago. For the purports of the Qur’an that have been read now do not speak of the saints who have been living among us and of their duties. In the purports, the saints of Allah have been concealed, hushed up. In their opinion, all the verses related to the messengers belong to the eras of the prophets. They give meaning (to the verses) respecting this rule. What is more deplorable is this, that we have been living in a world where the beloveds of Allah have been denied, derided.

Iblis (The Devil, Satan) has set his trap on this truth (fact): “Our Master the Prophet (PBUH) is the last Prophet”. “And after him,

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any prophet will not come”. There will be no expectation of an other prophet for men. Until the Doomsday, this Era is a period of time in which men will not expect any more prophet. It is here that the devil (Satan) intervenes. He extends to all the messengers of Allah the fact that any other prophets will not come any longer. Since they think that any other prophets will not come, they say in that case that any other messengers also will not come henceforth.

Well, who will convey the message of Allah to the people? Who will teach the religion, the Qur’an, the 7 “spirits” of the Qur’an to them? Who will make them reach the Guidance (Hidayet)? How will men reach “hidayet” without the Imams-messengers of whom our Lord speaks in the 24<sup>th</sup> verse of As-Sajdah Sura and in the 73<sup>rd</sup> verse of Al-Anbiyâ’ Sura?

**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).**

**21/Al-Anbiyâ’ – 73:**

**And we made them Imams (of the Presence Prayer) who guide (made (men) reach hidayet (guidance)) (people) by Our Command, and we revealed to them the doing of good deeds and the keeping up of the Prayer and the giving of Zekat (compulsory alms), and Us (alone) did they serve (worship).**

The Devil (Satan) says: the Qur’an is the “Imam” that makes (men) reach “hidayet” (guidance). Men will open and read the Qur’an understand it and reach thus “hidayet” (guidance). Those who follow this lie, this conjecture, disbelieve in and belie the truth of the 7<sup>th</sup> verse of Âl-‘Imrân Sura in the Glorious Qur’an.

Our Lord decrees in the 7<sup>th</sup> verse of Âl-‘Imrân Sura: “Even those who are firmly rooted in knowledge (science) are unable to

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make the interpretation (of the allegorical verses) of the Glorious Qur'an.

### **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 owner 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)**

If Allah declares in the 7<sup>th</sup> verse of Âl-‘Imrân Sura that the knowledge of the scholars (savants) is not sufficient to interpret the Glorious Qur'an of Allah;

If the religion of Allah separates definitely the Divine Knowledge from the worldly knowledge in the 3<sup>rd</sup> verse of Al-Hajj Sura;

### **22/Al-Hajj – 3:**

**And among the people there are some who dispute about Allah without knowledge and they follow every rebellious Satan.**

Then Allah decrees for those scholars (rasihun, savants) who still keep on speaking on this matter and saying: "We have been obtaining, studying and learning for years the knowledge (science) of this religion: there is in their (souls') hearts a pride (arrogance) to which they will never be able to attain."

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**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 never attain. Then, seek refuge in Allah. Allah indeed is the All-Hearer and the All-Seer.**

They dispute about the verses (signs) of Allah although the Knowledge of Allah has not been given to them by Him. Our Exalted Lord says that these men follow the conjecture.

**53/An-Najm – 28:**

**And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.**

And Allahû Tealâ does not expound His Verses (signs) to those men who dare to speak arrogantly about the domain where their knowledge is not sufficient.

**7/Al-A'râf – 146:**

**I will turn away from My Verses (Signs) those who are unjustly proud in the earth; and if they see every verse (sign) they do not believe in it; and if they see the way to “irshad” (immaterial maturity) they do not take it for a way, and if they see the way of “Gayy”(the way of Satan, the way to Hell) they take it for a Way; this is because they belied (denied) Our Verses (Signs Revelations) and were heedless of them.**

They wander about in the earth unjustly by saying that they know the verses although they do not know them, by considering themselves authorized in this matter (while Allah did not authorize them therein).

And they turn the men away from the Way of Allah with the useless knowledge they have by concealing the real meanings of the Verses (signs) of Allah.

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**18/Al-Kahf – 103:**

**Say: “Shall we inform you of the greatest losers in (their) deeds?**

**18/Al-Kahf – 104:**

**(These are) they whose labor is lost in this world’s life and they thought they were doing good.**

Behold, dear readers, what Allahû Tealâ says about the leaders in this religion and the great men of the time who support them in the 66, 67 and 68<sup>th</sup> verses of Al-Ahzâb Sura:

**33/Al-Ahzâb – 66:**

**On the Day when their faces (physical bodies) shall be turned over in the Fire, they shall say: O would that we had obeyed Allah and had obeyed the Messenger!**

Take heed: the men whose faces (physical bodies) will be turned over in the Fire on that Day are not only the ones who had lived in the Eras of the prophets. They are the men who live in each period of time. They are those who regret because of their denying Allah’s commissioned messengers who live among them together with them.

**33/Al-Ahzâb – 67:**

**And they shall say: “O our Lord! Surely we obeyed our leaders (in the religion) and our great men, so they led us astray from the way (your Straight Path).**

**33/Al-Ahzâb – 68:**

**O our Lord! Give them double torment and curse them with a great (mighty) curse!**

These men have concealed and still continue to conceal because of their pride and self-conceit the “ulu’l elbab” servants of Allah, His messengers (who are not prophets) to whom Allah has given the authority to interpret (explain) the Glorious Qur’an

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according to the 7<sup>th</sup> verse of Âl-‘Imrân Sura. They have mocked at them and still continue to mock at them.

**18/Al-Kahf – 106:**

**Thus it is that their recompense is Hell, because they disbelieved (concealed knowingly) Verses (Signs) and My Messengers in mockery.**

**4/An-Nisâ’ – 150:**

**Surely those who disbelieve in Allah and His Messengers and desire to make a distinction between Allah and His Messengers and say: “We believe in some and disbelieve in others; and desire to take a Way between them (the Belief and the Disbelief).**

**4/An-Nisâ’ – 151:**

**Such are the disbelievers in truth; and for the disbelievers we have prepared a humiliating torment (chastisement).**

The Exalted Book of Allah preserves the Divine Secrets. Allah confides the secrets in the Glorious Qur’an to the personages He chooses from among men, to the “ulu’l elbab”, that is, to the Owners of “lubbs” (Divine Secrets)

**35/Fâtir – 32:**

**Then We have given the Book for inheritance to such of Our Servants whom We have chosen. Some among them are unjust (cruel) to their own souls (ego) and some are MUQTASEET (those who have taken the Oath). And some, by Allah’s permission, compete in good deeds; that is the highest FAZL (virtue).**

This means that the authority to understand and to cause (others) to understand the Qur’an is obtained from Allah. If man has not obtained this authorization from Allah, even if he has graduated from hundreds of universities of religion, has read thousands of

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religious books based on fancies, recites the Qur'an from beginning to end every day, the knowledge of that person is of no use to himself nor to others. That knowledge takes them nowhere but into Hell.

The Glorious Qur'an displays all kinds of examples concerning all ages from the past to the future. The purpose for these examples being given is to ensure that men may reflect on and take lessons from them.

If so, let us consider the examples lived in the Glorious Qur'an concerning this exceedingly important matter that we have tried to expound.

**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).**

**57/Al-Hadid – 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 first sacred verse displays the end of those who remain in the Misguidance by not having depended on the messengers charged with making the human beings into the servants of Allah. As for the



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second sacred verse: therein take place those who cannot get the truths of that Book although it is the Sacred Book of Allah and therefore whose (souls') hearts have been darkened. All the Holy Scriptures, except the Glorious Qur'an, have been altered by the devil (Satan). And it is not possible for men to learn the Commands of Allah from those Books any more. Today, our situation also in the Islamic world resembles them. The Devil could not approach (interfere in) the Qur'an that remains under the Protection of Allah but has managed to hide many divine truths in the purports of the Qur'an by using men. Now, one of the concealed truths is the subject of messengers

Whereas Allah raises in all the eras and in all the nations, they prevent men from reaching the guides (hidayetchis) of Allah by saying that those messengers are the prophets. They prevent those messengers from fulfilling their duties.

This religion had been taught by the Last Prophet, after him by the Companions (sahabe) after them by those who had depended on the Companions (of the Prophet) and later on by Mevlana Celaleddin Rumi, Emir Sultan, Akşemseddin, Yahya Efendi, Hacı Bektaş Veli, Yûnus Emre and thousands of other personages who were the messengers of Allah.

They have invited men to the Truth (Hakk, Allah). They have made men reach hidayet (guidance), irshad (immaterial maturity, the 4<sup>th</sup> level of the 28<sup>th</sup> stage) they were not prophets. But they were messengers appointed, authorized by Him, charged with the messengerhood. There is absolutely a Guide (hidayetchi) appointed for men by Allah. There is the Imam of the Era who carries out the justice among the nations and on whom all the messengers depend. As long as the world continues to exist, this order will not be destroyed. It is Allah that has established this order. Those who want to destroy this order cannot render Allah ineffective (impotent).

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**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).**

Today, the world has again been illuminated thanks to the saints of Allah called under other names. But men fancy that they will learn their religion not from them but from the teachers of religion who are made to teach the knowledge of this world. We all have been seeing the end of Allah's friends being forgotten: injustice, tyranny (oppression), grudge, hatred, uneasiness, unhappiness...

**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.**

As men can not learn their religion from the Saints (Friends), the murshids and the messengers of Allah, Islam can not be lived today all over the world. The Qur'an has been abandoned.

**25/Al-Furqân – 30:**

**And the Messenger said: "O my Lord! My people (tribe) deserted this Qur'an."**

Why we have been dwelling on the concept of "messenger" so insistently will be better understood and put in its proper place when the concept is explained, the subjects are related.

When each messenger in the Glorious Qur'an is accepted as a prophet, men think so: "No messenger will come any more after our Master the Prophet (PBUH). In which case, in the Glorious Qur'an, the sacred verses related to the messengers narrate constantly the prophets. All of them are the narrations pertaining to the periods prior

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to 14 centuries and to more ancient times. The verses in which Allah announces the relations between men and the messengers belong to an age that was lived 14 centuries ago, do not concern us. Because the guides (hidayetchis) who are the messengers, the envoys of Allah do not live in our time any more. If so, the matters such as depending on and obeying the messenger do not lay any responsibility upon us. The verses of Allah that will make us attain to the salvation are disregarded, are considered non-existent.

These teachings are innovations (bid'at) By concealing, hiding the messengers whom Allah appoints in all the eras, they prevent men from attaining these messengers. And these persons who cause men to deviate from the way (of Allah) are in Disbelief.

The Qur'an denies these men.

**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 (never transfers their sins into merits) nor guides them to the Path (leading to Allah).**

**4/An-Nisâ' – 169:**

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

Whenever the word of “messenger” is mentioned in the Glorious Qur'an, they bring an explanation to it as a prophet. In all

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the purports of the Qur'an the messenger (resul) has been rendered as "prophet" (nebi) without any exception. This is a great lie put forward inhumanly. As long as the issues are developed, the sacred verses expounded the other purports of the Qur'an, you will see how the meaning is concealed and the performance of the obligatory duties is hindered. The arrow that has been shot has made extremely great wounds. In case we wipe away this mistake from the minds, we examine again the Glorious Qur'an after having corrected this error, we will face the fact that a great many things have to be changed in the practice of Islam.

The religion of Allah is one. Allah has chosen this religion for all the human beings. All the books, all the messengers (who are prophets and not prophets) expound Islam, invite to Islam, make (men) live Islam. This religion commands us "the guidance (hidayet)", the piety (takva), the surrender (teslim), "being servants (to Allah)" "being amenu (wishing to reach Allah spiritually before death), obtaining the Consent of Allah, reaching the Salvation (Felah), enjoins upon us these orders of Allah. We should claim this Book in order to be able to learn to live. We should appropriate it for us. Is it possible to succeed in this? It is both possible and not possible. Allahû Tealâ declares: "I have made the universe subservient to you" According to this word of Allah, to what extent we possess the universe, we possess the Glorious Qur'an that we can find easily everywhere to that extent, too. What do you think? Do you feel the universe at your disposal?

Dear readers, when we say: "each messenger is a prophet" we sever completely the connections of the humankind with the Glorious Qur'an. What is the Glorious Qur'an for men without the messengers? Just like the universe that we are unable to master, it is a book that conceals its secrets and that we shall not be able to put into practice in our lives but that decorates the highest shelves of the libraries. Let the scholars keep on teaching the books written by men, based on fancies, not the Qur'an! See how the noble saying of our Master the Prophet that indicates to these days casts the painful truth in our teeth:

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Such a time will come upon men that only the name of Islam and the form of the Qur'an will remain. The mosques will be apparently ostentatious but deprived of giving guidance to any men. Their scholars are the most wicked of men under the firmament. Dissension has arisen from them and will return again to them.

These wicked men have been cursed because of the boundless harm they have done to the people.

**2/Al-Baqarah – 79:**

**Woe, then, to those who write the Book with their hands and then say: “This is from Allah, so that they may sell it for a paltry price; therefore woe to them for what their hands have written and woe to them for what they have gained.**

**2/Al-Baqarah – 159:**

**Surely those who conceal the clear proofs and the guidance (hidayet) we have sent down after we made it clear in the Book for men, these it is whom Allah shall curse and those who curse shall curse them (too).**

**2/Al-Baqarah – 161:**

**Surely those who disbelieve and die (by suppressing, concealing the spirit's reaching Allah before death, that is, the guidance (hidayet)) while they are disbelievers, these it is on whom is the curse of Allah and angels and men all.**

**2/Al-Baqarah – 175:**

**Those are they who purchase the Misguidance for the Guidance and the Torment for the Forgiveness; how steadfast (bold) they are to encounter the Fire!**

### **3-2-1- THE DIFFERENCES BETWEEN THE PROPHETS-MESSENGERS AND THE SAINTS- MESSENGERS**

Allah's teaching of the religion in the Qur'an is very different from the teaching of the religion of the men nowadays; even some are diametrically opposite to each other. Today people have begun to learn the religion from the books written by other men. As a natural result of this, they have been far from the Qur'an.

In that case, are all the prophets-messengers as the books based on fancies, the books written by men have been pretending?

According to the Glorious Qur'an, some messengers are prophets whereas some of them are not prophets at all. Moreover The Glorious Qur'an has even qualified as "messengers" the men who are not in a position to receive orders from Allah (this distinction had been made at the beginning of our topic).

All the messengers are not prophets. Are all the "nebis" prophets? Yes, all the "nebis" are prophets. Wherever the word of "nebi" is mentioned, we have searched all the verses in which the word of "nebi" is mentioned, each one is definitely in the sense of prophet.

The statement of Allahû Tealâ in the 81<sup>st</sup> verse of Âl-'Imrân makes definite that the "nebis" are the prophets, not the prophet to whom the Books have not been given, on the contrary, to whom the Book have been given.

**3/Âl-'Imrân – 81:**

**(Remember) It was when Allah took the covenant 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 Covenant as binding**

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on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

Although "akaid" (the fundamentals (tenets) of the Islamic belief) maintains that the "nebis" are the prophets to whom the books have not been given, it is manifest that Allahû Tealâ has given the books to all His prophets (nebis).

First of all, we have to give up saying that all the messengers are prophets. In one respect this means to bring all the messengers to the same level, which goes against the law of hierarchy of Allah and the verses of the Glorious Qur'an that have been arranged according to this Law. In a second respect, this means to accept the messengers who are prophets but not to believe in the messengers who are not prophets, to reject them, to consider them as non-existent: this reduces those persons to a position of disbelievers according to the 150 and 150<sup>th</sup> verses of An-Nisâ' Sura:

**4/An-Nisâ' – 150:**

**Surely those who disbelieve in Allah and His Messengers and desire to make distinction between Allah and His Messengers, and say: "We believe in some and disbelieve in others", and desire to take a way in between them (the Belief and the Disbelief).**

**4/An-Nisâ' – 151:**

**Such are disbelievers in truth; and we have prepared for the disbelievers a humiliating torment (punishment).**

The prophets (enbiya, nebis) are the messengers of the most superior level whom Allah has appointed. They have differences from all the other messengers who are not prophets. We may gather these differences in 10 groups according to the verses of the Noble Qur'an.

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**3-2-1-1- THE PROPHETS HAD LIVED IN CERTAIN NATIONS. WHEREAS, THE MESSENGERS WHO ARE NOT PROPHETS HAVE BEEN LIVING IN ALL THE NATIONS ALL OVER WORLD**

**3-2-1-2- THE PROPHETS WERE CHARGED FOR THE WHOLE WORLD, EVEN FOR THE ENTIRE UNIVERSE. WHEREAS, THE MESSENGERS WHO ARE NOT PROPHETS ARE CHARGED ONLY FOR THEIR OWN NATIONS**

Let us examine the verses of the Glorious Qur'an related to the 2 differences we have pointed out.

**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).**

If the messengers mentioned had been prophets, the phrase: "among all the nations" would not have been used. Both in the ages of the prophets and in the periods in which there are no prophets, a Messenger is charged with the duty of conveying (the message)



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among each community, each nation. These messengers cannot be prophets because the prophets have come out of some of the nations. They were charged with teaching and causing to live the religion to the whole world.

**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.**

In this sacred verse, it is said: “the messengers who will fulfill their duties among them, being from themselves and teach the verses only to those nations (communities). Whereas, the duties of the prophets are for all the nations, for the whole world, even for the entire universe. For this reason, these messengers cannot be messengers- prophets. The messengers mentioned here are the messengers who are not prophets, who are charged only among their own nations.

**13/Ar-Ra’d – 7:**

**And the disbelievers say: “Why is not a Sign (miracle) sent down to him from his Lord? You are only a warner, and to every people there is a guide (hidayetchi, the one who is charged with making (men) reach Allah spiritually before death) (in all the nations and ages).**

In the above-mentioned sacred verse, Allahû Tealâ says to our Master the Prophet (PBUH) that he is charged for the whole world, to express it more accurately, for the entire universe. But He declares that there is also a messenger who is charged among each nation and who is from it. These messengers who are to be found among their nations and who are charged only with teaching them are not messengers-prophets.

**39/Az-Zumar – 71:**

**And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened. And its keepers will say: “Did not the Messengers come to you from yourselves, reciting (reading and explaining) to you the Verses of your Lord, and warning you of the Meeting of this Day of yours? They will say: “Yes, but the Word of torment has been justified against the disbelievers.”**

Of a certainty, men who live throughout all the periods of time will go into the Hell. As it is asked to all of them: “Did not the Messengers from yourselves (rusulun minkum) come to you?”, it is certain that these messengers lived and have been living in all the eras and among all the nations.

Whereas, the prophets came out of the determined nations such as those of Lut (Lot), Semud (Thamud), Ad, Arab and Al-Isrâ’il (Al-Isrâ’el)...Since the prophets do not live in all the ages and the messengers mentioned here do live among all the nations and in all the eras in which the prophets do not live it becomes thus definite that they are not prophets in any way.

**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.**

Although Allahû Tealâ decrees: “For every nation there is a Messenger”, if the people do not see the messenger who lives among them, denies him, rejects him, the injustice prevails in that nation.

If there is injustice, tyranny today, it is because the messengers of Allah have been kept dark, they are denied. In which case, the messengers have been sent to all the nations whereas each prophet comes out of a single nation. He is from one nation. He is the prophet of the whole world. But the messengers are the messengers of the nations to which they belong. And while there is a prophet there

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are also messengers among all the other nations. When our Master the Prophet was a prophet, there were also messengers among other nations in the same era.

**3-2-1-3- THERE ARE LONG PERIODS OF TIME  
BETWEEN THE MESSENGERS WHO ARE  
PROPHETS (THE PROPHETS DO NOT COME IN  
SUCCESSION) AS FOR THE MESSENGERS WHO  
ARE NOT PROPHETS: THERE IS THE  
CONTINUITY FOR THEM. THESE SAINTS-  
MESSENGERS COME IN SUCCESSION.**

**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.**

In this verse, it is announced that the messengers are sent in succession (uninterruptedly, continuously) and that there is no interval between the messengers.

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## **ISLAM AND SUFISM – II**

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**17/Al-Isrâ' – 15:**

**Whoever reaches hidayet (guidance), then he Reaches guidance for the benefit of his own soul. And whoever is in Misguidance, then to be in Misguidance is against himself. No one laden with burdens can bear another's burden. And we never torment (any nation any person), until we have sent a Messenger (to give warning).**

Allahû Tealâ proclaims: "it is out of the question that Allah may torment (punish) unless We send a Messenger". By sending messengers among all the nations in all the ages, our Lord warns them.

**13/Ar-Ra'd – 7:**

**And the disbelievers say: "Had not a sign (miracle) been sent down to him from his Lord?" You are only a warner, and to every nation (people) there is a guide (hidayetchi), (in each period of time).**

These messengers who come to all the nations come in succession (uninterruptedly). No nation passes an era without messenger. Because Allah decrees: "We do not torment (any nation, any person) unless We send a messenger". Now, the below-mentioned verses bring an utter clarity to this matter.

**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!**

**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**

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**made them a legend. Let the tribe which is not MUMIN (that among the believers of Allah who wishes to reach Him) be away!**

As the messengers who strive to fulfill their duties among their nations are denied today, Allahû Tealâ warns us by displaying before us the scenes to give us a lesson from those times.

So, let us conclude our subject: The prophets are not present throughout all sequences of time. There are intervals between the prophets. Here is Hz. Musa (Moses), here is Hz. Davud (David) only Allah knows how many years after him and many centuries passed and here is Hz. Isa (Jesus), 600 years have elapsed. And here is our Master the Prophet (PBUH) after him. 1400 years have passed after his decease. Throughout that time, there has been no prophet, nor is it possible that there should be. So, there are intervals between the prophets. But we see that the messengers whom Allah mentions in the sacred verses have been sent in succession, that there has been no blank in between them and that there have been no intervals because of the non- existence of that blank. In that case, these are the messengers between whom there are no intervals (periods of time) like there were between the prophets. For this reason, It is not possible for them to be prophets.

So, the messengers have been sent to all the nations, whereas the prophets emerge from one nation. They are each from one nation, they are the prophets of the whole world. But the messengers are the messengers of the nation to which they belong. And while there is a prophet, there are also the messengers in all the other nations.

This is the announcement of Allahû Tealâ in the Noble Qur'an.

The prophets each emerge from a single nation. But they are the prophets of all the nations.

The messengers who are not prophets are sent to all the nations for the nation in which he is. He a messenger solely is to be found.

**3-2-1-4- ALLAHÛ TEALÂ HAS NOT SENT THE  
JINN-PROPHETS AND THE ANGELS-PROPHETS  
TO THE JINN AND THE ANGELS. BUT THE JINN  
AND ANGELS-MESSENGERS HAVE BEEN  
MENTIONED IN THE GLORIOUS QUR'AN.**

**The Jinn-Messengers:**

**6/Al-An'âm – 130:**

**O you assembly of jinn and mankind! Did not there come to you Messengers from among you, reciting (reading and explaining) unto you My Verses and warning you of the Meeting of this Day of yours? They will say: “We bear witness against our souls (ourselves). It was the life of this world that deceived them. And they will bear witness against their souls (themselves) that they were disbelievers.**

In this sacred verse, the word of “resûl” (messenger) is used again and is asked of the jinn: “Did not there come to you Messengers from among you (rusulun minkum)?

Since there shall not be any prophets for the jinn, it is thus certain that the word of “messenger” mentioned here is not a prophet, It is the messengers who convey (the messages) to the jinn. We see thus that there are messengers from the jinn just as there are messengers from the men. It is of course not possible that the messengers who are from the jinn may be prophets. It is never possible for a jinn- prophet to fulfill a duty as a prophet according to the Noble Qur'an. If so, there are also messengers among the jinn. They are charged with convey the truths of Allah to their own nations. But none are prophets.

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### The Angels-Messengers:

**22/Al-Hajj – 75:**

**Allah chooses Messengers from the angels and from the men. Most surely Allah is All-Hearer, All-Seer.**

It has been seen that Allah chooses Messengers both from the angels, the men and the jinn. Only, he chooses the prophets exclusively from the men. Therefore, it is not possible for each messenger to be a prophet.

**3-2-1-5- THE PROPHETS- MESSENGERS EACH  
SPEAK ONLY THE LANGUAGE OF HIS NATION  
FROM WHICH THEY EMERGE. THEY ADDRESS  
THE WHOLE WORLD. BUT AS THE  
MESSENGERS WHO ARE NOT PROPHETS EACH  
EMERGE FROM AMONG HIS NATION, THERE  
ARE MESSENGERS WHO EACH SPEAK IN EACH  
NATION WITH THE LANGUAGE OF THAT NATION**

Our Exalted Lord declares in his Glorious Qur'an that He sends a Messenger among each nation in order to make them explanations in their own language.

It is decreed so in the 4<sup>th</sup> verse of Ibrâhîm Sura:

**14/Ibrâhîm – 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**

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## **ISLAM AND SUFISM – II**

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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.

Throughout the History of the prophets, the languages spoken had been the Hebrew and Arabic languages. A prophet has not been sent to every nation (community, people). For instance, a prophet who will make (the Message) clear to the Turkish nation has never been sent. We reach a definite conclusion from here: Allahû Tealâ has used the word of “resûl” (messenger), but this is not a messenger-prophet in any way.

**3-2-1-6- THE GLORIOUS QUR’AN HAS  
EXPOUNDED THE DUTIES OF THE PROPHETS-  
MESSENGERS AS 5 GROUPS, WHEREAS IT HAS  
EXPOUNDED THE DUTIES OF THE  
MESSENGERS WHO ARE NOT PROPHETS AS 4  
GROUPS.**

**The Duties of the Messengers Who Are Prophets:**

**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**



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**Blessing on you, and you may attain HIDAYET (True Guidance leading to ALLAH).**

**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).**

This messenger:

1- recites (reads and explains) to them the Verses of Allah (the Qur'an)

2- purifies them (their souls' hearts)

3- teaches them the Book (the Qur'an)

4- teaches them the Wisdom

5- teaches them that which is beyond the Wisdom

It has been thus seen that the prophets have 5 duties.

As for the duties of the messengers who are not prophets:

**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).**

It is decreed in the 164<sup>th</sup> verse of Âl-'Imrân as follows:

**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**

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**and Divine Wisdom. Before that (before having depended on these Guides-Messengers), they had been in manifest Misguidance.**

It has been thus that the messengers who are not prophets have 4 duties. As they are not prophets, they have not been made apt and authorized to teach that which is beyond the Wisdom which is peculiar to the prophets.

It is obvious that these messengers are commissioned among people in each period of time. Because:

1- These messengers must be living among men in each era that they may recite (read and explain) actually the verses to them.

2- For this purpose, in order to make known that the duty has been executed actually among them, our Exalted Lord has used the word of “fil ummiyyîne = amongst the unlettered ones” in the 2<sup>nd</sup> verse of Al-Jumu’ah Sura and that of “fihim = among them” in the 164<sup>th</sup> verse of Âl-‘Imrân Sura.

3- Our Exalted Lord has employed “resulen minhum = a Messenger from among themselves” and “resulen min enfusihim = a Messenger from their own, themselves” respectively. In each era, there is a Messenger among people who have been living in that era.

4- The prophets who are Messengers have 5 duties. In return for this, the Messengers who are not prophets have only 4 duties:

1- to recite (read and explain) the Verses (the Qur’an)

2- to purify the souls (‘hearts)

3- to teach them the Book (the Qur’an)

4- to teach them the Wisdom.

It has been seen that the duty to teach that which is unknown beyond the Wisdom has not been given to the messengers who are not prophets, because they are not authorized in this matter.

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It is evident that the duties of these messengers is to cause the people who live in all ages to reach hidayet (guidance) because Allahû Tealâ decrees: “Before that (before depending on those messengers-murshids) they had been in Manifest Misguidance (Error). In order that they may depend on the messengers (murshids), it is indispensable that the messengers (murshids) have to be present (there and then).

The verb: “be’ase = to raise” that our Exalted Lord has used here means: to bring to life, to commission...” It has been thus understood that they are the messengers who are born in the eras in which those men have been living.

Allahû Tealâ used the pronoun “kum = you” when He addresses those who had lived in the Age of our Master the Prophet (PBUH) whereas He uses the pronoun “hum = them” in these verses. It is then obvious that the sacred verses include the ages prior to that of our Master the Prophet and especially the ages subsequent to his. Therefore, they cannot be prophets from this point of view, too.

It has been seen that Our Exalted Lord intends the messengers who are not prophets and who make (men) reach Allah, not the prophets by using the word of “resul = Messenger” in the 2<sup>nd</sup> verse of Al-Jumu’ah Sura and in the 164<sup>th</sup> verse of Âl-‘Imrân Sura. In that case, the messengers are divided as prophets- messengers and messengers who are not prophets. The word of “resul=Messenger” is mentioned in the 151<sup>st</sup> verse of Al-Baqarah Sura, but when Allahû Tealâ enumerates his duties, we see then that these duties are

5. Then, if we put the events in their proper places in the 28 stages, we will see immediately the difference. The duties of all the Messengers are as far as the 6<sup>th</sup> level of the 28<sup>th</sup> stage. As for those of the prophets- messengers: they include the 7<sup>th</sup> level, the level of “being at Allah’s disposal”

Let us consider the matter from this angle.

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**1. Duty:** to recite ( read and explain) the Verses of Allah

The fact that our Master the Prophet (PBUH) and all the messengers who are not prophets recite (read and explain) the verses of Allah continues all through just the 14 stages:

1. Stage: We experience the events.
2. Stage: Allah chooses those in whose (souls') hearts He sees goodness.
3. Stage: The person wishes to reach Allah.
4. Stage: Whoever wishes to reach Allah, Allah also wishes to make him reach Himself and at the 4<sup>th</sup> stage, the Name of “Rahim = Most Compassionate” manifests itself over him.
5. Stage: Allah takes out the invisible veil between that person and the post of “irshad” (murshid), the veil on this sight.
6. Stage: He takes out the immaterial weight (vakra) on the ears of that person, the stamp on his hearing.
7. Stage: He takes away the coverings (ekinnet = the divine computerized system preventing (men) from comprehending the words of the murshid). The person becomes âmenû (the one who wishes to reach Allâh spiritually before death and surrender to Him), surpasses the first 7 stages. All these phases are the reciting of the verses of Allâh, the reading and explaining of them (to the men).
8. Stage: Allâh puts “hidâyet” (guidance) in the (soul's) heart of that person.
9. Stage: This guidance of Allah turns the light way of this person's heart to Him.
10. Stage: Allâh slits (opens up) a light way from the breast to the (soul's) heart of that person.
11. Stage: This person does zikir (repeats the Name of “Allâh” as Al-lâh, Al-lâh, Al-lâh...) And two lights named “rahmet” (mercy) and “fazl”(virtue) that come down from Allâh attain from his breast to

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his(soul's) heart. Only mercy can enter it. Up to the tenth stage, even a single droplet of light cannot enter anyone's heart. The reciting still continues. It is not possible to pass to the "spirits" of the Glorious Qur'ân without being the saint (friend) of Allâh. 2% of light accumulates in the (soul's) heart of the person and he is possessed of a feeling of reverence (hushu')

12. Stage: The reciting continues

13. Stage: He performs the requirement prayer and asks Allah for his murshid. He sees his murshid (in his dream).

14. Stage: He reaches his murshid, kneels down and repents before him. And he enters the Way of Allah, the Straight Path.

The Blessing (the spirit of the Imam of the Era) is bestowed over his head. His spirit leaves his physical body. The Belief (îmân) is written instead of the Disbelief.

### **2. Duty: to purify the souls ('hearts)**

This person begins the soul's purification. He has got rid of the Misguidance and stepped into the guidance. Has his soul ('s heart) been purified?-No. He is still at the zero point of purification. The reciting (the literal teaching of the Qur'an) continues together with the soul's purification.

1. Stage (15<sup>th</sup> stage): The stage of the Evil-Commanding Soul.

2. Stage (16<sup>th</sup> stage): The stage of the Self-Accusing Soul.

3. Stage (17<sup>th</sup> stage): The stage of the Inspired Soul

4. Stage (18<sup>th</sup> stage): The stage of the Satisfied Soul

5. Stage (19<sup>th</sup> stage): The stage of the Soul Well pleased (with Allâh)

6. Stage (20<sup>th</sup> stage): The stage of the Soul Well-Pleasing (unto Him) (The stage of the Soul that has obtained the Consent of Allâh)

7. Stage (21<sup>st</sup> stage): The stage of the Purified Soul.

Each stage provides 7% of light accumulation. 51% of luminosity including the initial amount of 2% of light is realized in the (soul's) heart of the person who has purified his soul ('s heart).

The second duty of the messenger, whether he may be a prophet or not, is to purify the soul ('s heart). The literal meaning (lâfz, wording) of the glorious Qur'an continues to be made to teach (men) as far as the stage where the soul ('s heart) has been purified. And the soul ('s heart) beings to get rid gradually of the vices. At the 21<sup>st</sup> stage, the two duties have been achieved (completed). Here, the lights of Allâh have preponderated. The spirit of that person has reached Allâh, his soul ('s heart) has been purified. His physical body has become a servant to Allâh. And the person has been worthy of Paradise. He has been a saint (friend) of Allâh. Well, what did the Messenger do? If he is a prophet, he has fulfilled the two of these 5 duties. If he is a messenger who is not a prophet, he has fulfilled the two of the 4 duties.

### 3. Duty: To teach the Book.

#### **1. The Station (Post) of the Extinction (Fena Mâkâm):**

The person has become a saint (friend) of Allâh. He is the owner of the Station of the Extinction. His spirit has surrendered to Allâh. He has been taught the Book. The beginning of the teaching of the Book is at the 1<sup>st</sup> Station (Extinction) of the 7 Stations that comes after the 21<sup>st</sup> Station. That person has now been a saint (friend) of Allah. He has reached a position to be able to comprehend the "spirit" (gist, essence) of the Glorious Qur'an. Together with the sainthood, the passage to the "spirit" of the Glorious Qur'an has begun. Together with the completion of the sainthood, the teaching of the first spirit of

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the Qur'an is realized. The Station (Post) of the Extinction is the first Stopping- Place of the teaching of the Book.

**2. The Station (Post) of the Everlastingness (Eternalness):** Afterwards, Allahû Tealâ bestows a (golden) throne on this person. As his spirit will remain thereon for ever, he will be the owner of the second Station. The Station of the Eternalness is the second step, the second Stopping-Place of the teaching of the Book.

**3. The Station of the Asceticism (zuhd):** The third step of the teaching (of the spirit) of the Book is the Station of the Asceticism. Whenever the zikir (remembrance) of that person surpasses the half of the day, he has attained to an importance place. That person is now an ascetic (zahid). He has been “zahid” against the absence of zikir (“zikir” lessness) (he attaches no value to the lack of zikir). And he has proved to Allah that he has been possessed of “zuhd” (asceticism).

**4. The Station of the good-doers (Muhsins):** Afterwards, that person has surrendered his physical body to Allah and his physical body has acquired the property that executes all the commands of Allah and does not commit any action forbidden by Him.

Now, here is the end of the teaching (of the spirit) of the Book. We enter the 4<sup>th</sup> spirit here. Four Stations where the spirits of the Glorious Qur'an have been taught before the Wisdom: The Stations of the Extinction, of the Eternalness, of the Asceticism and of the Surrender.

Here is the end of the teaching (of the spirit) of the Book.

**4. Duty: To teach the Wisdom.**

After this, that person is the owner of the Wisdom, because he has attained to continuous zikir.

The Station of “Ûlû'l Elbab (of the owners of the continuous zikir, of the treasuries of the Divine Secrets) is the 5<sup>th</sup> Station of the

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sainthood. The person is here the owner of continuous zikir. Allah grants immediately his Gifts to him.

He opens the Eye of your (soul's) heart. You begin to see henceforth not only the physical world with the eyes of your head but also what is beyond the physical world that Allah shows you with the Eye of your Heart. And this will continue from the Ground Floor up to the end of the 7<sup>th</sup> Heavenly Floor (Layer).

1. The Eye of your (soul's) Heart is opened when you are "ulu'l elbab"
2. Immediately after this, you become the owner of the Wisdom.

Here is the first Stopping-Place of the Wisdom: the Station of ulu'l elbab, the station where you attain to 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.**

And the person becomes the possessor of wisdom as the eye and ear of his heart are opened and he is possessed of goodness, of judgment and deliberation. He hears what Allah says to him. He sees what Allah shows him. What is beyond this station is "Ihlas" (Utter Purity). The station of utter purity is the upper side, the second part of the Wisdom. Both the owners of continuous zikir (the owners of the treasures of the Divine Secrets, ulu'l elbab) and the utterly pure ones (muhlis) are the owners of wisdom. But the utterly pure ones see the essential elements of the wisdom. They see all the heavenly floors (layers) beginning from the Ground Floor. The person can see only the Ground Floor when he comes to the station of "ulu'l elbab". But



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the one who attains to the station of utter purity (ihlas) will see henceforth 7 heavenly floors. He will see one by one what they make the spirits do throughout the Straight Path on the first, second, third, fourth, fifth, sixth and seventh floors. Here, the wisdom continues. Afterwards, the person will see all of the seven heavenly floors at the stage of utter purity. Up to what distance? Up to the Farthest Lote-Tree (The Lote-tree of the Utmost boundary).

If a man has not attained to continuous zikir, even if he is versed in the entirety of the knowledge (sciences), he can merely be possessed of “certainty at the degree of knowledge” (ilme’l yakin) not of wisdom.

Who is the possessor of wisdom?

The one who is possessed of goodness (hayr), judgment (hukum) and deliberation (tezekkur).

The person whose eye and ear of the (soul’s) heart have been opened. It is these persons who have surpassed “the certainty at the degree of knowledge” and have been the possessors of “the certainty at the degree of witnessing”. Up to where does the certainty at the degree of witnessing (ayne’l yakin) continue? The person completes the certainty at the degree of witnessing when all the worlds are seen, from the 7<sup>th</sup> world of the 7<sup>th</sup> heavenly floor to the Farthest Lote-Tree.

Take heed! Both the station of “ulu’l elbab and that of the utter purity are the stations (posts) of wisdom. Both are not that which is beyond the wisdom. They are within the content of the wisdom. And the teaching of the wisdom ends here.

So, the station of extinction, the station of everlastingness, the station of asceticism and the station of good- doers (muhsins) are the four stations (posts) that are “the teaching of the Book”, the teaching of the “spirits” of the Glorious Qur’an.” The fifth and sixth stations, the station of “ulu’l elbab” and that of the utter purity (ihlas) are the stations of wisdom. The person has surpassed the teaching of the Book and attained here to wisdom. And here, with the teaching of the Wisdom, the duties of the Messengers who are not prophets have

been completed. The end of the station of wisdom is the place where the duties of the Messengers who are not prophets have been accomplished. Are there Messengers who are not prophets and who form an exception? Yes, only the Imams of the Eras.

So, what do we see when we come to a conclusion within the content of the Noble Qur'an? These stages are always in question in the "irshad" of the men whom Allah has subjected (given) to the teaching of the posts of irshad. This final point to which we have come, the point of the teaching of the wisdom, has completed the duties of the Messengers who are not prophets.

The duties of the Messengers who are not prophets have been completed here. Another stage has remained. It is what is beyond the Wisdom. The duty of the Messengers who are prophets is there.

**The 5<sup>th</sup> duty: The teaching of that which is beyond the Wisdom**

The Messengers (who are not prophets) who have learnt that knowledge but are not authorized to teach it (to others) cannot teach that which is beyond the Wisdom. But they will surpass the place where the wisdom ends. Whoever will be a murshid appointed by Allah, he will absolutely surpass this wisdom so that he may be able to teach this wisdom to others.

Allahû Tealâ will invite them to the Irrevocable Repentance one day at daybreak. The man who repeats one by one what Allah says according to the 8<sup>th</sup> verse of Tahrim Sura passes over the station of utter purity (ihlas).

Yûnus Emre says so as far as the station of Improvement: "My Inside has become full of light". While he lives the Station of Improvement, he says: "My inside and outside have become completely luminous". Here, man possesses a circular light. When you realize the Irrevocable Repentance and become one of the improved ones, Allahû Tealâ illuminates your outside too with that light that he makes up over your head. This light is the light of

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improvement. The soul's heart of the person is ornated (embellished) seven degrees at the station of "ulu'l elbab", seven degrees at the station of utter purity (ihlas) and four degrees at the station of improvement, 19 degrees in all. The person has become ready to be a slave to Allah. Allah binds the free will of the person to His own will at the fifth degree of the Station of Improvement. Here is beyond the wisdom.

Our Master the Prophet (PBUH) and all the other prophets have taught that which is beyond the Wisdom, too. In the Eras where there were no prophets, only the Imams of the Eras have continued to teach that which is beyond the Wisdom in the same manner. And the 28 stages are completed here.

In that case, we have to express the explanations of the Noble Qur'an within the content of the Glorious Qur'an that Allah has taught us.

### **3-2-1-7- IN THE GLORIOUS QUR'AN, THERE ARE THE MESSENGERS WHO HAVE ATTAINED TO THE DIVINE CONSENT AND WHO COULD NOT ATTAIN TO IT**

**72/Al-Jinn-26:**

**The Knower of the Unseen! So he does not reveal his secret(s) to any;**

**72/Al-Jinn-27:**

**Except the one who has reached the (Divine) Consent (the Consent of Disposal) out of these Messengers for surely. He makes a guard to march before him and behind him.**

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The Messengers to whom Allah discloses the secrets are only the ones who have reached the Consent of Disposal. If so, this sacred verse speaks of two sorts of messengers. There are messengers of the most superior level to whom Allah has disclosed the secrets: Those who have obtained His Consent of the most superior level; those who have obtained His Content of Disposal. There are also the Messengers of Allah who have attained to His Consent in truth but who could not attain to His Consent of Disposal. Only one messenger can attain to the Consent of Disposal in each Era. All the prophets have reached the Consent of Disposal of Allah. But the other messengers who lived in all the nations in the same ages were the messengers who could not reach that Consent.

All the messengers whom Allah has charged with the messengerhood have absolutely attained the Consent (in truth) of Allah. The Consent indicated here is the Consent of Disposal.

The messengers who can attain the Consent of Disposal of Allah and who cannot attain it. Therefore, it is not possible for the messengers who cannot attain the Consent of Disposal of Allah to be prophets. Whereas all the prophets of Allah had reached the Consent of Disposal of Allah, there are also the messengers who could and cannot reach it. They are the messengers who are not prophets.

**3-2-1-8- ALLAH SENT DOWN THE BOOK  
CONTAINING THE CODE OF DIVINE LAWS  
(SHARI'A) TO ALL THE PROPHETS WHEREAS  
THE BOOKS OF CONVERSATIONAL NATURE  
HAVE COME ONLY TO SOME OF THE  
MESSENGERS WHO ARE NOT PROPHETS**

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### **3/Âl-‘Imrân – 81:**

**(Remember) It was when Allah took the covenant 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 Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."**

It has been seen that Allah has given the Books containing a Code of Divine Laws (Shari’a) to all the prophets, whereas he has given the books of conversational nature, the pages or the words to his many messengers who are not prophets and to his many saints (friends).

Let us give some samples of the near past: The introduction of Mesnevi of Mevlana Celaleddin Rumi begins so: “It has come down from the Lord of the Worlds. Falsehood can come to it neither from before it nor from behind it. And Mesnevi is a book of conversational nature made to write to Celaleddin Rumi by Allah.

### **13/Ar-Ra’d – 38:**

**And certainly we have sent messengers before you and appointed for them wives and children, and it is not in (the power of) a Messenger to bring a Verse (Sign) except by Allah’s permission. For every age is a book.**

As is seen, our Lord sends his verses (signs) in all the periods of time. As for the difference of these verses from those sent to the prophets: they do not contain a Code of Divine Laws (Shari’a)

Many people fancy that Allah does not send down verses to anyone except the prophets.

### **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**

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**follow himself up (depend on himself). And he turned out to be one of those who went astray.**

In the above mentioned verse, it is expressed that the verses of Allah are given to those who follow Satan subsequently.

It is definitely known that Allah causes many of His saints (friends) like Mevlana Celaleddin Rumi to write the books of conversational nature.

An example of Eşref Rumi's poetry: that Friend is a sultan (Sovereign) and I am His slave. Every moment, a new coming down (of revelation).

An example of Yûnus Emre's poetry: It is Allah; He makes me speak

Yûnus does not know what his own state is.

An example of Ahmet Yesevi's poetry:

So, I have uttered these words

Hearing them from the Truth (Hakk, Allah).

Therefore, each prophet is a Messenger but each Messenger is not a prophet.

### **3-2-1-9- THE PROPHETS-MESSENGERS OBTAIN THE GRATUITOUS ASSISTANCE OF ALLAH. WHEREAS THE SAINTS-MESSENGERS ASSUME THEIR DUTIES BY ACQUIRING THEM**

**29/Al-'Ankabût – 27:**

**And we bestowed on him Ishak (Isaac) and Ya'kub (Jacob) and we established the Prophethood and the Book (Scripture) among**

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his seed (off spring) and we gave him his reward in the world and in the Hereafter he will most surely be among the improved ones (sâlihîn).

### **3-2-1-10- THE PROPHETS-MESSENGERS PERFORM THEIR FUNCTIONS AS PRINCIPALS WHEREAS THE IMAMS OF THE ERAS, OUT OF THE MESSENGERS, PERFORM THEM AS DEPUTIES (BY PROXY)**

Noble Saying (hadith): “Allah charges someone once in a hundred years with renovating (regenerating) the Religion among my Community”.

Noble Saying: “There are some choice servants of Allah so that they should perform the affairs of the men. People have recourse to them. They are those who are saved from the torment of Allah”.

Noble Saying: “No prophets will come after me. Imams (of the Eras) will come after me. Whoever depends on the representative of Allah will not be of the unfortunate ones (şaki, fit for Hell)”.

All the human beings are initially in Misguidance. The means for being saved from Misguidance is to swear allegiance to the Messenger appointed by Allah. Otherwise, men will be doomed to remain in Misguidance.

Iblis says in the 118, 119<sup>th</sup> verses of An-Nisâ’ Sura: “Most surely I will take of your servants an appointed portion. And most certainly I will leave them in Misguidance”.

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**4/An-Nisâ' – 118:**

**Allah has cursed him; and he said: “Most certainly I will take of Your Servants an appointed portion: and most certainly I will leave them in Misguidance**

**4/An-Nisâ' – 119:**

**And most certainly I will leave them in Misguidance and excite in them vain desires, and command them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation; and whoever takes Satan for a friend instead of Allah is assuredly a loser, and his loss is manifest.**

Allahû Tealâ says about our Master the Prophet:

Did He not find you misguided (in Error) and make you reach guidance?

Why are men in Misguidance at the beginning? (the topic has been largely treated in the concept of Misguidance). Men will remain in Misguidance in case the messengers who will ensure the men being in Misguidance to attain the salvation will be prevented from performing their duties.

In just 10 sacred verses, it has been stated that the saints-messengers have lived in all the ages and in all the nations. We see that Allahû Tealâ has clearly expounded this important truth related to the messengers in the 10 sacred verses.

Each era has His Imam, His guide whom He has entrusted with making (men) reach guidance. The ones who depend on him do not remain in Misguidance. The ones who do not depend on him cannot be saved from Misguidance.

**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) their own desires (souls (ego)). And who is in more DALALET (misguidance) than the one who**



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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).

**2) 20/Tâ-Hâ – 123:**

Get you all down from Paradise as enemies to each other. When there comes to you a Guidance (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.

**3) 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).

**4) 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.

**5) 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 DALALET (Misguidance), no guiding friend (Messenger) can be found.

**6) 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

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cover on their sight. Who, then, will guide him (to Allah) after Allah (has withdrawn Guidance)? Do you still not think?

**7) 39/Az-Zumar – 23:**

Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-blessing) 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 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).

**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) 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

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these Guide Messengers), they had been in manifest Misguidance.

**10) 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).**

In all these sacred verses, we see that the human beings have to depend absolutely on the saints-messengers of Allah in the times when there are no prophets and that this is a prescription of Allah. Because men remain in Misguidance if they do not depend on a guide of Allah in the times when they are alive. If the messengers of Allah who have been living in all the periods of time had not been present, Allahû Tealâ would not have said that the one who does not depend on a messenger, a guide from Allah will remain in Misguidance.

The saints-messengers of Allah who are not prophets and who ensure the men to be saved from Misguidance and who are the means for their reaching guidance or who cause them to reach guidance have been living since the settling of the human beings in the earth in all the ages and in all the nations and will continue to live until the Day of Resurrection.

Let us remember the noble saying of our Master the Prophet (PBUH) that corroborates the verses of the Glorious Qur'an: There are some personages who are the key to goodness and the lock to evil among people. Happy is the person in the hand of whom Allah has given the key to goodness and the lock to evil.

The Messengers are the personages whom Allah has rendered competent authorities among people. It is not possible for men to be saved from Misguidance, from wickedness unless they depend on them. For Allah has delivered this duty, this key to the hands of His messengers.

### **3-2-2- THE PROPHETS-MESSENGERS (THE PROPHETS)**

#### **3-2-2-1- IT IS ALLAH WHO CHOOSES THE PROPHETS**

Those who are at the utmost rank in the conveying (of the Message) are the prophets. The prophets (nebis) are called “peygamber” in Persian. Hz. Ibrâhîm (Abraham) is a prophet (nebi, peygamber). Hz. Ya’kub (Jacob) is a prophet. Hz. Musa (Moses) is a prophet. Hz. Davud (David) is a prophet. Hz. Isa (Jesus) is a prophet. Our Master the Prophet (PBUH) is a prophet. All of them are prophets. These prophets are in reality for the whole universe. When Allahû Tealâ speaks of our Master the Prophet (PBUH), He says: “We have sent you solely so that you should be a Mercy to all the Worlds.”

Thus, a prophet who has been a Mercy not only to this tiny world but also to the entirety of the universe came and passed.

The prophets are at the least the prophets of this world. As for our Master the Prophet: He was designated for his duty within a universal content.

All the prophets are the Imams of the Presence Prayer. That rank is exclusively belongs to the prophets as principals. Allahû Tealâ has absolutely bestowed the Books containing a Code of Divine Laws (Shari’a) on all the prophets, has communicated his decrees to them. All the prophets are definitely entrusted with the Messengerhood. They are commissioned with explaining the commandments of Allah, with conveying them and giving additional teachings to the people in order to adapt them to those commandments. The duty begins with conveying (the Message) and ends with it. There is no compulsion.

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The prophets did not live in all the ages. Our Master the prophet (PBUH) was honored with the mission of prophethood 600 years before Hz. Isa (Jesus). There was no prophet in the world during 600 years after Hz. Isa. After our Master the Prophet (PBUH), as he is the Seal of the Prophets, there has been no prophet(s) since 1400 years in this world. It is not possible for a further prophet to come. As there were no prophets since 1400 years, there is no prophet today, nor will there be any until the Day of Last Judgment (Doomsday).

It is necessary not to confuse the Imams- Messengers who have been living in all the Eras with the prophets. These messengers know that they are not prophets. On account of the duty they carry out as deputies (by proxy), they cause men to reach hidayet (guidance). They call them to the Guidance. It is a great error to say that these messengers claim to be prophets. All the prophets are messengers at the same time. But these messengers who are the Imams (Leaders) of the Eras are not prophets. It is out of the question that they may allege such a thing. For they are authorized to expound the entirety of the Glorious Qur'an. It is they who comprehend the most that they are not prophets. Therefore, it is not possible for them to claim that they are prophets. But those who desire to prevent them from performing their duties accuse them by putting forward such an allegation.

Our Glorious Qur'an makes known that the prophets who are "murshids" of the first order have been chosen by Allah and that they have not attained to the Post of Prophethood by their own demands, that the most superior post called the Prophethood is a favor that Allah has bestowed on them.

**68/Al-Qalam – 4:**

**And most surely you conform (yourself) to Sublime Morality (you have a Sublime Character)**

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**57/Al-Hadîd – 26:**

And certainly we sent Nuh (Noah) and Ibrâhîm (Abraham) and we gave to their offspring prophethood and the Book. So some (of them) reached guidance and some were transgressors (“fâsikûn”, those who went out of the Way of Allah after having entered it).

**28/Al-Qasas – 68:**

And your Lord creates what he wills and chooses. To choose is not theirs; glory be to Allah, and exalted be he above what they associate (with Him).

**29/Al-‘Ankabût-27:**

And we bestowed on him Ishak (Isaac) and Ya’kub (Jacob) and we established the Prophethood and the Book among his seed (off-spring) and we gave him his reward in the world and in the Hereafter he verily is among the Improved Ones (sâlihîn, righteous).

What is gratuitous is that which Allah bestows by Himself. This means that the person is assigned for a Post not through his own efforts but through the unconditional choice of Allah.

### **3-2-2-2- ALLAH MANIFESTS HIMSELF OVER HIS PROPHETS. THE PROPHETS ARE AT THE DISPOSAL OF ALLAH**

**21/Al-Anbiyâ’ – 72:**

And we bestowed upon him Ishak (Isaac) and Ya’kub (Jacob) as a grandson and we made each of them improved (sâlihîn).

**21/Al-Anbiyâ’ – 73:**

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And we made them Imams who made (people) reach guidance (hidayet) by Our command, and we revealed to them the doing of good and the keeping up of the Prayer and the giving of the Zekat (obligatory alms) and to us (alone) were they servants.

**33/Al-Ahzâb – 38:**

There is no reproach (difficulty) for the Prophet in what Allah has ordained for him. Such has been the Course (Established Usage) of Allah with respect to those who have gone before; and the commandment of Allah is a decree that is made absolute (certain destiny).

**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).”

**72/Al-Jinn – 21:**

Say: “It is not in my power to cause you harm or to bring you to “irshad” (immaterial maturity, the fourth degree of the 28<sup>th</sup> stage).

**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 oaths and promises he has taken). And whosoever fulfills what he has covenanted with Allah (his Oath, Promise and Covenant), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).

The above mentioned sacred verses express that the prophets do not act (behave) through their own free wills but can act only by the Divine will, that they are at the disposal of Allah.

The disposal is the immediate and continuous manifestation of Allahû Tealâ over His prophets.

### **3-2-2-3- THE PROPHETS ARE CHARGED WITH CONVEYING (THE MESSAGE)**

All the prophets are charged with conveying His revelations to mankind. Our Lord says: "I am Sufficient as Caller to account"

**5/Al-Mâ'idah – 92:**

**And obey Allah and obey the messenger, and be cautious; but if you turn back (away), then know that only a clear communication (of the message) is (incumbent) upon Our messenger.**

**13/Ar-Ra'd – 40:**

**For only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).**

**5/Al-Mâ'idah – 67:**

**O Messenger! Deliver what has been sent down to you from your Lord, and if you do it not, then you will not have conveyed His message, and Allah will protect you from the people; surely Allah does not make the unbelieving people reach hidayet (guidance).**

**33/Al-Ahzâb – 39:**

**Those who deliver the messages of Allah and have reverence of Him and do not fear any one but Allah; and Allah is Sufficient to take account.**



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**15/Al-Hijr – 94:**

**Therefore proclaim openly what you are commanded, and turn aside from the polytheists (idolaters).**

**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.**

**72/Al-Jinn – 23:**

**(Mine is) only a conveyance (of the truth) from Allah and His messages; and whoever disobeys Allah and his Messenger, for him is the Fire of Hell to abide therein forever".**

Allahû Tealâ has entrusted His prophets who are His messengers of the highest rank only with the duty of the conveyance (of his messages) and indicated that it is He who takes account. He makes known that the addressee of those who do not obey the prophets is Himself. Our Lord who has given the duty of delivering His Messages to the prophets wants men to obey them. He regards those who disobey His prophets as the ones who do not obey Him and He decrees: It is I who takes account." So, the prophets who are at the disposal of Allah represent Him. Reverence, obedience presented to them is considered as offered to Allah. If there is any disobedience against the prophets whom Allah made inheritors on earth, we should not expect them to react in this matter. It is out of the question that they should compel them. For this reason, people think that the prophets of Allah are helpless. Satan causes them to forget Allah, their real Addressee.

### **3-2-2-4- THE PROPHETS ARE THE GIVERS OF GLAD TIDINGS AND THE WARNERS**

The prophets' duty to convey (the Messages) includes also the duty to warn and give glad tidings. The prophet of Allâh gives glad tidings of salvation to the human beings who begin to do

improving deeds (to purify their soul's hearts) by depending on him. He makes them to go up on the Straight Path. They begin to learn the Divine Knowledge, to perceive the truths. They are given the glad tidings of Paradise by the prophet. They warn those who are in Misguidance announcing this, that they will go to Hell if they are not saved from Misguidance and they do not reach guidance. They explain that the life of the present world is passing, fleeting and that the Afterlife is the superior, everlasting. He warns them stressing that the life in Hell will continue forever. The below mentioned sacred verses express this reality:

**19/Maryam – 97:**

**So We have only made it easy in your tongue (language) that you may give glad tidings thereby to those who are possessed of “takva” (who guard against evil) and warn thereby a vehemently contentious people.**

The prophets are charged by our Lord with giving good news to and warning mankind. The prophets are commissioned with indicating that the end will be terrible for them because of the torment and chastisement they will suffer and with making them avoid evil. All these warnings and advices are for this, that men may be saved from Disbelief and honored with Belief and as a result of this, may take a Way of Salvation leading to Allâh. Our Lord decrees so in the Glorious Qur'ân:

**35/Fâtir – 23:**

**You are but a Warner**

**35/Fâtir – 24:**

**Truly we have sent you with the Truth, a bearer of glad tidings and a Warner; and there is not a nation (community) but a Warner has passed among them.**

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**32/As-Sajdah – 3:**

**Or do they say: He has forged it! Nay, it is the truth from your Lord, that you may warn a folk to whom no Warner (prophet) has come before you, that they may reach guidance (hidâyet).**

**28/Al-Qasas – 46:**

**And you were not on the side of the Mount when We did call(to Moses); but a mercy from your Lord, that you may warn a folk to whom no Warner (prophet) came before you, that they may deliberate( be mindful).**

**33/Al-Ahzâb – 45, 46:**

**O Prophet of Allah! Truly We have sent you as a Witness, a Bearer of Glad Tidings, and Warner, And as one who invites to Allah’s (grace) by His permission, and as a lamp spreading light.**

The fact that the word of “nezîr= Warner” in the verse means “prophet” has gained certainty through the word of “nebî = prophet”.

### **3-2-2-5- THE PROPHETS DO NOT ASK FOR REMUNERATION IN RETURN FOR THAT WHICH THEY HAVE BEEN DOING.**

The prophets of Allah use up their lives in order to save the afterlives of the men from Hell. Their own lives have no value when they strive to make men love Allah, to cause them to attain the real happiness. They know that they exist for (the happiness of) mankind. It is not men who give this duty to them. They expect nothing from the human beings. Their rewards (remunerations) belongs to Allah. Even if the men wish it, they cannot give them what Allah gives them.

Their rewards belong to Allah. Our Lord says to our Master the Prophet: “Do you ask them for a reward, so that they are

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overburdened by a debt?” What our Master the Prophet wanted of the men was only their attaining the Salvation.

**52/At-Tûr – 40:**

**Or do you ask them for a reward, (for your prophethood) so that they are overburdened by a debt? (and for this reason, they do not believe?)**

**23/Al-Mu'minûn – 72, 73:**

**Or is it that you ask them a recompense (tribute)? But the recompense of your Lord is best, and He is the best of those who provide substance. And most surely you invite them to a Straight Path.**

**25/Al-Furqân – 57:**

**Say: “I do not ask you aught in return except that he who will, may take a Way (going) to his Lord”.**

**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.**

### **3-2-2-6- THOSE WHO SURRENDER THEMSELVES TO ALLAH FIRSTLY AMONG THE MEN ARE THE PROPHETS OF ALLAH**

All the prophets of Allah have attained to the surrender of the spirit, the physical body, the soul, the free will and the intellect. We understand this from the explanations of the sacred verses as follows:

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**6/Al-An'âm – 161:**

**Say: “Surely (as for) me, my Lord has made me reach a Straight Path; (to) a lasting, right religion (of) the nation of Ibrâhîm (as) an upright one by disposition, and he was not of the polytheists (idolaters).**

**6/Al-An'âm – 162:**

**Say: “Truly my prayer and my sacrifice (worship) and my living and my dying are for Allah, Lord of the Worlds”.**

**6/Al-An'âm – 163:**

**No associate has He; and this am I commanded, and I am the first of those who surrender (to Him).**

**40/Ghâfir – 66:**

**Say: “I am forbidden to serve those whom you call upon besides Allah when the clear arguments have come to me from my Lord, and I am commanded that I should surrender (submit) to the Lord of the Worlds”.**

**39/Az-Zumar – 11, 12:**

**Say: “Verily I am commanded to serve Allah making the Religion pure for Him (only) (Verily I am commanded to be an utterly pure servant to Allah in His Religion). And I am commanded to be the first of those who are Muslims (who surrender to Him).**

Hz. Ibrâhîm and his son Ismail had prayed when they had raised up the foundations of the Kaaba (at Mecca):

**2/Al-Baqarah – 128:**

**O our Lord! Make us both submitters to You! And (raise) from our offspring (seed) a community which will be submitters to You. Show us our places (and rules) of worship (of pilgrimage) and turn to us (accept our repentance), surely You are the Oft-returning, the All-Compassionate.**

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**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."**

**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."**

Our Lord makes us known with these verses that Hz. Yûsuf (Joseph) had surrendered to the religion of Hz. Ibrâhîm (Abraham):

**12/Yûsuf – 37, 38:**

**He said: "There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah and deny their Hereafter (their spirits' reaching Allah before death). And I depend on (follow) the religion of my fathers, Ibrâhîm (Abraham) Ishâk (Isaac) and Ya'kûb (Jacob); and it does not beseem us that we should associate aught with Allah; this is the Grace (Virtue) of Allah upon us and upon mankind; but most people do not give thanks.**

**6/Al-An'âm – 14:**

**Say: "Shall I take a guardian (protecting friend) besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: "I am commanded to be the first to surrender (to Him), and you should not be of the polytheists (idolaters).**

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**3-2-2-7- ALL THE PROPHETS ARE THE BEARERS  
OF WITNESS TO THE MEN IN THE AGES WHEN  
THEY LIVE ON THE DAY OF LAST JUDGMENT  
(ON THE DAY OF RESURRECTION). THEY ARE  
THE BEARERS OF WITNESS TO ALLAH IN THE  
LIFE OF THIS WORLD**

Hz. Ibrâhîm makes known through his below-mentioned announcement that he is a bearer of witness (to Allah and His creational facts).

**21/Al-Anbiyâ' – 56:**

**He said: “Nay, your Lord is the Lord of the heavens and the earth, Who originated them (brought them into existence), and I am of those who hear witness to this.**

**2/Al-Baqarah – 143:**

**And thus We have made you a medium (good, excellent, virtuous...) nation, so that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the Qibla but that We might distinguish him who follows (depends on) the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has caused to reach Himself; and Allah was not going to make your Faith to be in vain; most surely Allah is Affectionate Compassionate to mankind.**

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## **ISLAM AND SUFISM – II**

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**33/Al-Ahzâb – 45, 46:**

**O Prophet of Allah! Truly We have sent you as a Witness, a Bearer of Glad Tidings, and Warner, And as one who invites to Allah (’s grace) by His permission, and as a lamp spreading light.**

**3/Âl-‘Imrân – 52:**

**But when ‘Îsâ (Jesus) become aware of their disbelief, he said: “Who will be my helpers in the Way (leading) to Allah? The disciples said: “We are helpers (in the way) of Allah: We believe in Allah and bear witness that we have surrendered (ourselves to Him).**

As is seen in the sacred verses, those who have been witnessing Allah in this world will bear witness to the people in the ages in which they had lived on the Day of Last Judgment (Doomsday).

### **3-2-2-8- THE PROPHETS ARE CHARGED WITH INTERCEDING WITH THE PEOPLE IN THE AGES IN WHICH THEY HAD LIVED**

Among the descendants (offspring, seed) of Âdem (PBUH), the one endowed with the most extensive authority in the Presence of Allah is without any doubt our Master Hz. Muhammed (PBUH), the Last Prophet. In the most comprehensive sense of the word, the intercession is this, that our Master Hz. Muhammed, the Last Prophet, is the means of Allah’s mercy for the forgiveness of the sins of his community. And all the prophets had interceded with the people who had depended on them in the ages in which they had lived. The time the intercession is not valid is the time after death.



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**2/Al-Baqarah – 48:**

**And guard yourselves against a Day when one soul shall not avail another in the least, neither shall any compensation (ransom) be taken from him, nor shall intercession be of benefit to him, nor shall they be helped.**

**2/Al-Baqarah – 254:**

**O you who are âmenû (those who wish to reach Allah spiritually before death and to surrender to Him)! Spend out of what We have given you as sustenance before a Day (the Doomsday) comes in which there is no bargaining, neither any friendship, nor intercession, and it is the disbelievers who are the wrongdoers (the unjust).**

Just as the idea that “each messenger is a prophet” keeps men away from the messengers who are not prophets, so too does the understanding that the intercession will be realized on the Day of Resurrection (on the Day of Last Judgment) and not in this world keeps them away from the repentance that will ensure the intercession and that they have to make in front of the messenger. They think that there is no messenger, so there is also no intercession in this world. All the hopes of salvation of the people have been tied to the time just after death. They will know the reality after dying of a certainty, but it will be no more return (to the world).

Men will complete this worldly life without being able to reach the messengers who will intercede with them, without attaining to “hidâyet” (guidance) expecting that they will be interceded after death. They will acquire the dreadful torment of Hell through their worldly lives. The above mentioned verses clarify wonderfully the matter of intercession.

Allah ensures the realization of the intercession in this world by means of those to whom He has given the permission to intercede, by means of the prophets and the Imams of the Eras who have taken over their inheritance. The intercession means the transmutation of the sins into good deeds (merits) the forgiveness.

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## ISLAM AND SUFISM – II

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Whoever depends on the murshid of Allah, that person has so depended on the Imam of the Era. All the messengers, the murshids all over the world are tied to that Imam of the Era, to the Main Dervish Convent through the ways. And they are commissioned with causing all the men who have depended on them to reach the Imam of the Era. Only the Imam of the Era is charged with interceding with the people in the Era in which he lives, by asking for forgiveness from Allah for them. The Forgiveness ensures the salvation of all the souls that are initially hostages kept in Hell from It. We see that this vital matter related to human lives is realized by the Imam of the Era appointed by 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 (follow) Your Path (the Path leading straight to Allah); and preserve them from the torture of the Blazing Fire!**

“The one around it” expressed in the sacred verse is the same person with the one who is present at the ceremony of repentance in the 38<sup>th</sup> verse of An-Naba' Sura:

**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.**

Whoever repents and so enters the Way of Allah, it is for them that the Imam of the Era asks forgiveness from Allah. And

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Allah forgives the men (changes their sins into merits) who repent and believe and do improving deeds.

**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.**

In the 64<sup>th</sup> verse of An-Nisâ' Sura, we see once again that the forgiveness is only realized by means of the messenger:

**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.**

We see that Allah accepts the repentance and that the intercession is realized in this world if the messenger also asks forgiveness from Allah for them. In the event of intercession, the two sides must have recourse to Allah:

1. The request of the person who repents to Allah in front of the murshid by wishing to reach Allah (spiritually before death).
2. The request of the murshid whom Allah has appointed and who asks forgiveness from Allah for the person who has just realized his repentance.

In case the above mentioned requests are realized, Allah forgives that person. And the intercession is realized.

You will find the details of this subject in the concepts: “Intercession and Forgiveness”

### **3-2-2-9- THE PROPHETS ARE THE IMAMS OF THE PRESENCE PRAYER IN THE AGES IN WHICH THEY LIVE**

We know that the prophets were the Imams of the Presence Prayer in the Ages in which they had lived.

Our Master the Prophet said: “the Prayer is the ascension of the believers”. The spirit of the person who has depended on his murshid in order to make his spirit reach Allah attains to the Divine Proximity (Ind-i Ilâhî) by surpassing the 7 heavenly floors (layers). The spirits of the believing persons assemble in ranks (rows) on the Divine Proximity in order to perform the Presence Prayer. Here is the Presence of Allah. Every day, the prayers are performed here seven times. It has been said: “the prayer is the ascension of the believers” because only the spirits of the believing persons out of the men, can be in the Presence of Allah in order to perform their prayers. Otherwise, neither the physical body nor the soul of a person cannot ascend to the Presence of Allah. Allahû Tealâ has granted this authorization to the spirit exclusively. Man has absolutely to be a believer so that his spirit can ascend to the Divine Presence through the Straight Path.

The spirits of the men who have become believers while living this worldly life come together in the Presence of Allah at each time of prayer.

These spirits who have been proceeding on the Way to Allah or those who dwell on their (golden) thrones in the Divine Proximity (Immediacy) perform their prayers in rows behind the Imam of the

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Presence prayer. Each prayer is made to perform by the Imam-Messenger in the Divine Proximity at each time of prayer.

Now, we are giving the sacred verses that announce this Presence Prayer:

**7/Al-A'râf – 206:**

**Those who are with (in the Presence of) your Lord (those who perform the Presence Prayer) are not too proud to serve Allah and glorify Him, and fall down in prostration.**

**37/As-Sâffât – 164, 165, 166:**

**And there is none of us but has a known station (place, position, rank). And most surely we are they who range themselves in ranks. And we are most surely they who glorify (Him) (And most surely We are rankers. And most surely We are glorifiers).**

In the Ages of the prophets, the prophets carry out the prayer-leadership (Imamat) of the Presence Prayer. In the Eras in which there are no prophets, a messenger whom Allah has chosen from among His messengers is the Imam of that Era. They fulfill this duty as a deputy (by proxy).

**3-2-2-10- THE PROPHETS ARE CHARGED WITH  
TEACHING THE MEN WHO DEPEND ON THEM  
THE EXALTED BOOK OF ALLAH AND WITH  
MAKING THEM LIVE IT IN THE AGES IN WHICH  
THEY LIVE**

Our Lord has expounded so in the 150 and 151<sup>th</sup> verses of Al-Baqarah Sura how the Prophets' making men reach guidance (hidâyet) had been realized.

**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 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).**

The Prophet:

- 1- Recites to you our Verses.
- 2- Purifies your souls (' hearts)
- 3- Teaches you the Book (the Qur'an)
- 4- Teaches you the Wisdom
- 5- Teaches you that which you used not to know (that which is beyond the Wisdom)

So, if we are to detail a little more the 5 duties of the prophets, we see this:

**1.** Firstly, they recite (read and explain) the Verses of the Glorious Qur'an (to others).

**2.** They purify their souls ('s hearts) through seven stages: These stages are as follows:

- 1- The Evil-Commanding Soul [Nefs-i Emmâre]
- 2- The Self-Accusing Soul [Nefs-i Levvâme]

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- 3- The Inspired Soul [Nefs-i Mulhîme]
- 4- The Satisfied Soul [Nefs-i Mutmainne]
- 5- The Soul Well-Pleased (with Allah) [Nefs-i Râdiye]
- 6- The Soul Well-Pleasing (Him) [Nefs-i Mardıyye]
- 7- The Purified Soul [Nefs-i Tezkiye]

At the point where the soul ('s heart) has been purified and the person has attained the guidance – that point indicates the 21<sup>th</sup> step of a stairway of 28 stages – the person is at the level of certainty at the degree of knowledge ('ılme'l yakîn). The literal (formal) meaning of the Glorious Qur'an has been learnt here.

**3.** They teach them the Book (the Qur'an). Here, they teach them the 4 “spirits” (essentials) of the Glorious Qur'an.

- 1- At the stage of Extinction, the 1<sup>st</sup> “spirit” (essential) (the surrender of the spirit).
- 2- At the stage of Everlastingness, the 2<sup>nd</sup> “spirit”.
- 3- At the stage of Asceticism (the 3<sup>rd</sup> “spirit”)
- 4- At the stage of Surrender, the 4<sup>th</sup> “spirit” (the surrender of the physical body).

**4.** They teach them the Wisdom.

- 5- At the stage of ûlû'l elbâb (those possessed of continuous zikir, of the treasures of the Divine Secrets) the 5<sup>th</sup> “spirit”.
- 6- At the stage of utter purity (ihlâs), the 6<sup>th</sup> “spirit” (the surrender of the soul).

**5.** They teach them that which they used not to know (that which is beyond the Wisdom).

- 7- At the stage of Improvement (Salâh), the 7<sup>th</sup> “spirit” (the surrender of the free will).

### **3-2-3- THE SAINTS-MESSENGERS**

In the Glorious Qur'an, the messengers who are not prophets are divided into two groups according to the law of hierarchy of Allah:

#### **3-2-3-1- THE IMAMS-MESSENGERS**

In each Era, only one personage performs this duty. When we say: "Imam", only one imam should be called to mind in each period of time. This personage has surpassed all of the 28 stages existing between the servant and Allah, has reached the last rank of the Improvement. He is at the disposal of Allah.

The saints-messengers who have attained the truly takvâ, with the exception of one saint-messenger [who deputizes for the office of imam (prayer-leadership) of the Presence Prayer] perform their duties merely for their own nations. They are the messengers of the nations among which they have been sent. Therefore, their mission is to address only a community much more limited when compared to the duties of the prophets. As for the Imam of the Era chosen from among them: "he possesses the proxy of the office of prophethood. The leadership (Imamat) of the Presence prayer is in essence the leadership of the prophethood. In that Era, it is represented by messengerhood. For this reason, this duty is performed not as principal but by proxy (as deputy), but this personage who is the messenger of his own nation has a duty related henceforth not to his own nation but to the whole world when he is appointed by Allah to the (prayer) leadership (Imamat) of the Presence Prayer, he has even duties beyond this world. Allahû Tealâ speaks of the guidance in the universe".

Thus, the Imam of the Era is still a messenger; if he is a prophet, he is absolutely a prophet-messenger, he performs his duty as principal; if he is a saint-messenger, he is still a saint-messenger but he is appointed to this duty by being chosen by Allah from among the messengers existing in all the nations.



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We can enumerate his most important duties as follows:

- 1- He causes the spirits of all the believers assembled in the Presence Prayer to perform the timed prayers.
- 2- He causes all the servants whom Allah has chosen to reach the guidance (hidâyet).
- 3- He intercedes with all the people who have stepped into the Guidance (by asking forgiveness from Allah for them).
- 4- He bears witness to all the men who have depended on him directly or indirectly and to all the messengers in all the nations in the Era in which he has been living (a two-sided witnessing).

The Imams-Messengers who follow the whole of the Book realize the duty to make men reach hidâyet (guidance, reaching Allah spiritually before death) throughout these phases:

- They read and explain the Book (the Qur'an)
- They purify the souls ( ' hearts)
- They teach the Book (the Qur'an) (7 "spirits" (essentials)).
- They teach the Wisdom.

The stage where the Wisdom has been taught is the stage where the guidance comes to an end from the point of view of the 3 bodies (27<sup>th</sup> stage) (the spirit, the physical body and the soul).

The Imams are the Owners of the Main Dervish Convent in the Era in which they live. They are commissioned there, when he passes away, an other messenger whom Allah appoints takes his place.

The Imams request forgiveness from Allah for those who have depended on their murshids with 12 favors (ihsan). This means that the Imam intercedes with the ones who have entered the Way of Allah.

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## ISLAM AND SUFISM – II

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The Imams cause all the human spirits that have arrived at the Main Dervish Contents to reach the Guidance (hidâyet) (the journeying of the human spirits towards Allah).

After the spirits' reaching guidance, the Imams of the Eras cause the physical bodies of the human beings to reach "hidâyet" (guidance) by ensuring these physical bodies to be servants to Allah.

The soul that is the real hero of the guidance of the 3 bodies reaches guidance by annihilating completely the darkness that decreased in his heart gradually and by being purified (refined) after the guidance of the spirit and the physical body. When we say "guidance" we should not forget that the three bodies reach guidance as dependent on the purification of the soul ('s heart).

51% of illumination in the soul's heart means the guidance of the spirit.

91% of illumination in the soul's heart means the guidance of the physical body.

100% of illumination in the soul's heart means the guidance of the soul.

Our Master the Prophet decrees: "The Imams (of the Eras) will come after me. Whoever depends on them, this means that they have depended on me. Whoever rebels against them, this means that they have rebelled against me.

There came and will come no more prophets after our Master the Prophet, the Last Prophet. But the Imams being alive who make (men) perform the Presence Prayer in the Divine Proximity (Ind-i Ilâhî) in each era have continued and will continue to fulfill their duties.

The world has not remained without the Imam in any period of time. Allah has ensured the continuation of this duty by appointing a personage as an Imam in each Era in order to continue the prayer-leadership (Imamat) performed by the prophets in their Ages.

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This order that our Lord has established in all the worlds will continue as long as these worlds will exist. But most of the people will deny this. Those who deny are the ones who cannot hear the Call (Invitation) of Allah.

**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)).**

As for the situation of those who hear it is different. They conform to the order that Allah has established in this world for the human beings. It is they who are able to hear the Call (Invitation) of Allah.

Those who invite (men) to Allah are His Messengers. “If they do not respond to your invitation (to Allah), know that they follow their vain desires (their souls). In the 50<sup>th</sup> verse of Al-Qasas Sura, the Caller is the Messenger of Allah. He invites (men) to Allah. he proclaims the Invitation of Allah to irshad (immaterial maturity, the 4<sup>th</sup> degree of the 28<sup>th</sup> stage).

**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 Dalalat (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).**

**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**

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## **ISLAM AND SUFISM – II**

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**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)).**

The messengers that Allah has charged with reaching irshad those who can hear the Call of Allah are the inheritors of the prophets.

There are a lot of dervish convents all over the world. And all the convents are connected to the Main Dervish Convent through the ways (sebîls). Allah has opened up the Gate of the Straight Path to the Main Convent. Whosoever wishes to reach Allah (spiritually before dying) can go up to the Straight Road (Tarîk-i Mustakîm) leading to Allah only parting from this Convent. It is for this reason that the murshids of all these convents are charged with making men reach the Main Dervish Convent that is the starting point of the Straight Path (Sirât-i Mustakîm). All the spirits arriving at the Main Convent are delivered to the Imam of that Era in order to be made to reach guidance (hidâyet).

**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).**

**21/Al-Anbiyâ' – 73:**

**And We made them Imams (of the Presence Prayer) who made (people) reach hidâyet (who made their spirits reach Allah before death) by Our Command, and We revealed to them the doing of good and the keeping up of the prayer and the giving of zekât (obligatory alms), and Us (Alone) did they serve (and to Us (Alone) were they servants).**

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As is indicated in the above-mentioned sacred verse, the Imams have some particularities and duties different from those of many messengers who live in the same Era.

One Imam has the inheritance of the prophets in each Era. For this reason our Master the Prophet (PBUH) decrees so: “Whoever has not sworn allegiance to the Caliph of his Era (to the Imam of the Presence Prayer) he will die with the death of the Age of Ignorance or upon the Disbelief”. Just like the prophets, the Imams also are dependent on a special choice of our Master. However, the Caliphs (Imams) enter the Way to Irshad with their own demands, whereas Allah chooses the prophets for their reaching “irshad” without regarding their demands, makes them reach Himself. Our Lord takes delivery of the men as of their spirits, physical bodies, souls and free wills. But Allahû Tealâ causes the personages He has chosen as Imams (Caliphs) to proceed further, takes delivery of their intellects, too, takes them under His disposal. Because the Caliphs have been realizing five surrenders, they take upon themselves all the inheritance of the prophets. Each Era has a Caliph (Imam, Sultan).

Our Lord sends the Imam with all the duties with which He had sent the prophets.

It has been thus seen that the prophets in the Ages in which they live and the messengers who keep on executing the duty of the Imamate in the Eras in which the prophets are not present enter under the protection of Allah.

**7/Al-A'râf – 53:**

**Do they wait for aught but its final sequel (Do they consider aught but its interpretation)? On the Day when its final sequel (interpretation comes about, those who neglected (forgot) it before will say: “Indeed the Messengers of our Lord did come with the truth; are there for us then any intercessors so that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we should do (good deeds) other than those (evil deeds) which we used to do? Verily, they have lost**

**their souls (they have caused their souls to sustain loss) (therefore they will go to Hell) and that which they used to fabricate (forge) has gone away from them.**

The event of intercession is a duty given only to the Imams. And as is indicated in the above-mentioned verse, it is valid in this world.

**When is the intercession realized in this world?**

All the sins of a man that he has committed before depending on his murshid should be changed into merits (good deeds), he should be forgiven in order that he can attain the Salvation. His merits (good deeds, positive degrees) have to exceed his sins (evil deeds, negative degrees). The Prophets in the Ages in which they live ask forgiveness from Allah for the men (in the Presence of Allah before his murshid during the ceremony of repentance to which 7 witnesses bear witness), but the Imams do the same thing in the Eras in which there are no prophets.

**78/An-Naba' – 78:**

**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.**

**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.**

**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**

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**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!**

The person who is around (the angels bearing) the (Divine) Throne is the Imam of the Era. According to the 38<sup>th</sup> verse of An-Naba' Sura, that personage ask forgiveness from Allah along with the angels for those who are âmenû. And for them, after the day that is the Day of the Truth on which they have repented, on the Way to Allah, the duties of the Imam of the Era will continue. The spirit of the Imam of the Era comes over the head of the disciple ("murîd", before death) who has depended on him as a first Blessing. From that day on, that person benefits from all the blessings of Allah. All the favors (ihsâns) of Allah become thus blessings (ni'mets) for that person.

The 38<sup>th</sup> verse of An-Naba' Sura and the 7<sup>th</sup> verse of Ghâfir Sura describe the same day. That day is the day of repentance of the person still alive in this world. The angels bearing the (Divine) Throne and that personage (the Imam of the Era) are present on that day.

With this repentance, man enters the Way of Allah and the messenger, the Imam of Allah asks forgiveness from Allah for that person who has entered the Way of Allah. The 64<sup>th</sup> verse of An-Nisâ' Sura makes definite that this repentance does not occur between the person and Allah and that the Messenger of Allah also has to be found there and that Allah will accept the repentance in case the Messenger of Allah has recourse to Him for the person who has repented.

The name of this event happened for the one who lives still in this world is forgiveness. In our time, the concept of intercession just

as that of messenger have been made to alter. The meaning and the message that the intercession has conveyed to the people has been obliterated. Men expect help from the intercession of our Master the Prophet (PBUH) after their death. The duty of intercession of our Master the Prophet who had interceded (with Allah) for his Companions had ended after his passing away and this duty had been turned over to the Imam who had succeeded him.

This question is posed in the 53<sup>th</sup> verse of Al-A'râf Sura and the answer is given clearly:

**7/Al-A'râf – 53:**

**Do they wait for aught but its final sequel (Do they consider aught but its interpretation)? On the Day when its final sequel (interpretation) comes about, those who neglected (forgot) it before will say: “Indeed the Messengers of our Lord did come with the truth; are there for us then any intercessors so that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we should do (good deeds) other than those (evil deeds) which we used to do? Verily, they have lost their souls (they have caused their souls to sustain loss) (therefore they will go to Hell) and that which they used to fabricate (forge) has gone away from them.**

Only, on the day after death, on that Day on which the books of deeds will close up, the Balance will not be held, the Imams who ask forgiveness for the men still living in this world at the ceremony of repentance will bear witness to the men for the Day of the Truth in the Divine Presence. Our Master the Prophet (PBUH) too will bear witness to all the messengers who are Imams and not Imams.

**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.**



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**2/Al-Baqarah – 123:**

**O you who are âmenû! Spend out of what We have given you as sustenance before a Day comes in which there will be no bargaining, neither any friendship nor intercession, and it is the disbelievers who are the wrong-doers (the unjust).**

The Imams who relate the love of Allah to the human beings and give them the glad tidings of the Paradise that Allah has created for them convey to them that they will remain in Misguidance if they do not enter the Way of Allah and warn those who are in Misguidance that they will go to Hell.

**65/At-Talâq – 11:**

**[And (Allah) has also sent to you] a Messenger who recites (reads and explains) to you the clear Verses of Allah so that He may bring forth those who are âmenû and do improving deeds from the darkneses into the light; and whoever believes in Allah and does improving deeds, He will cause him to enter Gardens beneath which rivers flow to dwell therein forever; Allah has indeed granted for him an excellent sustenance.**

**18/Al-Kahf – 56:**

**And We do not send Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute (render null) thereby the truth, and they take My Verses and that with which they are warned for a mockery.**

The disciple (murîd) who has entered the Sufism and established a close relation with Allah does not fear no longer Hell but the decreasing of Allah's love towards him.

The 7<sup>th</sup> grade of the 28<sup>th</sup> stage of the 28 stages existing between man and Allah is the grade (merhale) where one attains to the uppermost (mertebe) Consent of Allah. This Consent is the

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## **ISLAM AND SUFISM – II**

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Consent of Disposal”. And in each Era, the Imam of that Era occupies this position (station).

**2/Al-Baqarah – 253:**

**Those Messengers! We have made some of them to excel the others; among them are they to whom Allah has spoken, and some of them He exalted by degrees; and We gave clear proofs to ‘Îsâ (Jesus), the son of Meryem (Mary) and supported (strengthened) him with the Holy Spirit (Gabriel). If Allah had willed, those after them would not have fought one with another after clear arguments had come to them, but they disagreed (differed); so some of them believed and others disbelieved (denied); and if Allah had pleased, they would not fought against one another; but Allah does what He intends (wills).**

**19/Maryam – 6:**

**(An heir) who should inherit me and inherit (also) the children of Ya’kûb (Jacob), and make him, my Lord, one with whom You are Well-Pleased!**

**19/Maryam – 55:**

**And he used to enjoin on his family (and his people) the prayers and the Zekât (obligatory alms) and was one who had obtained the Consent (Well-Pleasure) of his Lord (Hz. Ismâîl).**

**20/Tâ-Hâ – 109:**

**On that day shall no intercession avail except of him whom the All-Merciful (Allah) allows and whose word He is pleased with.**

The Consent expressed in these verses is the Consent of Disposal. In each Era, only one personage can attain to this Consent. Paradise and Hell will be filled up with the jinn and the men. All the human beings lived throughout the human history will take their places either in Paradise or in Hell. No one will remain outside them. Thus, the great majority of the people, the very great majority of the people, more than 90% of them in each era will go to Hell. These are

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the persons who have not reached the messengers of Allah. There has not been any period of time without the messengers in any nations in any eras. There is not such a period at the present time nor will there be tomorrow. The messengers of Allah will absolutely be present in all nations and in all the times. What is the duty of these messengers? The duty of these messengers is to convey the Commands of Allah to their own nations and while doing this, to take as a foundation the last Book of Divine Laws (Sharia) that Allah sent down to the prophet. Take heed! Allahû Tealâ has not given a Book of Divine Laws to any of the messengers who are not prophets. What He has made them write never bears the nature of a Book containing a Code of Divine Laws. If so, these messengers whom Allah has commissioned in all the nations are never prophets-messengers. They are saints-messengers. In that case, these are the saints who are separate from the messengers who are prophets, who should be in an other category.

Both the messengerhood and the manners of behaviors of the prophets are gratuitous (vehbî, not acquired). Those of the messengers who are not prophets are not gratuitous but acquired. Is there then any exception? Yes, this exception pertains solely to the Imams of the Eras. Whomsoever Allah will make the Imam of the Era out of the messengers, He recompenses him gratuitously and causes him to obtain the gratuitous peculiarities. He provides him with the particularities that he has not acquired, he has not got through his own efforts and that have been granted him by Allahû Tealâ. If so, why does Allahû Tealâ see fit such a thing? The fact that one of the present messengers should be the Imam of the Era is based on one condition: on the non-existence of the prophet-messenger. If the prophet-messenger is not present, then the natural Imam of the Presence Prayer does not exist. The personage who should be on that duty in that Age is not present. In this case, Allahû Tealâ will appoint one of the messengers whom He sends to all the nations in all the Eras to the office of Imam (Imamat) of the Presence Prayer. This act of appointing makes inevitable that he should gain some additional particularities. Then Allahû Tealâ bestows gratuitous Blessings upon those sorts of saints-messengers, on those who will be appointed to

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## **ISLAM AND SUFISM – II**

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the office of Imam (Imamat, prayer-leadership) of the Presence Prayer by proxy (as deputies).

You know that there are no prophets in all the Ages. Our Master the Prophet (PBUH) was honored with the prophethood 600 years after Hz. ‘Îsâ (Jesus). Hz. ‘Îsâ too was the prophet of the Age in which he lived. Throughout 600 years that passed in between, no prophets existed. But the office of imam of the Presence Prayer never remained vacant. Allahû Tealâ has constantly chosen, brought one of the messengers whom He has charged, appointed in all the nations, communities throughout 600 years to the Imamt (leadership) of the Presence Prayer as deputy (by proxy). In any Era, this office of Imam has never remained vacant. Those Imams, those saints-messengers are both the messengers of their nations (countries) and of the whole world. And even those who are charged in the worlds beyond this world have always existed among them.

As our Master the Prophet (PBUH) is the Seal of the prophets, is the Last Prophet who caused the end of the prophets, no prophets have existed in the world since 1400 years. It is not possible for any prophet to come after him, too. As there were no prophets since 1400 years, there is no prophet today and there will be any in the future, too. If so, what will be in the Ages in which there are no prophets? Then, one of the messengers whom Allah has appointed in all the nations will absolutely be appointed by Allahû Tealâ to the office of Imam of the Presence Prayer. This appointment is by proxy. It is these messengers who are possessed of the gratuitous (not acquired) particularities, who pass beyond the acquired qualities.

### **3-2-3-2- THE MESSENGERS WHO HAVE REACHED THE TRULY TAKVÂ (PIETY)**

**72/Al-Jinn – 26:**

**The Knower of the Unseen! So He does not disclose His Unseen (Secrets) to any,**

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**72/Al-Jinn – 27:**

**Except to him who has attained the (Divine) Consent; for surely He sends a Guard to march before him and behind him.**

The messengers of Allah at this rank will also be in the Gardens of Eden (Adn) together with the prophets, the truthful and the Improved ones.

**4/An-Nisâ' – 69:**

**And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed Blessings from among the prophets and the truthful and the martyrs and the improved ones (the righteous), and a goodly company are they!**

The hearts of these messengers have been made ornated (embellished), they have attained to the truly takvâ (piety). But the disposal that is the most superior degree of the Improvement (Salâh) belongs exclusively to the Imam of the Era.

**5/Al-Mâ'idah – 99:**

**Nothing is (incumbent) on the Messenger but to convey (the Message), and Allah knows what you proclaims (do openly) and what you hide.**

**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.**

**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 (fâsikûn, those who have gone out of the Way of Allah after having entered it).

**7/Al-A'râf – 43:**

And We remove whatever of rancor (of the vices in their souls' hearts); the rivers flow beneath them and they say: "Praise is for Allah, who has made us reach this, and we could not have reached guidance if Allah had not caused us to reach guidance. Certainly the Messengers of our Lord have come with the truth. And it is cried out to them: "This is the Garden; you inherit it for what you used to do".

**39/Az-Zumar – 71:**

And those who had disbelieved are driven to Hell in companies, until, when they come to it, its gates are opened and its keepers say to them: Did not Messengers of your own come to you, reciting (reading and explaining) to you the Verses of your Lord and warning you of the meeting of this Day of yours? They say: "Yes, they did come, but the Word (Decree) of torment has proved true against the disbelievers".

**17/Al-Isrâ' – 15:**

Whosoever reaches guidance, for his own soul does he reach guidance (hidâyet) and whosoever is in Misguidance, to be in Misguidance is to his own detriment. The bearer of a burden can not bear the burden of another. We do not torment (chastise) (anyone, any nation) until We raise (bring to life, commission) a Messenger.

**7/Al-A'râf – 35:**

O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My Verses (signs) unto

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you, those who have TAQWA (piety) and purify their souls (ego), on them will be no fear nor will they grieve.

**36/Yâ-Sîn – 13, 14, 15, 16, 17:**

And set out to them an example of the companions of the town, when the messengers came to it. When We sent unto them two, they denied them both, so We reinforced them with a third, so they said: “Surely we are messengers to you”. They said: “You are but mortals like ourselves”. The All-Merciful has not sent down anything; you do but lie. They said: “Our Lord knows that we are most surely messengers to you”. And nothing devolves on us but a clear deliverance (of the Message).

**14/Ibrâhîm – 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.

**5/Al-Mâ'idah – 99:**

Nothing is (incumbent) on the Messenger but to convey (the Message), and Allah knows what you proclaims (do openly) and what you hide.

There cannot be of course any messenger who is charged with the messengerhood but who has not reached the Consent of Allah. All the messengers whom Allah has charged with the messengerhood have reached the truly Consent of Allah. The duty of all the messengers is to invite the people to the Way to “Irshad” (immaterial maturity, the 4<sup>th</sup> rank of the 28<sup>th</sup> stage). It is the messengers in all the nations who remind of the beauties of Allah, relate them to them, cause them to have an inclination towards Allah and make them reach the Straight Path through the ways (sebîls).

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Men can reach the Imam of the Era only by depending on them and can attain the Salvation by depending on him.

These murshids who show the right way to the people, as can be understood by their name, are those who cause to reach (men) to “irshad” (immaterial maturity) through the Help of Allah or the messengers who are the means for “irshad”. The person who has achieved the 7 stages of purification reaches (the stage of) Improvement (Salâh) that is the 28<sup>th</sup> stage. And he attains to irshad at the 4<sup>th</sup> grade (degree...) of the (stage of) Improvement. As our Lord decrees it, the fact that the Devil (Iblîs, Satan) who is an open enemy to us has no predominance over us any longer is dependent on the condition of completing the (stage of) Utter Purity (Ihlâs) (the 27<sup>th</sup> stage). Because the Devil (Iblîs, Satan) has no dominance over the servants who are the owners of “Ihlâs”. In that case, the Devil cannot have control over the Imams-Messengers who are charged by our Lord with making us reach Allah. All the messengers in all the nations are only the means because of their making the disciples (murîds) reach the Imams-Messengers. It is the Imam of the Era who make them reach both guidance and “irshad”.

The Devil has sworn that he will turn all the servants wishing to reach Allah from the Straight Path that is the Way to Guidance to the Path to Blazing Hell that is the Way to Misguidance by sitting down on the Straight Path leading to Allah and by coming upon them from before them and from behind them and from their right-hand side and from their left-hand side. In order to be able to be saved from the trap that the Devil has set (on the Straight Path) and to surpass this barricade, it is indispensable for us to cling to the skirt of a murshid who conveys the Help of Allah to us and is provided with more competence than the Devil. It is not possible to be able to pass over this barricade without the murshid. Whenever the person dares to undertake to reach guidance by himself, the Devil will easily turn him from the Straight Path that is the Way to Guidance to the Way to Misguidance that is the Path to the Blazing Hell as there is not a Guardian over his head who will protect him from the suggestions, the leading astray of the Devil. Allahû Tealâ sends the spirit of the



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Imam of the Era as a Guardian over the head of the person who has wished to reach Allah and has repented before his murshid. The duty of the messengers to be found in all the nations is to be the means for the men in those nations to go up on the Straight Path.

**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.**

**35/Fâtir – 24:**

**Surely We have sent you with the truth as a bearer of glad tidings and a warner; and there is not a nation (community) but a warner has passed (gone) among them.**

Each man has absolutely to depend on his messenger who is alive and whom Allah has sent in the Era in which he lives. Otherwise, as is indicated in the verse mentioned above, the messenger will not be able to fulfil his duties and those persons will remain in Misguidance.

**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.**

It is not possible for the human beings living all over the world to arrive at the Imam of the Era and to depend on him physically. But Allah never torments a people unless He sends a warner to them. These warners are the messengers of the nations.

**17/Al-Isrâ' – 15:**

**Whoever reaches guidance (goes aright) for his own soul does he reach guidance; and whoever is in Misguidance, he is in Misguidance to his detriment. A bearer of a burden cannot bear another's burden. We torment (chastise) (no one, no people) until We raise a Messenger.**

There are the murshids, the messengers of Allah who convey His messages everywhere in the world. And whoever wishes to reach Allah, He makes him reach His saint. Whoever has reached a Guide (hidâyetchi) from Allah has absolutely attained to the Way of Allah. There are a great many ways (sebîls) on the surface of the globe of the earth. Through these ways, all the murshids cause their disciples (murîds) to reach the Main Dervish Convent that is the starting point of the Straight Path, to the Imam of the Era. After being trained in the Main Dervish Convent on the low-reading desks, they surpass one by one the 7 Roads connecting the 7 heavenly Floors (Layers) to each other by passing through a golden portal to be found there. The journeying of the spirit on the Straight Path is called "seyr-i sulûk". At the end of this voyage, we pass through the portal (Gate) of Conquest (Opening up). Just the same of the Golden Portal that one sees on the Ground Floor while setting out is to be found here, too. The spirits passing through this portal attain the Conquest. Thus they complete the Straight Road (Tarîk-i Mustakîm). The spirit gets as far as the Farthest Lote-tree by surpassing the 7 Worlds of the 7<sup>th</sup> heavenly Floor (Layer). And later, the voyage he will make through the Nothingness makes him reach the Essence (Zât) of Allah. The spirit attains thus to Allah and reaches guidance. It has been so seen that there is only one way to be able to attain to the Essence of Allah: The Straight Road. There are innumerable ways leading to the Straight Road. It is possible to get to these ways only by depending on the murshids of Allah, the messengers of the nations. And each way (sebîl) makes (men) absolutely reach the Straight Road. The spirits of many disciples who are unable to attain to the Imam of the Era by their physical bodies depend thus on him by arriving at the

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Main Convent of the Imam of the Era. And so, they can make their voyage (towards Allah).

The prophets of Allah, the Imams-Messengers of all the Eras, the messengers living among all the nations constantly relate the Religion of Islam (Surrender). They invite all the people to the Unique Religion of Allah, to the religion of surrender of Allah, to Islâm. Because there is not an other religion than Islâm (To surrender oneself to Allah) that is the origin of all the religions.

### **3-3- THE UNIQUE RELIGION IS ISLÂM (IT IS THE RELIGION OF “HANÎF” OF HZ. IBRÂHÎM)**

Allahû Tealâ commands all the human beings to become Islâm. Because the only religion with Allah (in the Presence of Allah) is Islâm. As for Islâm: it is the religion of “hanîf” of Hz. Ibrâhîm. Allahû Tealâ commands our Master the Prophet (PBUH) to set himself (his face, his physical body) for the Religion as a “hanîf” a man upright by disposition, and expresses that this Religion is the Unique Religion of Allah and that it shall not change.

#### **3/Âl-‘Imrân – 19:**

**Surely the Religion with Allah (in the Presence of Allah, in the Sight of Allah) is Islâm, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the verses of Allah then surely Allah is swift in reckoning.**

#### **5/Al-Mâ'idah – 3:**

**Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked a name other than Allah, that which has been killed by strangling, or by a shot, or**

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by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal (except slaughtered before its death); that which is sacrificed on stones (altars); (forbidden) also is the division (of meat) by raffling and arrows to seek luck. These are all rebellion, disobedience to Allah. 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 pleased with Islam as your religion. But if any is endangered by hunger, with no inclination to commit sin, Allah is surely Oft-forgiving, Most Merciful.

**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 avowed enemy to you.**

What we understand from these verses is this, that the only religion with Allah is Islâm. Allah command all the human beings to become Islâm.

**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.**

All the Holy Books that Allah has sent to the humankind make Islam as their goal. But the Devil has managed to remove Islam that is the Unique Religion by distorting these Books with the passage of time. And today the men are divided into sects. They fancy that there are separate religions, different ways, whereas there has been only a single religion throughout the human history: The Religion of Hanîf (Islam). All the human beings possess the property of being Islam (of surrendering to Allah). This means that all the men have been created with the disposition (nature) of “Hanîf”. And the disposition of hanîf ensures the surrender of the human being.

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### **3-3-1- ALL THE HUMAN BEINGS HAVE BEEN CREATED WITH THE DISPOSITION (NATURE) OF HANÎF (ISLAM)**

Allahû Tealâ has created everyone with the disposition of “Hanîf”. The nature of Hanîf has three meanings:

- 1- To believe in one God (Allah) or not to associate any partners with Allah.
- 2- To surrender to Allah while living in this world the spirit, the physical body, the soul and the free will that Allah has bestowed on us as trusts.
- 3- To constitute the unification.

There is no distinction in essence between the terms of “Hanîf” and “Islâm”.

The religion of Islam is the Unique religion with Allah (in the Presence of Allah) ensuring the three conditions together that the disposition of hanîf necessitates. In which case, all the human beings have been created as beings that will be able to become Islam by surrendering the three bodies that Allah have bestowed on them as trusts to them and to live the endless happiness both in the life of this world and in the Hereafter.

**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.**

Allah has created humankind with the Disposition of Hanîf, that is, within the standards of being able to live only this religion. He declares that He shall not alter the Religion of “Hanîf” nor the

Disposition of “Hanîf” that is the only nature that will be able to live this religion for ever.

Everything has been created for man. Allah loves the most this creature of His for the sake of whom He has created all things. Consequently, it is of course natural that He should wish for the happiness of this creature of His whom He loves the most and that He wants him to live in quietness and happiness both in the life of this world and in the Afterlife. It is not in vain that He should choose Islam for this creature of His whom He wishes to live in endless easiness and happiness and that He should create him with the property with which he can become Islam. Because it is not at all possible for the human being whom He has created by granting him three bodies to attain to a state of serenity and of happiness outside Islam.

**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).**

The word of “munibîne” in this sacred verse means “turning, arriving” and not “turning one’s face towards Allah, being converted to Islam while being a disbeliever; this means to attain to Allah.

Firstly, a man upright by disposition is mentioned, and then it is decreed that the man’s spirit created with this disposition should reach Allah as a “hanîf”. This is the first surrender, the surrender of our spirit to Allah as a “hanîf”.

The order of surrendering to Allah of the three bodies existing in man is as follows:

- 1- The surrender of the spirit to Allah.
- 2- The surrender of the face (the physical body) to Allah.
- 3- The surrender of the soul to Allah.

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There is the surrender of the free will to Allah after these three surrenders.

### 3-3-2- THE SURRENDER OF THE SPIRIT TO ALLAH AS A “HANÎF”

To reach Allah spiritually while living the life of this world and to surrender one’s spirit to Allah is in question.

**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.**

To turn, to reach is expressed with the word of “enîbû”. Firstly, arriving at Allah (vuslat) made obligatory upon us 12 times will be realized and after having reached Him, Allah will be a Shelter (Refuge, “Meâb”) for our spirit and we shall conform to the order of the Refuge.

**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).**

Naturally, this process will be realized through the disposition of “hanîf”.

Not only the surrender of our spirit to Allah but also the subsequent surrenders will be realized by means of the disposition of “hanîf”.

**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).**

Our Lord decrees: You can pass through the diameters of the heavens and the earth but with a Sultan in the 33<sup>th</sup> verse of Ar-Rahmân 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 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.**

According to this verse, the spirit that has come over our head causes our spirit to proceed on the Straight Path. This spirit is the spirit of the Imam of the Era whom Allah has appointed and bestowed as a Blessing over the heads of the believers. Now, the Blessing mentioned in the 7<sup>th</sup> verse of Al-Fâtihah Sura and in the 164<sup>th</sup> verse of Âl-‘Imrân Sura is the spirit of the Imam of the Era that Allah sends over the heads and that is from His Command.

**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.**



**1/Al-Fâtiḥah – 7:**

**It is the Way (The Straight Way leading to Allah) of those on whom You have bestowed Your Grace (Blessings), not of those whose (portion) is wrath and who are in DALALET (Misguidance) (who do not reach their MURSHIDs (Religious Guides appointed by Allah).**

### **3-2-3- THE SURRENDER OF THE FACE (PHYSICAL BODY) TO ALLAH AS A HANÎF**

One day, at the more superior levels of zikir, we become aware of this, that this body is a trust of Allah to us. We are not the owner of our body. The true Owner of that body is the One who gives the order of death to it and causes His Order to execute absolutely at the moment He determines. What body takes the command to death and does not die? Any power in the universe cannot hinder this Command from being fulfilled. In that case, the true Possessor of our (physical) body is Allah who has created it.

Since the situation is thus, we have to employ this body according to the orders of His Owner. Our physical body must be so that it should fulfil everything that Allah commands just as it is commanded and should not commit that which Allah forbids.

It does not suffice to reach a decision in this direction. It is important to be able to put this decision into effect wholly. Whenever we can execute it, only then we can surrender our face (physical body) to Allah with the disposition of hanîf and become of the good-doers (muḥsîns).

### **3-3-4- THE SURRENDER OF THE SOUL TO ALLAH AS A “HANÎF”**

The surrender of the soul to Allah is the 3<sup>th</sup> surrender.

At the beginning, there are 19 vices in our soul ('s heart). but at the surrender of the physical body, a very serious mechanism of control brings our physical body to execute the Commands of Allah, by skipping the demands of the soul's demands, as though there were no demands.

The surrender of the soul to Allah is such an event that at that point there has remained no vice in the soul ('s heart) that has become utterly pure. The soul ('s heart) has been purified from everything that might corrupt the content.

This is a result that the continuous zikir has brought about. On account of the continuous zikir, the seal on the soul's heart has been keeping closed the door opened to Satan in the soul's heart. The pressure of the 3 energies coming from Allah (mercy, virtue, benedictions) has been keeping this door closed. For this reason it is not possible henceforth for the darkneses of Satan to enter from here and to produce “kasiyet” (darkneses, hardening) therein. As for the Dominical door: it is always wide-open and thanks to the continuous zikir, the mercy coming from Allah is ceaseless. This mercy puts away all the darkneses in our soul's heart in a very short time. The darkneses are the representatives of our soul's vices.

The fact that the never-ending mercy coming from Allah annihilates all the layers of darkness in our (soul's) heart is the transformation of each point of our (soul's) heart into light through the mercy coming from Allah, its being filled with light. A soul's heart made up only of light, in which there has remained no more darkness has come into being.

As for this: it shows that all the vices of the soul ('s heart) have vanished and that Allah's mercy and all the good qualities of our

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spirit have settled in their place. The fact that the good qualities of the spirit replace the vices of the soul because of the mercy coming from Allah passes as the virtues of Allah that reach our soul ('s heart) in our Glorious Qur'an. So, the 19 components that are named as "good qualities" (haslets) while they are in the spirit are named as "virtues" (fazils) when they are formed in the soul ('s heart).

The spirit is a creature that had surrendered to Allah in the Pre-eternity. The 19 good qualities in his constitution are always turned to doing what Allah commands and not to committing what Allah forbids. It is not possible for any spirit to disobey the Commands of Allah and to rebel against what He prohibits. The spirit programmed with the good qualities has surrendered to Allah because of these qualities.

As for the soul: beginning from the moment when all the good qualities of the spirit fill up completely (100%) his heart, he surrenders to Allah for the same reason. Because no more vices have remained therein.

Henceforth, our soul ('s heart) has been cleansed from all the vices that might corrupt the content, has become pure and unmixed.

### **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).**

Here, with the word of "kayyim = lasting" Allahû Tealâ speaks again of the RELIGION OF HANÎF, that is, of the religion of surrendering to Allah.

It has been seen that they were ordered to be utterly pure servants to Allah and to accomplish this as "hanîfs".

Whoever fulfils this command and attains to the continuous zikir, the mercy of Allah will absolutely bring that person to the point

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of being utterly pure; this point is called the point of “Ihlâs” (of becoming utterly pure, of being utterly pure). As for the servants who have become so: they are the utterly pure servants (muhlis) of Allah.

In the 5<sup>th</sup> verse of Al-Bayyinah Sura, Allahû Tealâ makes clear that the surrender of the soul also has been realized with the disposition of “hanîf”.

Thus, the disposition of hanîf that Allahû Tealâ bestows on all the human beings who are possessed of a normal intellect and have attained to the age of puberty makes them reach all the surrenders.

Endless praises and thanks be to our Exalted Lord because He has created us with the disposition of “hanîf”.

The fact that we can fulfil these surrenders as “hanîf” is possible only by depending on the murshids whom Allah had appointed for us (in the Pre-eternity).

### **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.**

The above mentioned sacred verse expounds the responsibility laid on the human beings for their three bodies. The trusts: the physical body, the soul and the spirit. Allah is the Owner of these trusts. Allahû Tealâ commands humankind to surrender these 3 bodies He has bestowed on them as trusts with this verse. To make these surrenders with the disposition of hanîf is in question.

### **39/Az-Zumar – 23:**

**Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-benedictions) 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**

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(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 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).

The above mentioned verse relates the guidance of the soul, in other words, the surrender of the soul. The guidance (surrender) of the soul is only possible by depending on the guide of Allah. Here is an other sacred verse concerning the same matter:

**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.**

It has been seen that the soul being improved (his surrendering to Allah by being reformed, utterly pure) is only possible through depending on the messenger.

### **3-3-5- THE SURRENDER OF THE FREE WILL TO ALLAH AS A HANÎF**

**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 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).**

After the surrender of the 3 bodies, Allah embellishes (ornates) the (soul's) heart of that person (as is related in the verse) and thus makes him attain to "irshad". The above mentioned sacred verse makes known to us that in Allah's making (men) reach irshad, the one who makes us reach irshad is still the Messenger of Allah.

### **3-4- THE CALL (INVITATION) OF ALLAH**

Allahû Tealâ invites mankind to the surrender of the 3 bodies as is in the 58<sup>th</sup> verse of Nisa Sura. He invites them to be Islam, to irshad. These surrenders are realized in their right order. Firstly, the surrender of the spirit comes. Allahû Tealâ invites all the human beings to the surrender of the spirit. Allah invites all the human beings to the surrender of the physical body. Allah invites all the human beings to the surrender of the soul, to irshad. And He invites them to the surrender of the free will.

**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!**

**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).**

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**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)).**

The messengers who convey the Message of Allahû Tealâ have been living in all the eras and in all the nations. In all periods of time, the messengers who deliver the Message of Allah, who call men to Allah, remind them of the covenants they had sworn to Allah are among the men. They address them with their languages.

As is in the 50<sup>th</sup> verse of Al-Qasas Sura, this call is the call to the Truth (Hakk, Allah).

**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).**

**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)."**

The one who makes this invitation is the one who has responded to the invitation of Allah, has fulfilled his responsibilities. Allahû Tealâ says: "Who could be better in speech than he who invites (men) to Allah?". Here is the 33<sup>rd</sup> 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)"?**

Only those who can hear (attain to the meaning of the words uttered by the murshid) respond to this invitation that Allah has made to the people by means of His messengers whom He has charged with the messengerhood.

**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)).**

**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.**

Whom does Allah cause to hear (His invitation)? Or in other words, how can they who respond to the Invitation hear? Such a question may come to your mind. The answer to this question: Allah causes to hear whom He pleases. If so, who are the persons whom Allah pleases? They are in the (souls') hearts of whom Allah sees good (ness).

**8/Al-Anfâl – 23:**

**And if Allah had known any good in them He would have made them hear, and even if He had made them hear, they would but have turned away, and they turn their backs (on the truth) anyway.**



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Men are divided into two groups at the beginning. Those who wish to reach Allah (spiritually before death) and those who do not wish to reach Allah. Those who wish are those whom Allah has chosen by seeing (knowing) good in their (souls') hearts. These persons whom Allah has chosen by seeing good in their (souls') hearts wish to reach Allah. Allahû Tealâ decrees for those who wish to reach Him:

**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).**

And He decrees so for those who do not wish:

**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, 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.**

And Allahû Tealâ makes the men who wish hear; He does not make those who do not wish hear. Allahû Tealâ gives 12 favors to His servants whom He has chosen and who have responded to His Invitation and wished to reach Him:

**12 Favors (ihsan):**

He begins to manifest Himself with His Name of All-Compassionate:

1. He takes away the covering on the sight of the person.

2. He removes the invisible veil on his eyes (the person et his saint guide) (17/Al-Isrâ' – 45, 46).
3. He opens the stamp on his hearing.
4. He takes out the heaviness (vakra) in his ears.
5. He opens the stamp on his (soul's) heart.
6. He takes out the coverings (ekinnet) in the (soul's) heart.
7. He puts "Ihbat" therein (22/Al-Hajj – 54).
8. He puts Guidance in his (soul's) heart [64/At-Taghâbun – 11, He reaches the (soul's) heart of the person].
9. He turns the door of lights towards Him (50/Qâf – 33).
10. He opens (slits) a way of mercy from his breast into his (soul's) heart (6/Al-An'âm – 125).
11. The light enters his (soul's) heart and he becomes the owner of a sense of reverence (huşu') (39/Az-Zumar – 22)
12. He shows his murshid (saint guide) to the one who performs the Requirement Prayer

The people whom Allah has chosen wish to reach Him. And Allah gives them 12 favors in return for this and makes the person reach his murshid with the 12<sup>th</sup> favor. The murshid is charged with purifying the soul ('s heart) of the person on whom He has bestowed 12 favors and who has repented in front of him.

**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.**

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**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 soul (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.**

Allah purifies the soul ('s heart) of the person whom He wills through His messengers. He has expounded in the 164<sup>th</sup> verse of Âl-‘Imrân Sura, in the 2<sup>nd</sup> verse of Cumu’a Sura, in the 129<sup>th</sup> verse of Al-Baqarah Sura and in the 35<sup>th</sup> verse of Al-A'râf Sura that He has given the duty of purification to His messengers:

**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.**

**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.**

**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**

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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).

**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.**

The other name of the purification of the soul ('s heart) in the Noble Qur'an is (the doing of) improving deeds. The person does zikir and his (soul's) heart is illuminated and purified through the lights that come therein because of this zikir.

The illumination of the (soul's) heart by being improved whereas it was darkened and hardened (it had formed "kasiyet") previously is named "amilussalihah = the doing of good deeds".

Allah makes whom He wills reach the Straight Path. Those who are not on the Straight Path cannot do improving deeds.

The fact that they can do improving deeds, as dependent on their repenting in front of the murshid, is realized by their going up on the Straight Path.

**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 reason), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.**

This (event of) repentance brings 7 Blessings (ni'met) to the person who has already received 12 favors (ihsan) from Allah. The 7 Blessings bestowed after having repented are as follows:

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1. Allah sends the spirit of the Imam (Religious Leader) of the Era over the head of that person.
2. He writes the Faith into his (soul's) heart (58/Al-Mujadilah – 22).
3. He forgives the sins he has committed up to that day (He changes his sins into merits) (25/Al-Furqân – 70). While Allahû Tealâ was giving him 10 merits to 1 merit previously, He begins to grant him 100 to 1 merit by increasing them from 700 to 1 merit (2/Al-Baqarah – 261).
4. That person begins the soul's purification by repeting the Name of Allah (as Al-lah, Al-lah...).
5. The person's spirit quits his physical body and attains to the Straight Path.
6. His physical body begins to get rid of being a servant of Satan and to become a servant to Allah.
7. The free will of the person becomes stronger.

And henceforth, all the favors (ihsan) of Allah will be blessings (ni'met) for that person.

Those who are worthy of the Invitation of Allah repent in front of the murshid with 12 favors and Allah bestows 7 important blessings on them. We see that our three bodies step into the guidance (hidayet) thanks to the three of those blessings.

1. The spirit reaches the Straight Path.
2. The soul begins to do improving deeds.
3. The physical body begins to become a servant to Allah.

It has been seen that the Invitation of Allah is open (to all the human beings). Whoever responds to the Invitation of Allah, Allah too responds to their invitation. He causes them to reach their murshids. He causes them to attain to the Straight Path by bestowing

on them 7 blessings. He causes them to do the soul's purification. He makes them reach hidayet (guidance). As for the duty of performing all these: He gives it to the messengers.

### **3-5- THE FINDING OF THE MURSHID**

The religion of Islam is the religion of surrender(s). To be Islam means to surrender to Allah. Allahû Tealâ wishes us to surrender to Him with our 3 bodies and our free will. He decrees: "There is no other religion than Islam".

**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.**

**3/Âl-'Imrân – 19:**

**The (true) religion in the sight (Presence) of Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the Verses (Signs) of Allah then surely Allah is quick in reckoning.**

**5/Al-Mâ'idah – 3:**

**Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked a name other than Allah, that which has been killed by strangling, or by a shot, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal (except slaughtered before its death); that which is sacrificed on stones (altars); (forbidden) also is the division (of meat) by raffling and arrows to seek luck. These are all rebellion, disobedience to Allah. 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**

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completed My blessing upon you and have been pleased with Islam as your religion. But if any is endangered by hunger, with no inclination to commit sin, Allah is surely Oft-forgiving, Most Merciful.

**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 avowed enemy to you.**

**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.**

Men depend on their murshids in order to be able to surrender to Allah. The Command of Surrender of Allah is possible through depending on His murshids.

**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).**

In order that a man can be in a position to seek his murshid, it is necessary that Allahû Tealâ should see that wish in his (soul's) heart and make him reach his murshid. In which case, Allahû Tealâ chooses initially those in the (souls') hearts of whom He sees "good" (This matter was detailed in the topic: The men whom Allah have chosen) the men who have been chosen wish to reach Allah and receive 12 favors (ihsan) from Allah. These men begin to "hear" the verses. The people who have received the favors of Allah are different from others.

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**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.**

They begin to perceive the verses through “ihbat” (the divine computerized system) put in their (souls’) hearts.

**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).**

Thanks to these favors, men begin to understand the Messenger of Allah and wish to reach him.

**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 Way so that you may prosper (get happiness).**

These persons on which the favors of Allah are manifested repent in front of the messenger appointed by Allah.

**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 reason), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.**



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**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 repentance in the above-mentioned sacred verse, a repentance made in front of the messenger appointed by Allah, is valid only for those who have received the favors of Allah. For this reason, as is indicated in the 100<sup>th</sup> verse of At-Taubah Sura, it is necessary to depend (on the murshid) with favors (the favors (the favors granted by Allah”.

As can be understood also from the abovementioned sacred verses, in case the person seeks out his murshid and understand him, he is made to reach that murshid by Allahû Tealâ. Books have been relating how hundreds of saints had reached their murshids, they had aspired to reach him. Today too here are hundred thousands of people who have been burning to be able to attain to a saint of Allah: And they shall absolutely attain to him, in the finding of the murshid lie his being searched, Allah’s choosing that man and that man’s wishing to reach Allah. For many people who do not have these particularities and no belief, Allahû Tealâ says: “You shall never find a saint (protecting friend) to lead him to irshad”.

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**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.**

**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.**

**39/Az-Zumar – 23:**

**Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-blessing) 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 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).**

“There is no guide for him”. For whom? For the one who does not seek (search) his guide. How should this murshid be sought for the one who believes in reaching Allah (spiritually before death) and wish to reach Him and to depend on his murshid?

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It is probable that there may be around you too some disciples (murids) who desire to live Islam like you and some murshids on whom these disciples have depended. If the case is thus, the persons who have depended on the separate murshids will tell you that the best are their own murshids. This is a natural event. If the number of the murshids are more than one, it is natural that you may hesitate: whom should I go to/ you have perhaps such a milieu that you do not know there anyone who has moral qualities. Before the Age of Bliss, under the dark circumstances in which the Age of Ignorance prevailed, people made use of the gambling-arrows and of other occult sciences in the prediction of their times to come. As for these: they were not beneficial but detrimental as they were not generally reflecting the reality, during the Age of Bliss (Asr-ı Saadet) the activities of the occult sciences (occultism) continued for a while.

**5/Al-Mâ'idah – 90:**

**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 handwork. So avoid them so that you may prosper (get happiness).**

After the sending down of this verse, Allahû Tealâ has sent down the sacred verse below in order to meet the needs of His servants in this direction:

Allahû Tealâ has commanded mankind to perform the “İstihare” Prayer in order to ensure their being delivered from Misguidance. After a while, the Requirement (Hacet) Prayer was assigned to the benefit of the believers. And those who believe, out of the people, began to learn the truth thank to the luminous favors of Allah instead of demanding (useless) knowledge through the dark way of Satan.

The 45<sup>th</sup> and 46<sup>th</sup> verses of Al-Baqarah Sura answer the question: “How should man seek out his murshid?”

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## **ISLAM AND SUFISM – II**

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**2/Al-Baqarah – 45:**

Seek ((Allah)'s) HUSHU 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)).

**2/Al-Baqarah – 153:**

**O you who have Faith! Seek help with patient perseverance and prayer, for Allah is with those who patiently persevere.**

“Istiane” (special help) that everybody who performs the (daily prescribed) prayers asks from Allah 40 times a day is the same “istiane” in the 45<sup>th</sup> verse of Al-Baqarah Sura and it is asked only from Allah, in order that man may be on the Straight Path, that he may be a servant to Allah and that the Blessing may be granted over his head. Here is the Opening Sura (Al-Fâtihah):

**1/Al-Fâtihah – 5:**

**O Allah! We worship only You, and seek only Your aid.**

**1/Al-Fâtihah – 6:**

**(Through this (special) help of Yours) make us reach the Straight Path.**

**1/Al-Fâtihah – 7:**

**It is the Way (The Straight Way leading to Allah) of those on whom You have bestowed Your Grace (Blessings), not of those whose (portion) is wrath and who are in DALALET (Misguidance) (who do not reach their MURSHIDs (Religious Guides appointed by Allah)).**

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The Blessing that we want to come over our head belongs to the messengers. And Allahû Tealâ proclaims in the 164<sup>th</sup> verse of Âl-‘Imrân Sura that He has conferred this Blessing over (the heads of) the believers.

**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.**

Our Lord who declares: “We raise Messengers so that they may be a Blessing over their heads”, make these Blessings reach over the heads of the human beings by His Command:

**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.**

And it is for this reason that men can attain to the **Straight Path**, become **believers**, do improving deeds (amilussalihah).

### 3-6- THE PROMISE OF ALLAH

To what degree a person’s need for the murshid is a certain reality, the fact that Allahû Tealâ shall fulfill His Promise according to the 186<sup>th</sup> verse of Al-Baqarah Sura is a definite reality to that

degree. Of a certainty, Allahû Tealâ knows what servant through which murshid will reach His Divine Essence. Allahû Tealâ decrees:

**13/Ar-Ra'd – 14:**

**To Him (Alone) is the Call of truth; and those upon whom they call besides Allah give them no answer, but (they are) like one who stretches forth his two hands toward water that it may reach his mouth, but it will not reach it; and the invocation of the disbelievers can only be in error (the invocation of the disbelievers is not answered, they are in Misguidance).**

**30/Ar-Rûm – 8:**

**Do they not contemplate in their 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).**

**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)).**

If the men respond to the Call of Allah concerning the surrender of the 3 bodies and the free will and reach irshad, Allahû Tealâ promises them to be very near to them, to respond to their Call).

**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).**

(If the person wishes to reach Allah (spiritually before death), Allah promises him to make him reach Himself. There are the men to

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whom Allahû Tealâ promises their salvation. They are the men who wish to reach Allah and Allah fulfills His promise made to them).

Whoever wishes to reach his Lord and passes it through his heart, Allahû Tealâ will absolutely cause him to meet someone who will lead him to Himself so that he may make him set off and make him attain to his destination by saving him from the perils on the Way. A personage charged with the duty will absolutely be made to meet him. But the person who has passed this wish through his heart cannot know that his wish has been accepted nor that one of the persons whom he has met is the personage charged with and appointed to this duty by Allah.

But whoever is insistent on his demand, longs for arriving at his Lord, his murshid will be shown him in an indubitable fashion, in a fashion that might not make room for the slightest shadow of a suspicion and a doubt. The means for this is the “requirement” prayer. These prayers are a divine favor, an unerring harbinger of the Unseen. Allahû Tealâ decrees:

**6/Al-An'âm – 59:**

**And with Him (in His Presence) are the keys of the Unseen-none knows it but He, and He knows what is in the land and in the sea; and there falls not a leaf but He knows it, nor a grain in the layers of darkness of the earth, nor anything green (wet) nor dry but (it is all) in a Clear Book.**

Now, Allahû Tealâ may disclose the Unseen He knows but Himself to His servants upon their request. Because our Exalted Lord has a promise concerning the fulfillment of the requests. Allahû Tealâ decrees in the 186<sup>th</sup> verse of Al-Baqarah Sura: “I answer the prayer of the suppliant when he prays to Me”. And He announces with the sacred verse below that He is decisively loyal to His promise.

**50/Qâf – 29:**

**The Word cannot be changed in My Presence nor am I in the least unjust (wrong-doer) to the (My) Servants.**

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Provided that your wish be from the heart, sincere and that you may be aware of your demand. The prayers of “istihare” and “hacet” are a way open to everything and to everyone.

The person who wants to obtain information about the future or anything else performs the prayer of “istihare” in order to request this knowledge from his Lord. As for the person who is in need of something: he performs the prayer of “hacet” (need, requirement): to request the murshid too is a need. It necessitates performing the requirement prayer. There is no room for indecision about the murshid. Anyone who wishes to reach his Lord should know that there is most surely a murshid appointed for him. As we have already stated it, no one is authorized to appoint anyone as a murshid save Allah. For this reason, request your murshid from Allah.

In general, the murshid is shown by the requirement prayer performed in a fashion conformed to its conditions. In the exceptional circumstances, not to remember what was shown may be in question. Then the requirement prayer must be repeated.

Those who have been experiencing Islam may naturally say that their own ways are more correct if they have attained the immaterial blessings of Allah. Let us know that each branch of Islam has been founded by the dominical command in order to lead (men) to Allah. The immaterial goal of all of them is unique: to make the disciple (murid) reach the Object (murad), Allahû Tealâ. In this respect, it is essential to look not at the outward but the inward. Because the murshid is the authorized personage who will take delivery of you spiritually in the name of Allah and deliver you to Allah. If this authority had not been granted him by Allahû Tealâ, He would not have shown him to you in the end.

Since it is thus, the comparison of the outer appearance of the murshid whom Allah has chosen for you with that of others known as murshids may lead you to a decision that must be changed subsequently.



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An other murshid deemed apparently more fitting for “irshad” may be chosen instead of the murshid shown (in the dream).

**16/An-Nahl – 74:**

**Therefore do not give likenesses (partners) to Allah; surely Allah knows and you do not know.**

**2/Al-Baqarah – 147:**

**The truth is from your Lord; therefore do not be of the doubters.**

**16/An-Nahl – 9:**

**And unto Allah is the determination of 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).**

The prayers of “Istihare” and “Hacet”, as Means experienced by the owners of faith since 1400 years, have been causing those who wish to arrive at the Truth to reach His Divine Essence by means of the murshids not chosen by the human beings themselves but by Allahû Tealâ Himself.

And the real doors that Allah has appointed for all the possessors of Faith will continue to exist till the Day of Resurrection.

The murshids constitute the Virtue (Fazl) of Allah. The fact that we may be given share of the divine mercy is possible only through the Virtue of Allah being upon us. Because the (word of) Faith is written on the Seal named “hatem” that is on our immaterial (inner) heart (soul’s heart) in place of the word of Disbelief previously written thereon through the Virtue of Allah. In the heart of whomever the Faith has been written, he is a believer whose faith has augmented. Only the (souls’) hearts of the believers begin to be illuminated.

### **3-7- THE CONSEQUENCES OF DEPENDING ON THE MURSHID**

7 blessings are bestowed on the person who has depended on the murshid

#### **3-7-1- THE SPIRIT OF THE IMAM OF THE ERA COMES AND SETTLES DOWN OVER THE HEAD OF THE PERSON**

**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.

#### **3-7-2- THE WORD OF FAITH IS WRITTEN 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

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they with Him. They are the Party (supporters) of Allah. Truly it is the Party of Allah that will achieve salvation (Prosperity).

### **3-7-3- BLESSING**

#### **3-7-3-1- THE SINS OF THE PERSON ARE CHANGED INTO MERITS (GOOD DEEDS)**

**25/Al-Furqân – 69, 70:**

For him shall the torment be doubled on the Day of Resurrection, and therein he shall abide for ever, disgraced. 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 reason), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

#### **3-7-3-2- WHILE THE DEGREES THAT ALLAH HAD GIVEN US 10 TO 1, FROM THAT DAY ON, HE BEGINS TO GRANT US 100 TO 1 ACCORDING TO THE 261. VERSE OF AL-BAQARAH SURA:**

**2/Al-Baqarah – 261:**

The likeness of those who spend their wealth in Allah's Way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will He is All-Embracing, All-knowing.

### **3-7-4- THE SPIRIT QUITS THE PHYSICAL BODY AND SETS OUT TOWARDS 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).**

**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.**

### **3-7-5- THE PURIFICATION OF THE SOUL ('S HEART) BEGINS**

**39/Az-Zumar – 22:**

**What! Is he whose heart Allah has opened (slit) for Islam (Submissions), he is so on a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hardened (and darkened) from Allah's zikir (because they do not repeat the Name of Allah); those are in manifest Misguidance.**

**39/Az-Zumar – 23:**

**Allah sends the most beautiful among His lights) ones in pairs (mercy-virtue and mercy-benedictions) similar to 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 heart). This is the HIDAYET (The True Guidance Leading To Allah) of Allah. Allah takes [by purifying his soul ('s heart) with His lights and so making him**

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reach Himself] whom He pleases to Hidayet (The True Guidance Leading to Allah); and fro whom Allah leaves in DALÂLET (Misguidance), there is no one who can take him to HIDÂYET (The True Guidance Leading to Allah).

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 soul (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.

91/Ash-Shams – 9:

He indeed reaches Salvation who purifies it (his soul's heart).

### 3-7-6- THE PHYSICAL BODY BEGINS TO REFRAIN FROM BEING A SERVANT OF TÂGÛT (SATANS AND SATANS FROM THE DJINN AND THE MEN) AND TO BECOME A SERVANT TO ALLAH

13/Ar-Ra'd – 26:

And those to whom We have given the Book rejoice in that which has been sent down to you, and of the confederates (factions) are some who deny a part of it. Say: "I have only been commanded to serve Allah and not to associate anything (anyone) with Him. To Him do I invite (call you) and to Him is my return.

**29/Al-‘Ankabût – 56:**

**O My Servants who are AMENU (who wish to reach Allah in this life)! Surely My earth is vast, therefore Me alone should you serve (To Me alone should you be servants).**

### **3-7-7- OUR FREE WILL BEGINS TO BE FORTIFIED**

**33/Al-Ahzâb – 43:**

**It is Him Who sends His Angels and SALAVAT (one of His lights) on you to bring you out from the depths of Darkness into Light, and He is Merciful to the MU`MINs (who have faith in their hearts).**

**2/Al-Baqarah – 257:**

**Allah is the Friend of those who are AMENU (who wish to reach Allah in this life). He brings them out of the darkneses into the light; and (as to) those who disbelieve, their friends are Tâgût (satans and satans from the Jinn and the men) who take them out of the light into the darkneses; they are the inmates of the Fire; in it they shall abide for ever.**

### **3-8- THE OUTCOME OF NOT DEPENDING ON THE MURSHID IS TO REMAIN IN MISGUIDANCE**

Allahû Tealâ announces in the sacred verse below those who purchase a small worldly gain at the cost of their covenants with Allah (Ahdallah) and their oaths (yemin) that he had sworn to Allah on the Day of “Am I not your Lord?”

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**3/Âl-‘Imrân – 77:**

No doubt, they are those who sell their Covenants and Oaths 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 Oaths which they have given to Allah; that is, their souls (ego) will not be purified). There is a grievous penalty for them.

**7/Al-A'râf – 146:**

I shall turn away from My Verses (of the Qur’an, Signs...) those who behave arrogantly on the earth without a right, and (even) if they see all the Verses (Signs), they will not believe in them. And if they see the Way to irshad (immaterial maturity, the 4th level of the 25<sup>th</sup> stage) they will not adopt it as a Way, but if they see the Way to “Gayy” (that will drive them into Hell) they will adopt it as a Way, That is because they have rejected (belied) our Verses and were heedless of them.

**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).

These men who are blind and deaf and who will not be able to reach guidance for ever mock at the Verses of Allah and His Messengers in the life of the present world.

**18/Al-Kahf – 106:**

Thus it is that their recompense is Hell, because they disbelieved and held My Verses and My Messengers in mockery.

**4/An-Nisâ' – 150:**

**Surely those who disbelieve in Allah and His Messengers and (those who) desire to make a distinction between Allah and His Messengers and say: “We believe in some and disbelieve in others; and desire to take a Way between (this and) that (between the Faith and the Disbelief)**

**4/An-Nisâ' – 151:**

**These it is that are disbelievers in truth; and We have prepared for the unbelievers a humiliating torment (chastisement).**

All the human beings are initially in Misguidance. There is Disbelief in their (souls) hearts. They are disbelievers.

**93/Ad-Duhâ – 7:**

**And (Did He not) find you in Misguidance and then make you reach Guidance?**

The great reality of Allahû Tealâ is this, that all the human beings, including the prophets, are initially in Misguidance (Error). The 7<sup>th</sup> sacred verse of Ad-Duhâ Sura is uniquely related to our Master the Prophet (PBUH). So, it is futile to deny this reality. If the Prophet of Allah whom He loves the most is initially in Misguidance, then all the human beings have come to the world as being in Misguidance. The above-mentioned 11 sacred verses display that the ones who have not depended on their murshids, on their guides, are in Misguidance.

**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) 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).**



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**2) 20/Tâ-Hâ – 123:**

Get you all down from Paradise as enemies to each other. When there comes to you a Guidance 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 Dalâlet (Misguidance) nor fall into misery.

**3) 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 Dalâlet (Misguidance).

**4) 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.

**5) 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 Dalâlet (Misguidance), no guiding friend (Messenger) can be found.

**6) 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?

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**7) 39/Az-Zumar – 23:**

Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-blessing) 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 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).

**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) 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.

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### 10) 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).**

Men may think so: “If Allah wills, will He not suffice me? Why should one be in need of a murshid?”

### 11) 39/Az-Zumar – 36:

**Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah leaves in Misguidance, there is no guide (mehdî) for him.**

For sure, Allah is sufficient for his servant. And just like He has charged the prophets for His servants, He charges the guides from among themselves, too. This order that He has established will certainly be arduous to the souls of most men. Allah wishes to save men from their souls (’ vices). It is Allah who is the Possessor of everything. It is Allah again Who is the Owner of the Messenger. The Blessing bestowed on them is again from Allah. They are only the slaves of Allah. They are His slaves who cannot be set free. They have not any duty incumbent on their free will, because they have not any will. Allah has taken them under His disposal. It is Allah who has always the Possessor of the authority. They are only a Blessing of Allah for the human beings. Therefore, Allah does not honor the one who does not wish to reach Him with that Blessing of His and leaves him in Misguidance.

### 13/Ar-Ra'd – 27:

**Those who disbelieve say: “Why has a sign not been sent down upon him from his Lord?”. Say: “Allah leaves in Misguidance whom He will and causes those who incline towards Him (direct themselves towards Him, turn to Him) to reach Himself.**

**3-9- ALLAH HAS SENT HIS MESSENGERS  
IN THIS WORLD IN ORDER THAT THEY  
SHOULD BE OBEYED. THOSE WHO DO  
NOT OBEY THE MESSENGERS ARE  
CONSIDERED (ACCEPTED) AS THE ONES  
WHO HAVE NOT OBEYED ALLAH**

**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.**

The fact that Allahû Tealâ has sent His Messengers in order that they should be obeyed has been declared in the 64<sup>th</sup> verse of An-Nisâ' Sura that we have just given.

**16/An-Nahl – 113:**

**And certainly there came to them a Messenger from among them, but they rejected (denied, belied) him, so the torment (punishment) overtook them while they were continuing to do wrong (while they were wrong-doers).**

**5/Al-Mâ'idah – 12:**

**And certainly Allah made a Covenant with the Children of Israel, and We raised up among them twelve chieftains; and Allah said: "Surely I am with you; if you keep up Prayer and pay the poor due (give obligatory alms) and believe in My Messengers and support them and lend to Allah a goodly loan, I will must**

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certainly cover your evil deeds, and I will most certainly cause you to enter into Gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall deviate from the Straightened Way (the Straight Path).

**17/Al-Isrâ' – 94:**

**And nothing prevented people from believing when the Guidance came to them except that they said: “What! Has Allah raised up a human (a mortal) as (His) Messenger?”**

**72/Al-Jinn – 23:**

**(Mine is) but conveyance (of the truth) from Allah and His Messages; and whoever disobeys Allah and His Messenger, surely he shall have the Fire of Hell to abide therein for ever.**

**33/Al-Ahzâb – 66:**

**On the Day when their faces shall be turned over in the Fire, they shall say: “O would that we had obeyed Allah and had obeyed the (His) Messenger!”**

**25/Al-Furqân – 27:**

**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.**

The above verses have been exposing the importance of obeying the Messenger in an extremely clear fashion. Today, let alone obeying the Messengers of Allah, people do not know about them. The Devil has managed to obliterate completely the Messengers who should be more precious than their own lives.

Why are the Messengers more valuable than a man's own life? If our Lord says: “We do not torment (anyone) any nation unless we send to them a Messenger.” And if you have not any doubt about this that Allah, the Possessor of Absolute Justice, will treat all humankind absolutely equally, then, there will be in any case a

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Messenger whom Allah has appointed for us. If so, let us think: The Messengers of Allah have been living among us. We cannot reach them. And We have come to the end of this worldly life. Let us look over our condition. Let us imagine that that last day, that last hour has come. In which situation are we? We are still in Misguidance as we were when we were born. Most probably, we had followed the footsteps of Satan while we were in the worldly life and took our low desires for our god. Thus we had fallen in a remote Misguidance.

- There is a seal on our (soul's) heart. There is Disbelief therein.
- And We are about to die as a disbeliever. An endless life of Hell will begin for us.

In short, We have lost our worldly life. We have condemned our endless life to Hell by not conforming to the Commands and the Interdictions of Allah.

What would have happened if we had depended on and obeyed the Messenger? We would have obtained the blessings of Allah, have been saved from the vices of our soul ('s heart), have been in the unique group (sect) that has reached the Salvation, being on the Straight Path of Allahû Tealâ.

**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).**

We would have attained the Forgiveness through that Messenger in this world's life, we would have been cognizant of the 7 "spirits" of the Noble Qur'an thanks to that Messenger.

We would have believed without any suspicion and doubt in the witnessing of the Messenger of Allahû Tealâ and have conformed to the Light that Allahû Tealâ had sent with him. We would have

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taken the glad tidings of an endless life of Paradise from that Messenger.

“What would have occurred if we had obeyed him?” Our worldly life would have had a value.

We would have gained an endless life of Paradise with that world’s life.

Now, for these reasons, we can say: “the Messengers of Allah are more valuable than men’s own lives.

And we are finishing this topic with the sacred verses that Allah gives in the Glorious Qur’an as related to the Mehdî-Resûl (the Guide-Messenger) whom He will send in the Last Era:

**3/Âl-‘Imrân – 81:**

**(Remember) It was when Allah took the covenant 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 Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."**

**33/Al-Ahzâb – 7:**

**And remember We took from the prophets their covenant, as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant.**

**3/Âl-‘Imrân – 82:**

**Whoever therefore turns away after this, (whoever denies this Messenger who will come after all the prophets): these it is that are transgressors (these are they who have gone out of the Way of Allah after having entered it).**

In the verse that we have given above, the Promise that Allahû Tealâ had made with the prophets by assembling all of them

in order that they should believe in him and aid him is for the Guide-Messenger (Mehdî-Resûl) who will come in the Last Era.

As for the probability that this Messenger might be our Master the Prophet: Allahû Tealâ removes it with the sacred verse that we have given as second one, with the 7<sup>th</sup> verse of Al-Ahzâb Sura, because He had made this promise with our Master the Prophet (PBUH) also when He had made it with all the other prophets. In which case, the Messenger mentioned in the 81<sup>th</sup> verse of Âl-‘Imrân Sura is the Guide-Messenger who will come after our Master the Prophet.

The 82<sup>th</sup> verse of Âl-‘Imrân Sura that we have given as third one, is the continuation of the 81<sup>th</sup> verse of Âl-‘Imrân Sura. Those who have turned away from that Messenger are “fâsiks” (transgressors).

### **3-10- THE WARNERS**

The Glorious Qur’an that is our Life Book makes known the Commands and Interdictions of Allah to us. The Glorious Qur’an proclaims that the man will go to Paradise in the Afterlife in case they are fulfilled and to Hell in case they are not fulfilled.

Allahû Tealâ has sent the Warners in order that the human beings should not pass their endless afterlives in the standards of Hell. Hell is a warning for all the men. As for the Warner: he makes known to the human beings the torment awaiting them in this Life and in the Afterlife in case the Commands and Interdictions of Allah announced in the Glorious Qur’an are not fulfilled and warns them against that torment.

When we had enumerated the particularities of the prophets, we had seen that they were at the same time warners. For this reason, all the prophets charged with the duty of prophethood are warners at the same time.



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All the inheritors of the prophets too are warners in the same fashion.

All the warners are both warners and givers of glad tidings. All the warners are messengers at the same time.

### 3-10-1- THE PARTICULARITIES OF THE WARNERS

#### 3-10-1-1- THE WARNERS WARN THROUGH THE QUR'AN

The warners that Allahû Tealâ sends have been warning men in the direction of Allah's Commands and Interdictions in the Book of Allah.

**6/Al-An'âm – 92:**

**And this is a Book We have sent down blessed, conforming that which is before it, and that you may warn the Mother of Cities (Mecca) and those around her; and those who believe in the Hereafter believe in it, and they attend to their prayers constantly.**

**36/Yâ-Sîn – 11:**

**You can only warn him who follows (depends on) the Reminder (the Glorious Qur'ân, Zikr) and has reverence of the All-Merciful (Allah) in the Unseen (in secret); so announce to him forgiveness and an honorable reward.**

**19/Maryam – 97:**

**So we have only made it easy in your tongue (language) that you give good tidings thereby to those possessed of takva (who guard**

against evil) and warn thereby a vehemently contentious people (nation).

**6/Al-An'âm – 51:**

**And warn with it those who fear that they shall be gathered to their Lord, for whom there is no protecting friend nor intercessor besides Him, that they may be possessed of takva (that they may guard against evil).**

**7/Al-A'râf – 2:**

**(It is) a Book sent down to you-so let there be no straitness in your breast on account of it-that you may warn thereby, and (it is) a Reminder (Zikir, Advice) to the believers.**

### **3-10-1-2- THE WARNERS WARN (MEN) AGAINST THE TORMENT OF ALLAH**

Whom does Allah torment (punish)? He torments those who do not mind the warnings of the warners of Allah, who are in heedlessness. They warn those who disbelieve in the Verses of Allah. Those who disbelieve in the Verses (Signs) of Allah are they who are heedless of them.

Men who are in heedlessness

1. deny the Verses of Allah
2. are heedless of the Verses of Allah
3. do not wish to reach Allah (spiritually before death)
4. are satisfied with this worldly life
5. if they see the Way to “Irshad” , they do not take it for a Way
6. if they see the Way to “Gayy” (the Way of Satan leading to Hell), they take it for a Way

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7. they wander on the earth with pride and haughtiness  
(arrogance)

**26/Ash-Shu'arâ – 208, 209:**

**And We did not destroy any town but it had (its) warners. As a reminder (to remind), and We are never unjust.**

**19/Maryam – 39:**

**And warn them of the Day of intense regret, when the matter shall have been decided, and they are heedless and they do not believe.**

**36/Yâ-Sîn – 6:**

**That you may warn a folk whose fathers were not warned, so they are heedless.**

**7/Al-A'râf – 146:**

**I will turn away from My Verses those who are unjustly proud in the earth; and if they see every Verse (Sign) they do not believe in it; and if they see the Way to Irshad (Immaterial maturity, the 4<sup>th</sup> grade of the 28<sup>th</sup> stage) they do not take it for a Way, and if they see the Way to “Gayy” (the Way of Satan leading them to Hell) they take it for a Way; this is because they denied our Verses and were heedless of them.**

**7/Al-A'râf – 147:**

**And (as to) those who deny (reject) our Verses and the meeting of the Hereafter (the spirit's reaching Allah while being alive) their deeds are null. Are they rewarded except for what they used to do?**

**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, and they are those who are unaware of Our Verses.**

**3-10-1-3- THE WARNERS WARN (MEN) AGAINST  
THE TORMENT IN THE GRAVE AND ON THE DAY  
OF RESURRECTION**

The Day of Resurrection is such a day that no one can be of help to anyone. People are warned by the warners against the existence of an immaterial torment in the grave after death and that Day.

**14/Ibrâhîm – 44:**

**And warn people of the Day when the torment (chastisement) shall come to them, then those who used to do wrong will say: “O our Lord! Respite us to a near term, (so) we shall respond to Your Call and depend on Your Messengers. What! Did you not swear before (that) there will be no passing away for you?”**

**40/Ghâfir – 18:**

**Forewarn them of the approaching Day (of Resurrection), when hearts will leap up to the throats, grieving inwardly; the wrongdoers shall not have any loving friend nor any intercessor who should be obeyed.**

**3-10-1-4- THE WARNERS WARN (MEN) SO THAT  
THEY SHOULD NOT HAVE ANY GODS BESIDES  
ALLAH**

Mankind have felt the need for believing in each period of time, but have taken deities besides Allah for them (idols, calves, buddha...). They have ascribed unhidden partners to Allah.

Or they have attributed hidden partners to Allah by taking their own souls (vices) for their gods.

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The Warners have been warning people against the consequences of having gods besides Allah in a hidden or unhidden fashion.

**11/Hûd – 2:**

**(This Book is of this) that you should serve (worship) none but Allah. I am to you a warner from Him and a bearer of glad tidings.**

**51/Adh-Dhâriyât – 51:**

**And do not set up with Allah another god: surely I am a plain warner to you from Him.**

**79/An-Nazi'ât – 45:**

**You are but a warner for those who would have reverence of Him.**

### **3-10-1-5- THE WARNERS WARN (MEN) AGAINST THE TORMENT OF HELL**

Allahû Tealâ has created this world's life for an appointed term. It is a passage on to the endless Life, to the endless Life in Paradise or Hell...

This worldly life that is very short in comparison to the endless life deceives man. Man wastes his lifetime for nothing (for the worldly life). And without being aware of it, he chooses Hell in the endless Afterlife. Now, the warners of Allah have been forewarning men against the endless life in Hell.

**42/Ash-Shûra – 7:**

**And thus have We revealed to you an Arabic Qur'an so that you may warn the Mother of Cities (Mecca) and those around it, and that you may give warning of the Day of Gathering together**

wherein is no doubt; a party shall be in the Garden and (another) party in the Burning Fire.

### **3-10-1-6- THE WARNERS WARN BY THE COMMAND THAT THEY RECEIVE FROM ALLAH**

The Warners are charged with conveying to people the Commands and the Interdictions of Allah. While performing these duties, they always receive orders from Allah. It is Allah who employs them, takes them under His disposal.

**28/Al-Qasas – 46:**

**And you were not on this side of the Mount when We did call, but a mercy from your Lord that you may warn a folk unto whom no warner (a prophet) came before you, that they may be mindful.**

**27/An-Naml – 92:**

**And (I am commanded) that I should recite (read and expound) the Qur'an. Therefore, whoever reaches guidance, he reaches guidance (hidâyet) for his own soul, and whoever is in Misguidance, then say "I am only one of the warners".**

**32/As-Sajdah – 3:**

**Or do they say: "He has forged it? Nay! But it is the truth from your Lord, that you may warn a folk to whom no warner (no prophet) has come before you, that they may reach guidance.**

**74/Al-Muddaththir – 2:**

**Arise and warn!**

**51/Adh-Dhâriyât – 50:**

**Then flee (you hasten) to Allah (reach Allah; take refuge in Allah). Verily, I am obviously a Warner to you from Him!**

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### 3-10-1-7- THE WARNERS GIVE WARNING AND GLAD TIDINGS

The duty of the warners is not to warn only, but to give glad tidings, too.

**4/An-Nisâ' – 165:**

**(We sent) Messengers as the givers of good news and as warners, so that people might have no argument against Allah after the Messengers. And Allah is All-Mighty, All-Wise.**

**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 improve (their souls' hearts), upon them will be no fear, nor will they grieve.**

**33/Al-Ahzâb – 45, 46:**

**O Prophet of Allah! Truly We have sent you as a Witness, a Bearer of Glad Tidings, and Warner, And as one who invites to Allah ('s grace) by His permission, and as a lamp spreading light.**

**35/Fâtir – 24:**

**Truly We have sent you with the truth, as a bearer of glad tidings and a warner; and there is not a nation (a community) but a warner has passed among them.**

**6/Al-An'âm – 130:**

**O assembly of jinn and men! Did there not come to you Messengers from among you, relating to you My Verses (Signs) and warning you of the meeting of this day of yours? They shall say: "We bear witness against our souls (ourselves); and this world's life deceived them, and they shall bear witness against their own souls that they were disbelievers.**

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## **ISLAM AND SUFISM – II**

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**39/Az-Zumar – 71:**

And those who disbelieve shall be driven to Hell in companies; until, when they come to it, its gates will be opened, and the keepers of it shall say to them: did not there come to you Messengers of your own (from among you), reciting to you the Verses of your Lord and warning you of the meeting of this day of yours? They shall say: “Yes! But the sentence of torment (the Decree of punishment) has proved true against the disbelievers.

**54/Al-Qamar – 41:**

And in truth warnings came to the house of Pharaoh.

**A) 67/Al-Mulk – 8:**

It (Hell) almost bursts with fury. Every time a Group is cast therein, its Keepers ask them, "Did no Warner come to you?"

**B) 67/Al-Mulk – 9:**

They (those cast in Hell) say: “Yes indeed; a Warner did come to us, but we rejected him and said, Allah never sent down anything; and you are in a great Misguidance!”

### **3-10-1-8- PEOPLE WHOM THE WARNERS CAN NOT WARN**

Are there men whom the warners cannot warn? Yes, there are. Whom are those men?

**21/Al-Anbiyâ' – 45:**

**Say: I warn you only by Revelation; and the deaf do not hear the Call whenever they are warned.**

Who are these who are deaf and who do not hear the Invitation? There are the obstacles in their ears preventing the hearing from their birth. As long as these obstacles are not removed, it is not



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at all possible for them to be able to hear the warnings made by the warners. The below-mentioned two verses state that these obstacles in men have been put by Allah congenitally.

**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.**

And Allahû Tealâ decrees that they will not heed the warnings of the Warner and will not respond to the Call.

**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)).**

See how our Lord displays their situation in an other verse.

**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).**

But Allah causes him whom He wills to hear:

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## **ISLAM AND SUFISM – II**

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**35/Fâtir – 32:**

**Then We have given the Book for inheritance to such of Our Servants whom We have chosen. Some among them are unjust (cruel) to their own souls (ego) and some are MUQTASEET (those who have taken the Oath). And some, by Allah's permission, compete in good deeds; that is the highest FAZL (virtue).**

As for Allah's causing a man to hear by removing the obstacles in him: it is necessary that Allah should choose him firstly by seeing good in his (soul's) heart and then this man should wish to reach Allah (spiritually before death).

**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).**

**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).**

**13/Ar-Ra'd- 27:**

**And those who disbelieve say: "Why has a Sign not been sent down upon him from his Lord? Say: "Allah leaves in Misguidance whom He will and causes to reach Himself those who turn (to Him) (those who head for Him).**

**4/An-Nisâ' – 175:**

**Then, Allah will put those who are AMENU (those who wish to reach Allah in this life) and hold (wish to hold) fast onto Him into mercy and virtue from Himself, and He will guide them to the Straight Path (the path leading to Allah).**

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To be âmenû means to wish to reach Allah, to wish to make his spirit reach Allah before death.

### **3-10-1-9- THE WARNERS DO NOT HAVE THE AUTHORITY TO DO ANYTHING ON THEIR OWN**

Most of the people have made light of the warners whom Allah has sent to warn them and have mocked at them. They do not admit that these warners who are human beings like them are different from them and they do not know that their addressee is Allah in their relations with them.

Whereas, it is out of the question that the warners might demand anything from the men by themselves. They do not attempt to please them. They keep on performing their duties even if men grow angry at them, hate them, deny them, mock at them, try to kill them.

Their existence annoy the men even if they do not compel anyone to do anything. The cause that lies behind this is the Devil. The greatest enemy of the Devil is the warners. While the warners of Allah warn men to save them from Allah's torment, the Devil ensures the infringement of the all Commands of Allah for their being tormented. He collaborates with man's soul. He incites men to rebel against them, to be hostile to them so that they cannot perform their duties. For this reason, all the warners of Allah have undergone tyranny (oppression) while living this world's life Afterwards, while men show respect and veneration for the warners who had lived in the past and who are not living now, they cannot see the living warners who perform their duties for them now or they are hostile to them.

**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**

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warner, and a bringer of glad tidings to those who are MUMIN (those among the believers of Allah who wish to reach Him)."

**7/Al-A'râf – 184:**

**Do they not reflect that their companion is no madman; he is only a plain warner.**

**46/Al-Ahqâf – 9:**

**Say: "I am no new thing among the Messengers, and I do not know what will be done with me and with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.**

**11/Hûd – 12:**

**Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: "Why has not a treasure been sent down upon him or an angel has come with him? (But) you are only a warner; And Allah is custodian over all things.**

**38/Sâd – 70:**

**Naught has been revealed to me save that I am a plain warner.**

**11/Hûd – 25:**

**And certainly We sent Nûh (Noah) to his folk: Surely I am a plain warner for you.**

**26/Ash-Shu'arâ – 115:**

**I am naught but a plain warner.**

**71/Nûh – 2:**

**He said: "O my people! Surely I am a plain warner for you.**

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**17/Al-Isrâ' – 105:**

**And with truth We have sent it down (the Qur'ân) and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings and a warner.**

**22/Al-Hajj – 49:**

**O mankind! I am (sent) to you only as a plain warner.**

**25/Al-Furqân – 56:**

**And We have sent you only as a bearer of glad tidings and a warner.**

**2/Al-Baqarah – 119:**

**Surely We have sent you with the truth as a bearer of glad tidings and as a warner, and you shall not be asked about the companions (dwellers) of the Blazing Fire.**

### **3-10-1-10- THE WARNERS HAVE BEEN DENIED IN A CONSTANT FASHION**

Since the beginning of this worldly life, all the warners whom Allah has charged have been rejected, have been not accepted willingly by the people. We are giving several verses that expose this matter below:

**34/Saba' – 34:**

**And We did send a warner to a town but those who were given the worldly wealth and luxuries among them said: We are surely disbelievers in what you have been set with.**

**54/Al-Qamar – 5:**

**(There is) Consummate wisdom (in each of these narratives) but warnings do not avail.**

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## **ISLAM AND SUFISM – II**

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**35/Fâtir – 42:**

And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but aversion (flight (from the truth)).

**39/Az-Zumar – 71:**

And those who disbelieved shall be driven to Hell in companies; until, when they come to it, the gates thereof will be opened and its keepers shall say to them: “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours? They shall say: Yes, but the Word of Torment has been justified against the disbelievers.

**6/Al-An'âm – 130:**

O assembly of jinn and men! Did there not come to you Messengers from among you, relating to you My Verses and warning you of the Meeting of this Day of yours? They shall say: “We bear witness against ourselves; and this world’s life deceived them, and they shall bear witness against their own souls that they were disbelievers.

**10/Yûnus – 73:**

They denied him, so We delivered him and those with him in the Ark, and We made them vicegerents and drowned those who denied our Verses (Signs...). Then see what was the end of those who were warned.

**26/Ash-Shu'arâ – 173:**

And We rained down upon them a rain (of torment). And (how) evil was the rain of those who had been warned!

**27/An-Naml – 58:**

And We rained down on them a rain (of torment), and (how) evil was the rain of those who had been warned!

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**37/As-Sâffât – 71:**

**And indeed most of the men of old had been misguided before them.**

**37/As-Sâffât – 72:**

**And certainly We set among them warners.**

**37/As-Sâffât – 177:**

**Then, when it descends in their courtyard (near to them), evil shall then be the morning of the warned ones.**

**54/Al-Qamar – 16:**

**Then how (terrible) was My Torment and My warnings?**

**54/Al-Qamar – 18:**

**Âd (people) belied (the prophet), then how (great) was My Torment and My warnings!**

**54/Al-Qamar – 21:**

**Then, how (terrible) was My Torment and My warnings!**

**54/Al-Qamar – 30:**

**Then, how (terrible) was My Torment and My warnings!**

**54/Al-Qamar – 33:**

**The folk of Lût (Lot) belied the warnings.**

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## **ISLAM AND SUFISM – II**

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I seek refuge with Allah from Satan the Rejected.  
In the Name of Allah, the All-Merciful, the All-Compassionate.

## **IV. CHAPTER**

### **OUR MASTER THE PROPHET AND HIS COMAPANIONS (SAHABE)**

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**ISLAM AND SUFISM – II**

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## **4- OUR MASTER THE PROPHET AND HIS COMPANIONS (SAHABE)**

Dear readers! Have you ever imagined to live in that world of inner heart in which the Beloved of Allah, the Master of the Universe, the Unique and Last Prophet of the Exalted Creator, our Master the Prophet (PBUH) had lived?

To know the Companions who had been moths around our Master the Prophet (PBUH), who had burnt with his love, to live everything they had lived.....

His Excellency Muhammed, the Only and One of the Existence, here are the sun, the moon and the stars that are like moths around him... Are they the sun, the moon and the stars so only? Have not the great companions, the prophets who had passed away and the messengers been the moths of his Light?

Our Master the Prophet (PBUH) had been charged with the conveyance of Islam 14 centuries ago and had conveyed Islam to the human beings throughout all his lifetime by fulfilling this duty of his. As for the great Companions who had depended on him: They had exalted Islam together with him. With their efforts, struggles, shed sacrifices and their utterly pure blood that they had shed for Allah's sake....

They had exalted Islam 14 centuries ago by experiencing (living) it and causing (others) to experience it.

Allahû Tealâ has been presenting the Companions to His believing servants who have been living throughout all the times as models in he Torah, the Book of Psalms, in the Gospel and the Glorious Qur'an that is the Final Book. While the Companions were not present in the world yet, He had shown their lives that they would live as examples to those who had already lived in the previous centuries. He has been showing us once again the Companions as

examples, to us who have been living now many centuries after the Companions. They had lived the Age of Bliss because of their having fulfilled all the Commands of Allah and have been examples to all the worlds and in all the times! The Loving Companions who had rendered service to our Master the Prophet (PBUH), Sultan of the two Worlds, Witness of the witnesses; who had been his closest friends, who had complied with the Light coming together with him had become the Friends, the adherents of Allah...

The poet says:

What a love is this, that my brave fellows have been down on the ground in an ineffable beauty are my martyrs, the light of the eyes.

For whom? For the Companions. For the Companions who had perished willingly for Allah's sake, had vied with each other for being martyrs. The Companions had never forgotten throughout their lives the times before their being Companions, in which they had lived in Disbelief and Savageness with their blinded and hardened hearts. Do you know why they had not forgotten them? In order to be able to be slaves to Allah. In order to become slaves to our Master the Prophet (PBUH), the Most Beautiful of the Beautiful, who had saved them from a pit of backbiting, from an abyss of fire by taking them out of a nomadic state and who had caused them to attain "Irshad" (immaterial maturity) affectionately mercifully, beautifully, with knowledge and mildness. That Beloved Prophet who had taken them under his wing, protected them, had caused them to reach guidance, irshad. Our Prophet says so about his Companions (sahabe):

My Companions are like the stars in the firmament. Whoever you may depend on, you will reach guidance. These are the words full of praise of our Prophet, the Most Beautiful of the Beautiful, who had turned the Bedouins into the Companions. The companions, in return, had never forgotten the point to which they had attained, what they had been once in order not to exceed their bounds in good manners towards their Beloved Prophet whom they had kept above themselves throughout their lives. They had lived in dread of falling

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into heedlessness by forgetting the worthiness and value of their Prophet who had taken them out of the pit of abasement. Now, for this reason, those lovers of the Prophet are the ones who appreciated the best our Beloved Prophet (PBUH) in the world of humanity, in this world.

It is of course not possible to mention all of them, to squeeze all of them into these lines. Even if we were to consecrate all our life to it, it would not suffice to relate them. But we wish to remember them with an endless veneration, love and yearning for this reason, by seeking refuge in the tolerance of our Lord, we will give some of them. Our purpose in this chapter entitled: “The Companions” is to be able to live a bit little and to cause you to live with them.

### **4-1- HZ. OSMÂN**

Hz. Osman who was a pearl of shamefacedness and good manners embraced Islam when he was 34 years old. He did not give up his cause although his family, his uncles, and all his acquaintances and relatives had violently opposed him. How do we know Hz. Osman from the books we read? Hz. Osman is a personage who is mild, beneficent, who does not offend, hurt anyone. But when they told him to give up Allah and His Messenger, began to tyrannize over him for this reason, then this mild, biddable Hz. Osman turned suddenly into a lion. However much they oppressed him, Hz. Osman consented to everything to which they exposed him, was ready to give up his head, too, but he was resolute not to give up his love for Allah and His Messenger.

Here is an anecdote that we have taken from the books concerning him:

It was a day in the Age of Bliss. Hz. Osman sent his 7 men servants to the Messenger of Allah together with 7 gold plates full of coins of gold and requests him to accept them.

The Pride of the Worlds said to the men servants who had given all of them to him: I have accepted the presents. Go and give my regards to your Master (Lord).

At that moment, the menservants did not make a move. They smiled happily. They said to our Master the Prophet with their faces beaming with joy, happiness:

“O Messenger of Allah! Our Master have given us to you as gifts together with the gold plates”.

Now, at that moment, our Beloved Prophet (PBUH) was so moved in the face of this kindness of Hz. Osman that he supplicated to his Lord: “O my Lord! I refer Osman to you!”

## **4-2- HZ. ALI**

It is the love of Hz. Ali for the Prophet that turned him into an invincible lion of Allah, that Hz. Ali who knocked the enemies to the ground, who was able to pull out the portals of the fortresses in an instant, who knocked the idols down, who knocked men to the ground with that renowned sword of his. See what the poet says about Hz. Ali:

Ali remembered Allah night and day.

What a love, what a passion is this that Ali went into raptures.

What made him into a lion of Allah, gave him such a force, such a power was his love for Allah, his admiration towards Him.

The poet says: “He passed his night and day in doing zikir”

Hz. Ali had reached continuous zikir, had been the owner of deliberation (tezekkur), of judgment (hukum) and of good (hayır). He had been the owner of wisdom. Firstly he had fallen in love with Allah, then he had admired him and had been his slave in the end. To be a slave of Allah is very different from being a slave to this lowly

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world, to the passions and addictions of it. To be a slave to Allah gives man happiness, force, power. It give him the real freedom.

One of his most important peculiarities was to enter his bed of death upon the command of his Beloved Master whom He loved more than his own life, with his heart filled with belief and love, when he was 23 years old. While executing this order, he had never thought of his own life even an instant. The Command of his Beloved Prophet was worth of everything, because he loved him more than himself. The Command of our Master the Prophet (PBUH) was only a glorious honor conferred on him.

Hz. Allah had gone on foot from Mecca to Medina, a distance of 400 kms, on the desert that bites (lacerates) the soles.

A strange, alone wayfarer between Mecca and Medina, on the immense sandy desert under the blazing sun in the sky. Hz. Ali terminated his journey. He reached his Beloved Prophet.

Now, the force within him that enabled him to traverse the red-hot deserts was the love for Allah, for the Prophet.

### 4-3- HZ. HAMZA

The beloved uncle of the Prophet of the prophets, the first standard-bearer of Islam: Hz. Hamza. The Messenger of Allah says so about Hz. Hamza: On the Day of Resurrection, in the Presence of Allah the Exalted, the master of the martyrs is Hamza, son of Abdulmuttalip.”

Hz. Hamza, the noble master of the tribe of Kureyş, the greatest eagle of war left all his riches in Mecca. He emigrated to Medina by leaving behind all his things by the permission of Hz. Muhammed (PBUH). He challenged death for the sake of him and did not return once again. Now, his tragic story was after his dying a martyr in the battle of Uhud. His enemies full of grudge and hatred split the breast of his physical body, pulled his lungs liver out,

chewed them. See what the writers wrote in their books concerning this event:

The firmament never witnessed such a savage crime till that time.

### 4-4- HZ. BILAL

The place of Hz. Bilal among the Companions is exceptional. Think of Hz. Bilal so:

He is made to lay flat on the rocks in the ret-hot desert and a huge piece of rock is put on his breast and is constantly questioned:

- Well answer us: whom do you worship?

Hz. Bilal answers them.

Allah is One, Allah is One.

They get very angry, they are infuriated. They flagellate and flagellate him.

Hz. Bilal keeps on murmuring:

“There is no god but Allah”

They do not desist. They begin to beat him again and again.

Hz. Bilal mutters:

“There is no god but Allah”.

They fasten a rope around his neck drag him along with them in the streets of Mecca.

Hz. Bilal does not cease whispering:

“There is no god but Allah”.



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What a fortitude, what a courage, what a heart is this? For the sake of what? For the sake of Islam, for Allah and Muhammed's sake.

One day, again those ferocious and confused disbelievers seize him and tie him hand and foot and say to him:

We are giving you a chance, o Bilal! Stop following Muhammed. Do not follow any longer in his footsteps. Do not depend on him! Do not listen to his words! Do not comply with what has been coming to him. If you are to do what we say, then you will be delivered.

Hz. Bilal says to them:

I have already been delivered. Seek you the means of saving yourselves!

This word exasperates them and they hit and hit him.

Blood gushes out of his body. Hundreds of sticks rain down on his head. At the end, they leave him and go away.

From that bashed up body, a voice rises in murmur, whisper:

“There is no god but Allah”.

The Glorious Qur'an says:

The Companions used to speak the Qur'an. They never uttered empty words.

Hz. Bilal reminds this disbelieving people of the truth of Islam while he is in a state of death-struggle. He tries to express that the Salvation is impossible if one does not depend on his murshid.

“I have been saved. Seek you the means of saving yourselves”

Hz. Bilal had a single weapon against hundred and one tortures and cruelties: Love and Faith. See what the poets have written about Hz. Bilal:

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He had only a pair of shoes and a cardigan. But his heart was as great as the world.

It was this magnificent oppressed who invited the world to Islam through the call to prayer. What promoted Bilal from the slavery to the sultanate was the love for Allah. What is love not capable of? Are not those who live without love like the plants who live without water? After a while, the plant will dry up and become sweepings. These people are the living dead of whom Allahû Tealâ speaks in the Noble Qur'an.

Whereas, love gives the wind of springtime to the gardens as a gift.

Love disperses buds on the hill-sides like stars.

The rays of the sun of love penetrate the seas and bestow on the fish the eyes that cause them to find their ways.

Which love is this love that is mentioned? It is the love for Allah, dear readers! What makes us experience all the beauties is the love that we feel for Allah.

(Men cannot attain all of a sudden to the stage at which they fall in love with Allah. To experience "ahsen-i takvim" (the best make, the soul that is predisposed to be the best within a given period of time) that is designed as 28 stages is realized in the course of time. The levels of perfection are passed over one by one. Those who are possessed of takvâ in truth are they who have attained to the 5<sup>th</sup> and 6<sup>th</sup> grade of the 28<sup>th</sup> stage. Here is the station of the lovers of Allah (So, when we speak of the lovers of the Prophet, let us know that their place is the 5<sup>th</sup> and 6<sup>th</sup> grades of the 28<sup>th</sup> stage in the design of the Noble Qur'an).

After the day on which the Master of the Worlds passed to the Post-Eternity Hz. Bilal could not call (men) to prayer. That day was that of the greatest loss for him. And he could not find the power and strength in him to call to prayer once again.

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### 4-5- HZ. ÖMER

Hz. Ömer who is the most superior, the foremost of the companions hears some voices in the darkness of the night in the uncrowded streets. He hears the voices reading the Qur'an of the companions whose hearts are filled with Faith and his eyes are filled with tears.

He thinks so:

“O my Lord! There are so many illuminated hearts in the dark nights! There are so many lovers who burn like the wax of the oil-lamps!”

“There are so many ascetics, learned ones who do not want to live in this world without the Messenger of Allah!”

“There are so many illuminated hearts in the dark nights!”

These inner hearts are illuminated with Allah's Light. Any darkness cannot darken these illuminated inner hearts. They remember Allah night and day. As long as they do Allah's zikir they are nourished, sustained with the mercy, virtue and salawat that come from Allah to their (souls) hearts. Allah's lights wash, clean out the utterly dark hearts, the hearts that have formed “kasiyet”, make them utterly pure. It is these inner hearts that are full of love for Allah. These are the inner hearts of those who have obeyed the command of continuous zikir that Allah has made obligatory upon them. Hz. Ömer was one of the foremost of the companions with illuminated inner hearts and remaining awake all night by shedding tears and being madly in love with Allah.

To describe the Companions? Is it easy to describe them? To count and finish their beauties? To be able to describe those companions who had rendered service to the Sultan of the two Worlds, to the Witness of the witnesses, who had sacrificed their lives for his sake is perhaps the most arduous task in this world, because we do not know to what degree relating what was experienced without experienced it will cause us to draw near to the reality. The

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poet says: “Is there any others in this world who are the owners of exalted morals and lofty faith like the companions?”

Allahû Tealâ decrees in the Glorious Qur’an:

“I have presented the companions to you as examples. I had also presented them before you as examples in the Torah and the Gospel”.

Why? Because they had depended on the whole of the Qur’an. He says thus to us: “If they had depended on the entirety of the Qur’an, you too can do it”. If they had experienced the Qur’an, you too can do it”.

We too should have this desire just like so many ascetics, learned persons who do not wish to live in this world without the Messenger of Allah. The Messenger of Allah is not among us now, but his inheritors are. There are those to whom He has given His Book as an inheritance after the Messenger of Allah. He continues to give us, humans beings, all the possibilities of living like the companions, of being happy like them. Therefore, He gives us the companions as examples. By depending on the Imams-messengers who will bring us out of the darkneses into the light, He wants us to depend thus on the companions, to depend on the messengers on whom they had depended. He offers us the Era of Happiness. He gives us glad tidings by means of the Qur’an, God be praised.

What should we do in that case? Let us look at the life like them through the Qur’an. Let us think with the Qur’an. Let us decide with the Qur’an. Let us speak the Qur’an and listen to the Qur’an. If we are to take the qur’anic knowledge from the Messenger whom Allah has appointed and bring it into use in our lives, we too may become the latter companions. Why should the end of time not experience the Age of Bliss? Otherwise, what importance could this world’s life have?

“What is living good for if this love was not to exist in the inner heart?”

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Life is but a tipcat if practicing with faith was not to exist”.

Our Beloved Prophet believes in his Companions, relies on them, finds support, help from them, he is venerated by them. There have always been the helpers of Allah around all the messengers of Allah. The Companions too were the adherents, the helpers of Allah around our Master the Prophet (PBUH).

Let us remember with this word of his that he shows them as examples:

“My Companions are like the stars in the sky. Whomever you depend on, he will guide you to the Straight Path.”

There is a confidence in this saying, a being sure, a laying claim to them. There is the whole of being one, together. They had thus united with their Prophet, they were both multiple and single. For this reason, they had experienced the Age of Bliss.

### 4-6- UHUD

Hz. Şemmas Bin Osman too was among those who had formed a stronghold of flesh and bones before the Messenger of Allah on the day of Uhud. When the Master of the Universe looked around, he always saw Şemmas trying to protect him with his sword and to take the disbelievers away from him.

One time, the Messenger of Allah was encircled thoroughly by the idolaters and the peril grew. Hz. Şemmas rushed towards him and made his own body a shield for the Messenger of Allah. Arrows and spears went through his body and Şemmas fell on the ground before the One who is Mercy to the Worlds. Here let us give the word to Mehmet Âkif:

Look here: all around are bodies of martyrs,

If that bowing was not obligatory the heads would not bend down”.

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Such were the Companions of our Prophet (PBUH) who had turned the days of this world into the Gardens of Bliss. Many of them had attained to the honor of being martyrs.

The 168<sup>th</sup> verse of Âl-‘Imrân Sura describes the dissemblers. They say about the Companions who had fought for Allah’s Cause in order to be martyrs:

“If they had obeyed us, they would not have been killed.”

And Allah answers the dissemblers who had fled from dying in the 168<sup>th</sup> verse of Âl-‘Imrân Sura:

“Then avert death from yourselves if you speak the truth”.

### **3/Âl-‘Imrân – 168:**

**Those who, while they sat at home, said of their brothers: “If they had obeyed us they would not have been slain”. Say (to them): “Then avert death from yourselves if you speak the truth.”**

Death is a destiny. It is a fate determined by Allah.

### **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?**

It is not possible to avert death from us. The reason for the dissemblers wanting to avert death from themselves is their fearing death. They did not know that death is not a thing to dread, to escape from. In essence, death is not an end, on the contrary, the beginning of an endless life. This world’s life is merely for our trial (examination). We will be re-created after death. An endless life awaits us. An endless torment or an endless felicity. The Companions who had complied with the whole of the Noble Qur’an had gone to

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death by running and wished to be martyrs. But it was not possible for the dissemblers to understand them, because there were coverings (ekinnet) on their (souls) hearts in order that they could not understand the Glorious Qur'an, there was a heaviness in their ears in order that they could not hear the words of our Master the Prophet (PBUH). Allahû Tealâ brings a more clarification to the matter in the 169<sup>th</sup> verse of Âl-Imrân Sura:

And do not reckon those who are killed in Allah's Way as dead; nay, they are alive (and) are provided sustenance in the Presence of their Lord.

While our Exalted Lord says about many people who have been living this world's life: "they are the living dead". He says for the Friends of Allah who have been martyrs and whom we cannot see physically any longer: "Do not reckon them as dead".

### **3/Âl-Imrân – 169:**

**And do not reckon those who are killed in Allah's Way as dead; nay, they are alive (and) are provided sustenance in the Presence of their Lord.**

Allahû Tealâ adds in the 154<sup>th</sup> verse of Al-Baqarah Sura, too:

### **2/Al-Baqarah – 154:**

**And do not say that those who are slain in Allah's Way as dead; nay, (they are) alive, but you do not perceive (their life).**

"But you cannot perceive".

Really, we cannot perceive. No one can know the reality that they keep on living save those who see them with the heart's eye. But they do know that they are not dead at that moment, they are provided sustenance from their Lord and they have attained an endless bliss.

Allah shows them Paradise a few minutes before their dying. When they are martyrs, they absolutely see Allah, a happy smile appears on their faces and deliver their lives.

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Allahû Tealâ expresses the desires of the martyrs in the 170<sup>th</sup> verse of Âl-‘Imrân Sura:

**3/Âl-‘Imrân – 170:**

**Rejoicing in what Allah has given them out of His Virtue (Grace), and they desire to give glad tidings to those who have not joined them but are left behind (they have not been yet martyrs) : that there shall be no fear for them neither shall they grieve.**

Because they are alive, they are provided sustenance in the Presence of Allah.

**3/Âl-‘Imrân – 171:**

**They are giving the glad tidings of a Blessing from Allah and a Virtue (Grace), that Allah will not waste the reward of the believers.**

The Companions who have firmly decided to be martyrs continue to fight in Allah’s way even after their loss of wealth and their being wounded. They respond to the Call of Allah and His Messenger and do not give it up.

**3/Âl-‘Imrân – 173:**

**Those to whom the people said: “Surely men have gathered against you, therefore fear them”, but this increased their faith, and they said: “Allah is sufficient for us! And most excellent is the Protector (Custodian)”.**

The dissemblers are striving to dissuade the Companions from fighting and to scare them away. But our Lord is their protecting friend.

**3/Âl-‘Imrân – 175:**

**It is only Satan that causes his friends to fear (with war and death), so do not fear them, and fear Me if you are (true) believers.**



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Satan causes his own friends with war, death, illness. The dissemblers have been friends to Satan, make his whisperings reach others. Both wars, death and diseases are the divine determining.

Allahû Tealâ proclaims: “if you are (true) believers, do not fear him (Satan) and what he suggests. But fear Me”.

**8/Al-Anfâl – 64:**

**O Prophet! Allah is sufficient for You and those who depend on you of the believers.**

The Devil has caused (men) to forget completely Allah and His Divine Power and managed to frighten men. But Allahû Tealâ has been giving glad tidings to all the martyrs: He decrees:

“There shall be no fear for them neither shall they grieve”.

Not to dread in the face of the peril, to trust in Allah and rely on Him was the affair of the Companions. They trusted in Allah and Allah helped them in return. Allah was always together with them.

Allah supported the Companions with His just three thousand angels in order that their hearts should be strengthened, they may live the feeling of satisfaction in their hearts. In essence, Allahû Tealâ was not in need of the angels for supporting and helping them. But Allahû Tealâ sent His angels in order to satisfy the hearts of His believing servants. The help belongs to Allah. It is sufficient that Allah should wish to help. Allah is not in need of the means for helping them, either. He helps with three thousand angels if He pleases or without using any means.

**3/Âl-‘Imrân – 180:**

**And let not those who are niggardly in giving away that which Allah has granted them out of His Virtue (Grace), that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to adhere to their necks on the Day of Resurrection; and Allah’s is the inheritance of the heavens and the earth; and Allah is aware of what you do.**

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Allahû Tealâ says to His Messenger in the 26<sup>th</sup> verse of Âl-‘Imrân Sura:

**3/Âl-‘Imrân – 26:**

**Say: “O Allah, Master of the Sovereignty! You give the sovereignty to whomever You will and takes away the sovereignty from whomever You will; You exalt whom You will and abase whom You will. In Your Hand is the good, surely You have power over all things.**

The Companions perceived best these two sacred verses. The One who gives is Allah, the One who takes away is Allah. Their Addressee was always Allah. It is because the Companions could assimilate this meaning to themselves, they could experience this reality of Allah that they became Companions. They had sought refuge with Allah who had given them everything and could have taken it away from them if He wishes it.

Allahû Tealâ decrees: “We will most certainly try (test) you with somewhat of fear and hunger and loss of property and lives and crops...” They had struggled against all of these. They had not given up in the face of these hardships, they had persevered, they had not succumbed. They had always said: “Allah is One and Only. There is no god but Allah. Muhammed is the Messenger of Allah”.

Now, Allahû Tealâ decrees: “Give glad tidings to the patient”.

Allahû Tealâ had given them the glad tidings. Our Master the Prophet had given the glad tidings of Paradise, of being together with the Prophets to all of them.

**4/An-Nisâ' – 69:**

**And whoever obeys Allah and His Messenger, these are with those upon whom Allah has bestowed Blessings from among the Prophets and the truthful and the martyrs and the improved ones, and a goodly company are they!**

## **4-7- THE FEMALE COMPANIONS**

Some of them are the mothers of the believers, some are the daughters of our Master the Prophet (PBUH), of the Prophet's family. Some are those who had wished to go to war by having recourse to our Master the Prophet (PBUH) in order to heal the wounded ones on the day of Bedr and to be martyrs and to whom our Master the Prophet had given the glad tidings that they would take the titles of martyrdom in case they would stay at home. Some of them were the Helpers' women who had been wronged and some were the Emigrants' women who had also been wronged. We pay homage to these Companions' women who were possessed of virtue, knowledge and good qualities. Each of them had services rendered to Islam. It is of course not possible to express the beauties in their inner hearts.

### **4-7-1- HZ. HATICE**

Here is Hz. Hatice. Let us remember the words of our Master the Prophet (PBUH) for her: Allah has not given me a wife better than her. She believed in me while the people disbelieved in me, she confirmed me while they denied me, she supported me with her property when men deprived me of it. Allah has granted me children only from her.

Let us return to the time when the Qureaish had hung a paper on which the grave and oppressive decisions were written inside the Kaaba (at Mecca) According to this paper, in case our Master the Prophet was not given to them as death or living, they would not give them the right to live. They had blockaded them. This blockade continued just during three years. The Beloved Wife of our Beloved Prophet too was there. She endured hunger, famine together with them. Hz. Hatice too was among them when Allahû Tealâ was with them, very close to them. So that it is said that they had fastened stones to their bellies because of hunger. At the end of three years,

this arrow shot to them returned to the headquarters of Qureaish. And all the Qureaish became aware of this wrongdoing done to them, apart from Leheb. When they had gone to the Kaaba in order to take back the paper on which they had written down these tyrannical decisions, then they looked and saw that any more paper had remained. Allahû Tealâ had charged the ants with destroying it. The ants had eaten it away completely.

A short time after our Master the Prophet had returned to his house together with his wife, his Beloved Hatice had passed away when she was 65 years old. They transmit these two sayings of our Master the Prophet (PBUH) Hz. Hatice who was the first wife of our Belove Prophet and one of the most eminent female Companions: “Her love has been bestowed on me”, “I love those whom Hatice loves”.

#### **4-7-2- HZ. AYŞE**

Ayşe, daughter of Ebu Bekir. Everybody has heard and known the superiority of her knowledge in the Prophet’s family. It has been known that Allah the Exalted has sent down a Verse in the Noble Qur’an in her name. Allahû Tealâ has brought to light in the Glorious Qur’an the slander that Ayşe had undergone. Although Hz. Ayşe was widowed when she was very young, she had rendered service to Islam wholeheartedly.

Be peace and blessings upon all the female companions.

#### **4-8- THE QUR’AN AND THE COMPANIONS**

There are the prescriptions (obligations, farz) of Allahû Tealâ in the Glorious Qur’an.

The Glorious Qur’an proclaims that the human beings will absolutely go into Paradise in case they fulfil these obligations.

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The Glorious Qur'an proclaims also that they will go into Hell in case they do not fulfil these obligation.

The Glorious Qur'an makes known that all these obligatory commands have been fulfilled by the Companions and that they have reached an endless happiness. He presents them to us as examples.

It is possible to examine the Glorious Qur'an from four standpoints in this direction.

1. The Commands and the Interdictions of Allah.
2. The guarantee that men will go into Paradise in case they fulfill the obligatory commands.
3. The guarantee that they will enter Hell in case they do not fulfill the obligatory commands.
4. The lives of the Companions who had fulfilled the obligatory commands of Allah to the letter.

The lives of the Companions are a means of proof. The life of our Master the Prophet (PBUH) was the Qur'an. To conform to his Illustrious Practices is to conform to the Qur'an. The Companions had conformed to the Light (the Qur'an) sent down to him together with him and had exactly fulfilled his Illustrious Practices. And the Qur'an say to us:

“Do just like the Companions had done. Comply with the illustrious Practices of your Master the Prophet (PBUH). Comply with the Qur'an. The 20, 21, 22, 23 and 24<sup>th</sup> sacred verses of Ar-Ra'd Sura are the verses that relate the Companions to us.

The Companions had wished to reach Allah and had become âmenû.

**13/Ar-Ra'd – 20:**

**They fulfill the covenant of Allah (the Oath of the soul (ego), the Promise of the spirit, the Covenant of the physical body). And they do not break their Promise (the Promise their spirits have**

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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).

**13/Ar-Ra'd – 22:**

They are those who patiently persevere, seeking their Lord's Self (meeting Allah); perform regular prayer; spend out 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.

**13/Ar-Ra'd – 23:**

Gardens of Perpetual abode which they will enter along with those who have reached (the stage of) Improvement (Salah) from among their fathers (parents), their spouses and their offspring, and the angels will enter in upon them from every gate.

**13/Ar-Ra'd – 24:**

Peace be upon you because you were patient. How excellent, then, the Final Home!

They had reached guidance by surrendering their spirits, physical bodies, souls and faculties of will to Allah”.

### **4-8-1- ALL THE COMPANIONS (SAHABE) HAD LIVED THE 7 PHASES OF ISLAM**

1. They had wished to reach Allah.

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**13/Ar-Ra'd – 20:**

**They fulfill the covenant of Allah (the Oath of the soul (ego), the Promise of the spirit, the Covenant 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. They had depended on our Master the Prophet (PBUH).**

**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)).**

**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).**

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**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)."

**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.

3. All the Companions had reached guidance, (had made their spirits reach Allah)

**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).

Allahû Tealâ says so in the 156<sup>th</sup> verse of Al-Baqarah Sura, too:



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**2/Al-Baqarah – 156:**

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

They really believe in Allahû Tealâ, they do not rebel against Him. What do they do? They are ready to obey Him by believing in the Existence and Oneness of Allahû Tealâ. They do not become arrogant, do not pride themselves and for this reason, Allahû Tealâ chooses them. These persons whom Allah has chosen wish then to "reach Him". Allahû Tealâ decrees in the 157<sup>th</sup> verse of Al-Baqarah Sura:

**2/Al-Baqarah – 157:**

**They are those (who know that they will return to Allah in this world) on whom Salawat and Rahmat (Mercy) (the lights of Allah) are. And they are the ones that attained Hidayat (True Guidance).**

It is decreed: "it is they who have reached guidance" and we see thus that all of the Companions have reached guidance. It is expressed in the 18<sup>th</sup> verse of Zumer Sura that all of them have caused their spirits to reach Allahû Tealâ.

4. All the Companions had surrendered their faces (physical bodies) to Allah.

**13/Ar-Ra'd-22:**

**They are those who patiently persevere, seeking their Lord's Self (meeting Allah); perform regular prayer; spend out 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.**

Allahû Tealâ proclaims in the 20<sup>th</sup> verse of Âl-'Imrân Sura that the Companions had surrendered their physical bodies to Allah.

**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.

5. All the Companions had surrendered their souls to Allah.

Allahû Tealâ decrees so in the 136<sup>th</sup> verse of Al-Baqarah Sura and in the 64<sup>th</sup> verse of Âl-‘Imrân Sura:

**2/Al-Baqarah – 136:**

Say you: "We believe in Allah, and the revelations sent to us, and to Abraham, Ishmael, Isaac, Jacob, and his grandsons, and that given to Moses and Jesus, and that (scriptures, books and inspiration) given to (other) prophets from their Lord. We make no difference between one and another of them. And we are those who submit themselves to Allah (in Islam)."

**3/Âl-‘Imrân – 64:**

Say: "O People of the Book! Come to a common (equal) term between us and you; that's 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."

It has been seen that the Companions have fulfilled a further obligatory command of Allah, have annihilated all the darkneses in their (souls') hearts by attaining to continuous zikir, their (souls')

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hearts have been filled with light(s), they have become the owners of wisdom and have surrendered their souls to Allah”.

6. All the Companions had reached Īrshad (Immaterial maturity, the 4<sup>th</sup> grade of the 28<sup>th</sup> stage).

**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 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).**

7. All the Companions had also delivered their free wills to Allah.

The Companions had reached the upper most degrees of perfection by obeying our Master the Prophet and not being forward in his presence.

**4/An-Nisâ' – 69:**

**And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed Blessings from among the prophets and the truthful and the martyrs and the Improved ones, and a goodly company are they!**

Thus, all of them had reached irshad, they had been authorized to and commanded with irshad. Our Lord makes known to us in the 100<sup>th</sup> verse of Tevbe Sura that all of the Companions had been not only contented to reach irshad but also possessed of the mighty achievement (fevzu’l azim), the mighty reward (ecru’l azim) and of the mighty gratification (of the Great Portion of Happiness in

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this world's life and in the Hereafter, hazz'l azim), too; and that they had been rewarded with the greatest rewards of Allah and they had been slaves to Allah.

**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.

**13/Ar-Ra'd – 22:**

They are those who patiently persevere, seeking their Lord's Self (meeting Allah); perform regular prayer; spend out 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.

And in the 23<sup>th</sup> verse of Ar-Ra'd Sura, He has indicated the name of the Paradise.

**13/Ar-Ra'd – 23:**

**Gardens of Perpetual Abode (Everlasting Gardens)** which they will enter along with those who have reached (the stage of) **Improvement (Salah)** from among their fathers (parents), their spouses and their offspring, and the angels will enter in upon from every gate.

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As is known, the Gardens of Perpetual Abode (Eden, Adn) is the Garden of those who have surrendered their spirits, their physical bodies, their souls and their free wills, that is, those who have submitted (to Allah) with a TOTAL SUBMISSION (Teslim-i kulli).

In fact, when we consider the Companions, we see that they had confronted their close relatives. They had fought against their fathers and brothers:

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

### 4-8-2- THE END OF THE COMPANIONS

**13/Ar-Ra'd – 24:**

**Peace be upon you because you were patient, how excellent is, then, the issue of the (worldly) Home.**

They have been rewarded both in this world and in the Hereafter. The Companions have been rewarded in this world's life by experiencing the Age of Bliss. Our Lord has rewarded them by causing them to enter the Gardens of Perpetual Abode along with the prophets, the truthful and the martyrs. O Age of Light! Bring the table and set it anew! Stand stiff in the face of the world with majesty

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anew! Cause the Stone of Faith to touch the humanity's lips! All the humanity waits for Light, Light anew!

We are addressing you wholeheartedly:

**Tear off the chain named Abasement, break it into pieces, throw it away.**

**Set up the Standard of Faith on the Bastion of the Universe.**

**Then the Creator will cause to rain down Light in bunches.**

**Seek refuge at the Divine Court, rely on Allah the Exalted.**

Shed tears like pearls, burn with Divine Love. Roar in rivers with the Faith in your breast.

**O glorious friend! Do not abandon the footsteps of the Prophet.**

**It is at that moment that the suns will burn in your spirit.**

**The coming of an Age of Light is now true.**

We see the relation of the Companions with our Master the Prophet (PBUH) in the 157<sup>th</sup> verse of Al-A'râf Sura:

**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,**

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**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).**

Our Master the Prophet (PBUH), in many a matter in which the Companions have wronged themselves, saved them from this wrong-doing. He related to them that what they thought to be unlawful to them were lawful things to them, whereas Satan had deceived them and showed them as lawful what Allah has forbidden. The Prophet, Beloved of Allah, showed them that what they thought to be lawful were unlawful, were the interdictions of Allah. He took down the heavy burden on their backs. This burden was the spirit given to them as a Trust. He made their spirits reach Allah. He made them reach guidance.

**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.**

The spirit is a trust given to man in order that he should return to Allah. The trust is a burden, a weight that man bears until he will be given back. The Companions had been saved from this heavy burden, this trust, by making their spirits reach Allah. Our Master the Prophet tore off the chains to which they had been fastened. They had been saved from their souls to which they had been slaves after our Master the Prophet's duty of the soul's purification and refinement he had performed upon them.

The slave is the soul; the soul that is a hostage has 19 vices, is the slave of 19 vices. For this reason, the soul is a hostage inside the physical body from the beginning on.

Man has initially been a slave to the low desires of his soul. It is decreed in the 10, 11, 12 and 13<sup>th</sup> verse of Al-Balad Sura: "What will make you comprehend what the uphill road is? (it is) the setting free of a slave".

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The Straight Path of the soul is a steep road. It is a very hard task to strive with the soul, to be saved of the vices of the soul ('s heart), to reach continuous zikir. The setting free of the slave means man's delivering from the 19 vices existing in the soul ('s heart). To be saved from being a slave is the soul being saved from the vices to which he is a slave. The setting free of the slave is the setting free of the soul, his being saved from the 19 vices.

**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).**

In the 157<sup>th</sup> verse of Al-A'râf Sura, Allahû Tealâ says that the beautiful Messenger of Allah had saved them from the slavery, tore off the fetters fastened to the 19 vices in their souls (' heart), made them reach happiness.

And the result: He says that those who had believed in him and honored him and helped him and followed the light which had been sent down with him had reached the Salvation.

To believe in our Master the Prophet, to obey him, to revere him is a matter to which Allahû Tealâ attaches a very great importance. In the Glorious Qur'an there are those who love Allah, feel closeness to Allah, who are friends to Allah, are the adherents of Allah and who help Allah. The Companions had reached that highest point, had been of the helpers of Allah. They had helped our Master



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the Prophet. Allahû Tealâ accepts those who help him as the ones who help Himself. And those who conform to the Light that has come together with him: all of them have reached the Salvation. We know that our Master the Prophet (PBUH) had taught men the Qur'an throughout his lifetime, had conversed with them. It was these conversations that had turned these Bedouins into Companions by delivering them from the nomadic (uncivilized) state.

They had been illumined, enlightened thanks to these conversations. They had learnt the truths and tried to bring them into use in their lives. In the end, through the helps of our Master the Prophet (PBUH) they had become the helpers of Allah.

Our Beloved Prophet (PBUH) who is the best of mankind is the mercy to the Worlds was doting on his Companions. He loved them very much, attached great importance to them, he believed in them, relied on them. Allahû Tealâ decrees so in the 61<sup>th</sup> verse of At-Taubah Sura:

**9/At-Taubah – 61:**

**And there are some of them who molest (injure) the Prophet and say: “He is (like) an ear (He listens to everyone and disposed to believe). Say: He is an ear of (He hears only) what is best for you. He believes in Allah and trusts the believers and he is a mercy for those who are âmenû from among you, and (as for) those who molest (injure) the Messenger of Allah, there is a painful torment (punishment) for them.**

Allahû Tealâ decrees once again for our Master the Prophet (PBUH) in the 6<sup>th</sup> verse of Al-Ahzâb Sura as follows:

**33/Al-Ahzâb – 6:**

**The Prophet is closer to the believers than themselves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the Book of Allah than (other) believers and the Fugitives (who fled from Mecca to Medina), except that you**

**should do kindness to your friends. This is written in the Book (in the Guarded Tablet and the Qur'an).**

He is closer to us than us.

Our Master the Prophet (PBUH) was very close to his Companions (Sahabe) and to all the people during his lifetime. He was always among them, together with them. Nûh (Noah) had a prayer to Allahû Tealâ like this on account of the troubles and griefs that he had suffered: “O Lord! Do not cause even a single person of the disbelievers to remain on Earth!”

If our Master the Prophet (PBUH) had prayed so to Allah, even one of us would not have remained on the earth. Whereas, they had wounded his rose cheek, broken his blessed tooth, broken his knees into pieces, left him blood-bespattered. Let alone cursing them, he implored: “O My God! Have mercy on my people, because they do not know (my mission, the truth).

The love, clemency and compassion of our Master the Prophet (PBUH) are incomparable, matchless.

**9/At-Taubah – 128:**

**Certainly a Messenger has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) full of compassion, merciful.**

And Allahû Tealâ decrees in the 215<sup>th</sup> verse of Ash-Shu'arâ Sure:

**26/Ash-Shu'arâ – 215:**

**And lover your wing (in kindness) unto those believers who depend on you.**

The Companions who were very valuable and whom He had taken under his wing were worthy of his love, compassion and

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exaltedness. Allahû Tealâ describes so the Companions in the 29<sup>th</sup> verse of Al-Fath Sura:

**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.**

The Companions are precious in the sight of Allah so as to be presented as examples to all the Worlds. He had made them together with the One whom He loves the most and presented them who had depended on our Master the Prophet as examples to mankind. The Companions who had attained the honor of living together with our Master the Prophet (PBUH) have set up a throne in the inner hearts of those who had lost their hearts to them, who had lived throughout all the periods of time, had been in the Way of Allah, the adherents of Allah.

Allahû Tealâ decrees so for our Master the Prophet (PBUH) in the 3 and 4<sup>th</sup> verses of Al-Qalam Sura:

**68/Al-Qalam – 3:**

**And most surely there is for you a reward never to be cut off (an unfailing reward).**

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**68/Al-Qalam – 4:**

**And most surely you conform (yourself) to Sublime Morality.  
(Most surely you are upon the most exalted creation).**

And He decrees so in the 1<sup>st</sup> and 2<sup>nd</sup> verses of Al-Qalam Sura:

**68/ Al-Qalam – 1, 2:**

**Nûn. By the Pen and what they write. By the Blessing of your  
Lord, you are not mad.**

Allahû Tealâ wishes that His Beloved Prophet for the sake of whom He has created all the Worlds should be exalted by mankind and his Companions.

Allahû Tealâ decrees so in the 56<sup>th</sup> verse of Al-Ahzâb Sura:

**33/Al-Ahzâb – 56:**

**Surely Allah and His angels shower blessings on the Prophet. O  
you who are âmenû! Call for (Divine) blessings upon him and  
salute him with a worthy salutation (and submit with a  
wholehearted submission).**

The fact that Allahû Tealâ salutes him, blesses him and makes His angels do this indicates how great importance He attaches to him. This is a sign to mankind that they should revere him. The Companions had obeyed the commands of Allah in the best fashion. At the cost of their own lives, they never had precedence over him.

**49/Al-Hujurât – 1:**

**O you who are âmenû (who have wished to reach Allah  
spiritually before death and to surrender to Him), do not be  
forward in the presence of Allah and His Messenger (in your  
words and in deciding your matters) and have piety (takvâ)  
towards Allah. (For) Allah is All-Hearer, All-Knower.**

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**49/Al-Hujurât – 2:**

**O you who are âmenû! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds become null while you do not perceive.**

**49/Al-Hujurât – 3:**

**Surely those who lower their voices before Allah’s Messenger are they whose hearts Allah has proven for takva (guarding against evil). For them is a forgiveness and a great reward.**

**24/An-Nûr – 63:**

**Do not make the calling of the Messenger among you as your calling one of another. Allah indeed knows those who steal away from among you, hiding themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful torment (chastisement).**

In the above-mentioned verses, Allahû Tealâ expounds the necessary matters to be observed in the relations with His Messenger.

A Companion relates our Master the Prophet. He says: “Let my mother and my father be sacrificed to you, O Messenger of Allah! If you were to converse with your compeers, we could not be honored with your honored conversation and sit down together with you.

“If you were not to marry others than your peers, you would not marry our daughters”.

And if you were to eat and drink solely with your compeers, you would not sit down at our tables, not eat and drink with us and joke with us. Whereas, I swear by Allah that you conversed with us, ate and drank with us, married our daughters. You put on clothes that are the mark of your modesty, rode an ass, sat men behind you, ate your food on the ground, licked your fingers, but we do know that you were not anyone among us”.

So, the Companions who had lived together with our Master the Prophet (PBUH), who had eaten and drunk with him, joked with

him had best perceived his real nature, his closeness to Allah. There was such a perfect, nice relation between the valuable Companions and the valuable Prophet of Allah.

Allahû Tealâ decrees in the 32<sup>th</sup> verse of Âl-‘Imrân Sura:

**3/Âl-‘Imrân – 32:**

**Say: “Obey Allah and the Messenger but if they turn back (away), then surely Allah does not love the disbelievers”.**

To gain the love of Allah is valid by being the object of the love of the Messenger. See how the Messenger of Allahû Tealâ indicates this matter in one of his sayings:

“No one of you can be a (true) believer unless he loves me more than his own life, his property, his children, his parents and all other men”.

Let us remember a conversation occurred between our Master the Prophet and Hz. Ali:

- O Ali! How much do you love me, says the Messenger of Allah.

He says: I love you more than my wife, my children, my property.

Our Prophet (PBUH) says: This is not enough.

Why does our Master the Prophet (PBUH) say so? Because our Master the Prophet (PBUH) knows best that the love for him is in essence the love for Allah. Whoever loves him will love Allah too much more. Whoever considers him the most superior will reach the truly takva (piety).

For this reason, he says to Hz. Ali: “This is not enough, you have not reached that maturity yet”.

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In his subsequent coming to him, when Hz. Ali says to him: “I love you more than myself (my life), O Messenger of Allah!”, He says: that is all right now”.

By decreeing in the 80<sup>th</sup> verse of Nisa Sura: “Whoever obeys the Messenger surely obeys Me”. He has considered the obedience to him as the obedience to Himself. He has made known to us once again his superiority in His Presence. Whoever has obeyed the Messenger has obeyed his Lord.

**4/An-Nisâ' – 80:**

**Whoever obeys the Messenger, he indeed obeys Allah; and whoever turns back (away) so we have not sent you as a keeper (warder) over them.**

Allahû Tealâ curses those who molest (injure) him, despise him. He decrees in the 57<sup>th</sup> verse of Al-Ahzâb Sura:

**33/Al-Ahzâb – 57:**

**Surely (as for) those who malign Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them a torment bringing disgrace.**

Allahû Tealâ curses those who molest (injure, malign) His most valuable Messenger in His Presence. As for the Companions who venerate him, love him the most, He exalts them, rewards them. He presents them to the Worlds as examples.

Hz. Amr, one of the Companions, says so: “There was no other person more lovable, greater than him in my view. However, I could not look at him to my heart’s content because of my extreme respect”.

Enes Bin Malik (R.A) says: “I have never touched any brocade, any silk softer than the hands of the Messenger of Allah. I have never smelt any musk, any ambergris that smell more beautiful than the Messenger of Allah”.

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## ISLAM AND SUFISM – II

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When Hz. Halid Bin Velid went to one of the Arab tribes, the tribal chief asked him: “O Halid, describe Muhammed (PBUH) to us”.

Hz. Halid answered: “I can say only this to you: “The sent one is in accordance with the value of the Sender. As the One who sent him is Allah, imagine you the glory of whom He has sent”. And he could not describe him to them.

We can understand a little better the relations of the Companions whom Allah has caused to attain to the honor of being the Companions of our Master the Prophets by depending on him with these words of Hz. Amr and Hz. Halid Bin Velid. Allahû Tealâ has caused our Master the Prophet to die after giving them a lifetime enough to maintain the Religion of Allah, to make the Commands of Allah dominant and to fight for His sake and all the Companions have become orphans after him.

We know that our Beloved Prophet had caused to make a pulpit in order to be able to make hear his voice to an increased people with the passage of time. When he began to use that pulpit, it is said that the trunk of date-palm against which he used to lean began to moan. Then, our Master the Prophet had put his hand on that trunk and it had become silent. After the decease of our Master the Prophet (PBUH) Hz. Ömer says so: “Your community is more in need of weeping and moaning than that trunk of date-palm because of your separation.

Allahû Tealâ caused all he Companions to experience the greatness of his existence, his backing with all its dimensions in his absence.

The Messenger of Allah said for Hz. Ömer Bin Hattab who was one of those whom he loved the most: “O my God! Strengthen his Religion with Ömer”.

The Master the Prophet has tried to make known the peculiarities of his Companions to us though his sayings when a group requested from our Master the Prophet (PBUH): “send



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someone who is trustworthy with us, O Messenger of Allah!”, he says: Let Ebu Ubeyde go! And he adds so: “Ebu Ubeyde is the trustworthy of this community”.

How a great happiness, a great beauty that his Companions were overwhelmed with compliments and beauties through his mouth and tongue. He gives them the good news: “Those who will give their lives to Allah are the martyrs. They are the owners of that station of truth”.

These magnificent words poured out of his mouth are really worth having all the universe. In this respect, it is not possible not to admire the Companions. The pearls that pour out of the mouth of our Master the Prophet about his Companions...

The discussions occurred between the Companions about the choosing of the Caliph after his death was in this direction: Will the Caliph be out of the Emigrants or the Helpers? And the Helpers (Ensar) discuss the matter between them, one of them addresses the people:

“O company of the Helpers! I swear by Allah that our purpose for racing to embrace this religion, to fight against the idolaters in the Way of the Religion was only for obtaining the Consent of our Lord and the virtue of obeying our Prophet (PBUH). What we have been doing up to this day, our generous aids to all the Emigrants (Muhacirs), our embracing, loving them, our fighting in the Way of Allah, against the polytheists was only for obtaining the Consent of Allah, obeying His Beloved Prophet. We do not stand in want of dominating the people neither of this world nor of this world’s wealth. To dominate the people, to rule over them, to govern them, to claim this world’s property does not concern us”.

They say: “We have struggled to help the people, to convey good to them throughout our lifetimes. It does not beseem us to dominate the people, to claim the worldly property in this Way, the Caliphate of one of our brothers the Emigrants who is seen fit is a benefaction for us”.

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## ISLAM AND SUFISM – II

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And they make this decision: “Know that Muhammed (PBUH) is from the tribe of Queraish. The Queraish are worthier than anyone of this office. By Allah, Allah will never see us quarreling with them in this affair”.

They decide firmly not to quarrel with them. They warn each other saying: “O Helpers! Fear Allah, do never quarrel with the Emigrants concerning the Caliphate!” After the Messenger of Allah, Ebu Ubeyde’s heart never consents to antecede Ebu Bekir about the Caliphate. Ebu Ubeyde (R.A) says so to Ebu Bekir: “We shall swear allegiance to you in this affair. Because you are the most virtuous of the Emigrants, the second of the two in the Cave. You are the Caliph, the Imam (Prayer-leader) authorized by the Messenger of Allah to make (men) perform the prayers. Is there anyone worthier than you to assume this office, to antecede you? By Allah, we shall never have precedence over you”.

H.z. Ömer too says in this sense: “You are our senior (brother). You are the best among us. You are the most beloved to our Prophet (PBUH). There cannot be any person who will withdraw you from the office to which the Messenger of Allah has assigned you. O Ebu Bekir! Extend your hand, I shall swear allegiance to you”. And H.z. Ömer firstly swears allegiance to Ebu Bekir. Later those who are there and later on all the Muslims swear allegiance to him. Now, the Companions of the Messenger of Allah were the personages who esteemed each other, gave preference to each other, reminded each other of the truth. What does our Master the Prophet (PBUH) say:

“The good friend is the one who reminds him of Allah”.

They had always been good friends to each other and to other men. They had been illumined friends of the Era of Light.

It is possible to live again that Era of Light that the Companions had lived 14 centuries in advance. This is even a definite reality. Allahû Tealâ has conveyed this good news to us. The inheritors of our Master the Prophet (PBUH) have continued their duties in this world beginning from his death and have delivered this

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inheritance to the last inheritor, the Mehdî-Messenger. This last Era is the Era of Guidance in which the Era of Light will be experienced anew, that is, the Age of Guidance. We wish all our readers to experience the happiness of the Companions with all its dimensions.

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**ISLAM AND SUFISM – II**

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I seek refuge with Allah from Satan the Accursed.  
In the Name of Allah the All-Merciful, the All-Compassionate.

## **V. CHAPTER**

### **MEN WHOM ALLAH CHOOSES**

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**ISLAM AND SUFISM – II**

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## **5- MEN WHOM ALLAH CHOOSES**

Our Exalted Lord has aimed at the happiness of everyone whom He has created in the universe. Allahû Tealâ who has sent down the Glorious Qur'an as the Last Book of Divine Law (Shari'a) has rendered men the owners of the key to the guidebook and the guaranty certificate of the happiness of this world and of the Hereafter.

The Glorious Qur'an of the Universe says for our Master the Prophet: "We did not send you but for being the Mercy to all the Worlds". Our Master the Prophet has not been sent only to this planet named "Earth" but to all the Worlds as a Mercy, The owner of his mercy means the owner of guidance, because wherever there is guidance, there is mercy there. Mercy is the herald of the guidance.

Allahû Tealâ decrees in the 58<sup>th</sup> verse of Al-A'râf Sura:

### **7/Al-A'râf – 58:**

**As for the good land, its vegetation comes forth by the permission of its Lord, and (as for) that which is bad, only evil comes forth (from it). Thus do We explain the Verses (Signs) for those people who give thanks.**

According to this verse, Allahû Tealâ speaks of two groups of men as "those who are worthy of His Mercy and those who are not worthy of His Mercy".

Men who always bear good in their hearts are the men whom Allah deems worthy of his Mercy. Those who bear good in their hearts shrink from injuring other people. They try hard so that they may be happy not that they should be injured. Everyone's heart has initially formed "kasiyet". The souls' hearts of all the human beings are initially dark. Such is the design of creation of Allah. But among these people whose (souls') hearts are dark, here are those who bear good in those darknesses: men who are worthy of Allah's Mercy.

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## ISLAM AND SUFISM – II

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Allah knows that which is in the breasts. He looks into the (souls') hearts of the human beings, He sees good therein or He does not see it therein. If He does not see it, then those people cannot be the owners of mercy. Because Allah does not choose those people.

Allah's mercy has the same appearance with the droplets of rain. One day, you will see that it will rain into your room, but this "rain" will not wet your room, it will leave any trace on the carpets, when you stretch out your hands, they will not get wet, however you will see the rain. Now, that is Allah's mercy. An appearance very similar to the raining, a rain that does not wet. This rain that you can see with your Eye of the inner Heart falls both inside your house and outside it. That is Allah's mercy. Then, we should be worthy of this mercy. If doing someone harm passes through his heart, if he wishes to injure others constantly, if he considers them as if they were his enemy, if he does not see any inconvenience in doing enmity against them, if he does not feel any distress in doing it, if his aim is negative, then that person is not chosen by Allahû Tealâ.

These men form two main groups. In the first group, there are hearts closed to other men. There is not any demand in their (souls') hearts as regards the other people being made happy. In general they are ill-treated by others, because they are in a position to do others harm. They do not love other people, they only love themselves. They do not care for the happiness of others. They too are always unhappy because of this. Now, those whom Allah has not chosen are like the inhabitants of a city that will never be able to receive the divine mercy (7/Al-A'râf – 58).

On the other side, a group of men who cannot be the addressees of Allah's mercy are those who are rebellious. To be rebellious manifests itself as not to obey the Commands of Allah, not to comply with His interdictions. At the beginning, men are not even informed of the Commands of Allah. When some people around them obey the Commands of Allah, they look at them with bewilderment. They think: "it's curious, why do they do so?" What is wrong with these men that they keep on worshipping Allah?" They never wish to



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approach that point. They are rebellious against all the Commands of Allah, they never observe his interdictions. They never enter the Way of Allah. This is not enough: they prevent others from entering guidance. Now, these men are those in the (souls') hearts of whom Allah does not see any good.

Allahû Tealâ mentions two groups of men in the 53<sup>rd</sup> verse of Al-Hajj Sura:

1. Those whose (souls') hearts are diseased, those in the (souls') hearts of whom there is sickness (disease).
2. Those in the (souls') hearts there is no sickness (disease).

If we pay attention, both are the people whose (souls') hearts have formed "kasiyet", have darkened and hardened because of their lack of zikir and knowledge. Those people who do not enter the Way of Allah do not also know because of their ignorance that they have to enter the Way of Allah. Allahû Tealâ chooses the men in the (souls') hearts of whom there is no sickness, out of the ones who do not know. Now, those whom He chooses are the ones outside the men whom He qualifies as the ones "in the (souls') hearts of whom there is a sickness" in the 53<sup>rd</sup> verse of Al-Hajj Sura Allahû Tealâ declares in the following verse that He will absolutely make them reach the Straight Path by putting "ihbat" (the divine computerized system ensuring the comprehension of the person) into their (souls') hearts. Who are these people? These people are those who are worthy of Allah's guidance. Allahû Tealâ decrees: They are those into the (souls') hearts of whom We have put "ihbat" in order that they may comprehend that what the post of irshad (murshid) says are the words that come down from their Lord.

**22/Al-Hajj – 53:**

**So that He may make what Satan casts a trial for those in whose (souls') hearts is a disease and those whose (souls') hearts are hardened and most surely, the wrong-doers are in great opposition (in fargone dissension and discord).**

**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).**

The (souls') hearts of all the human beings are initially darkened. They are both darkened and hardened. They are unaware of what they have to do in the Way of Allah, too.

But, in spite of this, some of them do not live for doing others harm; it is true that they attack in return when others do them harm. But they do not want to harm in no way those who do not do anything to them. These people are those whom Allah has chosen. The people who do not nourish a grudge; a hatred against others at the beginning, who do not live especially for harming someone who did not harm them, who do not aim at this.

It is necessary to expound the peculiarities of the people who are worthy of Allah's choosing in this fashion.

There is an other characteristic behind the fact that the men who do not want to do that which is incumbent on them and in the (souls') hearts of whom Allah has seen no good have not been chosen (by Allah). They do not only keep themselves back from the Way of Allah but also prevent others from entering it.

Allahû Tealâ decrees so in the 20, 21 and 22 verses of Ar-Ra'd Sura:

**13/Ar-Ra'd – 20:**

**They fulfill the covenant of Allah (the Oath of the soul (ego), the Promise of the spirit, the Covenant 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).**

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**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).

**13/Ar-Ra'd – 22:**

They are those who patiently persevere, seeking their Lord's Self (meeting Allah); perform regular prayer; spend out 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.

And in the 25<sup>th</sup> verse of Ar-Ra'd Sura, Allahû Tealâ decrees:

**13/Ar-Ra'd – 25:**

And those who break Allah's oath(s) (their promises (misak), covenants (ahd) and oaths (yemin)) after their promises (after having made their spirits reach Allah) and cut asunder (sever) that which (the ties of their spirits with Allah after having arrived in Him) Allah has commanded to be made to reach Him and make mischief in the land (earth) (they prevent other people from fulfilling their three oaths they had sworn to Allah and thus, as they have opposed the Commands of Allah, they make mischief in the land), upon them is the Curse of Allah and for them is the evil Home (the evil issue of the Abode) (Hell).

Now, these people are those who make mischief in the earth and whom Allah has never chosen. These men are not only content with not being in the Way of Allah but also prevent them from being therein. This preventing is to be seen in the most obvious fashion in the 167 and 168<sup>th</sup> 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

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## ISLAM AND SUFISM – II

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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).**

Why are they the wrong-doers? Because they do wrong to other people, too. They have been preventing others from the Way of Allah, too. Allahû Tealâ names them “wrong-doers, unjust”.

Whoever is so, is not in the Way of Allah, prevents other from the Way of Allah, He will never send His Mercy to them, will never choose them. On the Day of Judgment, He will never accept them as purified; He will never take them into the Way! These people are those who make mischief in the earth. These people are those whose (souls') hearts are diseased. These men are those in the (souls') hearts of whom Allah has seen no good. Allahû Tealâ decrees so: “If we had seen any good in their (souls') hearts, We would have made them hear”.

**8/Al-Anfâl – 23:**

**And if Allah had known any good in them He would have made them hear and if He had made them hear they would have turned away and they withdraw.**

Allahû Tealâ decrees so in the 36<sup>th</sup> verse of Al-An'âm Sura.

**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**

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**they will be turned unto Him (while alive and by means of Murshid (Religious Guide appointed by Allah)).**

So, Allahû Tealâ does not make some people hear, makes some hear. Those whom Allah has made hear are those whom He has chosen.

Be heedful to this act of choosing. Allahû Tealâ decrees so in the 87 and 88<sup>th</sup> verses of Al-An'âm Sura:

**6/Al-An'âm – 87:**

**And from among their fathers and their descendants and their brethren, and We chose them and made them reach a Straight Path.**

**6/Al-An'âm – 88:**

**This is Allah's guidance, He causes thereby whom He pleases of His Servants to reach guidance; and if they had set up others (with Him for worship) certainly what they did would have become ineffectual (vain) for them.**

What happens if Allah chooses? If He chooses, those people will be in a state to be able to hear the words of the post of irshad thanks to the surroundings He will form and to the people around them. Of course, before the favorable circumstances that Allah will bring about around the persons whom He has chosen, they have to wish to reach Allah. Allah causes them to encounter such people (in the TV, radio, in his own surroundings) that they wish to reach Allah. Then they feel a beauty that they did not know previously in their inner worlds, their wishing to reach Allah is realized. When the message to wish to reach Allah is conveyed to them, they realize it immediately. They wish to reach Allah. Allahû Tealâ declares that these persons are those in the (souls') hearts of whom there is no swerving. Here is the 7<sup>th</sup> verse of Âl-'Imrân Sura:

**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 RÂSIHÛN (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, we are seeing the same types of men. Those who sow the seeds of discord among people, prevent them from reaching Allah. Those who create dissension among people, prevent them from wishing to reach Allah, consequently from reaching Allah by seeking to interpret the allegorical verses. It is certain that the message has been conveyed to them too. As they have been living together with other people, they will surely encounter those who will suggest this to them, convey the message to them in the TV's, radios or in their daily lives. But they will consider those who convey the commands of Allah to them as their enemies. These people can never deliberate the verses of Allah.

Thus, some people are not chosen by Allahû Tealâ as they have a swerving in their (souls') hearts, they create dissension among people, they prevent them from reaching Allah. These people are left in Misguidance by Allahû Tealâ. They are those who are rebellious against Allah.

**7/Al-A'râf – 186:**

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

So, as these people are rebellious, Allah has not taken them into His Way, has not appointed a murshid for them, has not accepted them to the Way to Irshad. The Way of Allah is not a Way to Happiness for them.

These people whom Allah has not chosen will realize how great a mistake they have made on the day when they die. But unfortunately at that time, there is no way of coming back. These people are those who are left alone in their inordinacy, blindly wandering on. In case the men are not chosen by Allahû Tealâ, it is not possible in any case for them to wish to reach Allah. They do not wish to reach Allah as they are not chosen by Allahû Tealâ and cannot reach the goal.

Allahû Tealâ never acts unjustly to anyone. He speaks of those who are in Misguidance in the 186<sup>th</sup> verse of Al-A'râf Sura in this fashion: "He leaves them alone in their inordinacy, blindly wandering on". Here is the case of a man who does not wish to reach Allah, who rebels against Allah. Not to wish to reach Allah means to insist on his rebellion. There is no one who is not informed of such a demand. Allahû Tealâ will absolutely cause that person to experience events that remind him throughout his lifetime that he has absolutely to reach Allah. He will cause him to encounter such men who will remind him of this obligation. Especially in a world where there is so widespread a network of communications, they may be invited to Allah at any moment on TV's, radios or in their relations with other people and if such an invitation does not echo in the inner world of a person, arouse a desire to reach Allah in him, the (souls') heart of that person is diseased. There is a sickness in his heart. There is a swerving (perversity) in his heart. That man is in an inordinacy; he is the one who makes mischief in the earth. He is the one who does not wish to reach Allah and furthermore, the one who prevents others

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## **ISLAM AND SUFISM – II**

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from entering the Way of Allah. Allahû Tealâ decrees so in the 13<sup>th</sup> verse of Ash-Shûra Sura:

**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.**

In the 27<sup>th</sup> verse of Ar-Ra’d sura, He decrees so:

**13/Ar-Ra’d – 27:**

**And those who disbelieve say: “Why has a sign not been sent down upon him from his Lord?” Say: “Allah leaves in Misguidance (Error) whom He will and causes to reach Himself those who head for Him (turn to Him)”.**

So, Allah chooses for Himself him whom He pleases. After this, it is Allah’s affair. Allahû Tealâ who chooses knows that the person whom He has chosen will wish to reach Allah by means of Allah’s teachings. His wishing to reach Allah means his heading towards Allah, because it is Allah who will do after this. If Allahû Tealâ has chosen, and after this choosing, the person does not wish to reach Allah, our Lord will not make that person reach Himself. Even if He has seen good in the (souls’) hearts of those who have not used their reasons in this direction, even if He has chosen them, those persons will not be able to attain to the goal.

**10/Yûnus – 100:**

**And no soul can have faith except by Allah’s permission; and He casts uncleanness on those who do not use their reasons.**



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Allahû Tealâ chooses the person and causes him to experience such events that if the person whom He has chosen wishes to reach Allah as a result of these events, then Allah manifests Himself over him with His Name of “Rahim” (All-Compassionate). What is important here is the person’s wishing.

**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.**

In order that the mercy and virtue of Allah may be upon the person, Allah should give him just 12 favors (ihsan). Whenever a man wishes to reach Allah he is the one whom Allah has chosen. And beginning from the moment He pleases, the subsequent processes of Allah are realized. Allahû Tealâ manifests Himself with His Name of All-Compassionate over that person. Allahû Tealâ takes out the hidden barrier (invisible veil) on the eyes of that person. While that person was looking merely at the post of irshad, while he was unable to distinguish them from others through his distinctive peculiarities up to that day, from that day on, he discerns a separate trait of him: He is a murshid, the owner of the post of “irshad”. He is possessed of a different nature. When Allahû Tealâ has taken out the invisible veil on the eyes of his head, he does not only look at his murshid but also sees him. The latter is not an ordinary man in his eyes. He is the one who brings news to him from Allah, invites him to the Way of Allah. He is the one who will bring him up, grow him up in the Way of Allah. Then he will perceive this: if there is no swerving in his (souls’) heart, if there is no sickness in his heart, if his heart does not work for doing others harm, for himself, if he does not prevent other

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## ISLAM AND SUFISM – II

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men from the Way of Allah, if he has not been rebellious against Allah, then that man will absolutely be chosen by Allah, although he has not done anything, he has not done zikir. When he has been chosen, if he wishes to reach Allah, Allahû Tealâ will manifest Himself over him with His Name of All-Compassionate. It is decreed so in the 53<sup>rd</sup> 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 of Mercy, purifies and cleanses the soul (ego) by His Mercy).**

So, when we consider the matter in respect of the souls' hearts, the souls that do not command evil are the chosen souls. Behold! It is not only you who exist, other people too exist. Either you are the one who invites other people to the Straight Path, who are on the Straight Path, upon guidance, you are the one who wishes to reach Allah and try hard to ensure other people's wishing to reach Allah or the just opposite is in question: you are not in the Way of Allah and you try hard to prevent others from being in it. The human beings are not initially in the Way of Allah. These people who are not in the Way of Allah since their times of birth form only two groups: Those who prevent (men) from the Way of Allah and those who do not prevent (them) from it. If you are of those who do not prevent, it is definite that you have no swerving in your (souls') heart. You are not the one who prevents other men intentionally from establishing relations with Allah. As you do not know yet what "reaching Allah" is, you are not aware of such a thing yet, you have not wished to reach Allah yet. But you are not the one who prevents other people from entering the Way of Allah. This means that there is no swerving (perversity) in your (souls') heart. This means that you do not make mischief among people. You do not call men to be rebellious (against Allah). In that case, you will absolutely be chosen (by Allah).

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Whoever has been chosen, Allah will absolutely make him attain to a state that will wish to reach Allah, because that person has a special structure in the (souls') heart of whom He sees good. If He had not seen good in his heart, there would have been the lack of good, perversity (swerving) rebellion, illness, inordinacy in his (souls') heart. But if he is not so, if the person whom Allah has chosen by seeing good in his heart wishes to reach Allah, He absolutely gives him a new shape in order to make him attain to His Way by reaching his heart. Allah manifest Himself over him with His Name of All-Compassionate. So, the person who is the object of the manifestation of Allah with His Name of All-Compassionate is a man who is free of all these negative factors. He immediately takes out the hidden barrier (invisible veil) on the eyes. When He takes it out, his fashion of considering the post of irshad changes. Before that, the person was merely looking at him. He was unable to distinguish him from any other man. It was equal to him whether he be someone who passes in the street or he be a murshid. From that day on, his opinion changes. When he looks at him, he understands, sees that he is the owner of the post of irshad. This is not enough. Allahû Tealâ takes out the heaviness (vakra) in his ears at the same time upon this, he begins to understand the words of the post of irshad related to the "irshad", guidance, that he has to make his spirit reach Allah before dying. When the heaviness (vakra) in the ears is taken out, the person begins to understand the meaning of the words of the post of irshad. He has to aim at making his spirit reach Allah before death.

Allahû Tealâ decrees: "You cannot make the dead hear". Even the prophets cannot cause those whom Allah has not chosen to hear. They are those who do not wish to reach Allah. They are those who prevent other people from entering the Way of Allah. Allahû Tealâ will take away the coverings (ekinnet, the divine computerized system) preventing the comprehension in the soul's heart of that person and put "ihbat" (the divine computerized system ensuring the comprehension) instead of it. He person will be one of those in the souls' hearts of whom He put "ihbat" according to the 54<sup>th</sup> verse of Al-Hajj Sura if he is not one of those in whose (souls') hearts is

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disease according to the 53<sup>rd</sup> verse of Al-Hajj Sura. Allahû Tealâ guarantees in the 54<sup>th</sup> verse of Al-Hajj Sura that He will absolutely make him reach the Straight Path.

**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).**

Allahû Tealâ takes out the heaviness (vakra) in the ears, removes the invisible veil (hidden barrier) on the eyes, takes away the coverings (ekinnet) on the (souls') hearts, puts "ihbat" instead of "ekinnet". Thus, the spirit quits the physical body and sets out towards Allah.

In this case, you are not merely a man who wishes to reach Allah; you have passed beyond this and come to a position to respond to the Call. Henceforth, to reach your murshid has become a passion that cannot be put down. He is not an ordinary one, is the one who will make you reach Allah. The helps of Allah continue. He should turn the door of light of your (souls') heart that was turned to Satan. He realizes this. What should He do thereafter? He should slit (open up) the door of light from your breast to your (souls') heart. Who are you? You are the one whom Allah wishes to make reach Himself. It is decreed so in the 125<sup>th</sup> verse of Al-An'âm Sura:

**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**

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**Mumin (those among the believers of Allah who wish to reach Him).**

Allah opens up (slits) a way of light to the (souls') heart of the person in order that His lights can arrive at his (souls') heart. Because of the "zikir", Allah's lights will attain firstly to the breast of that person, then from his breast to his heart. But the (soul's) heart is still sealed. Only a mercy at the rate of 2% reaches that person's heart. But this suffices to make him the owner of reverence (hushu') when that person becomes the owner of reverence, he will receive the 12 favors of Allah. Allah will absolutely show him his murshid. That person has been longing for reaching his murshid anyway; His aim is to experience this beauty. And he reaches the goal that Allah shows him. He is at the 14<sup>th</sup> stage. When he kneels down in front of his murshid and repents, his spirit quits his physical body and sets out towards Allah. Now, he is a man on the journeying (towards Allah). He has been chosen by Allahû Tealâ, he has wished to reach Allah and his spirit has set out towards Allah. He is the one who will absolutely surrender his spirit, his physical body, his soul and his free will to Allah if he is still alive.

Examine carefully yourself: is there a post of irshad for you? Does this signify something for you? How do you consider the post of irshad (murshid) who will make you reach the goal? If you merely look at him but you cannot see him, you are not in the Way of Allah yet. But it may be that you are in the Way of Allah. If there is no swerving in your (souls') heart, if you have not rebelled against Allah, if there is no disease in your heart, then Allah will choose you. Beseeching wholeheartedly from Allah that He may choose all of you and make you reach both the worldly happiness and the Bliss of Paradise, we are terminating inshaallah (God willing) this topic relating the beginning of man's lifetime.

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## **ISLAM AND SUFISM – II**

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I seek refuge with Allah from Satan the Accursed.  
In the Name of Allah, the All-Merciful, the All-Compassionate.

## **VI. CHAPTER**

### **THE RELATIONS BETWEEN ALLAH AND THE HUMAN BEINGS IN THE GLORIOUS QUR'AN**

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**ISLAM AND SUFISM – II**

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## **6- THE RELATIONS BETWEEN ALLAH AND THE HUMAN BEINGS IN THE GLORIOUS QUR'AN**

The Religion of Allah and Shari'a (Code of Divine Laws) have never changed since the beginning of the world. The Law (Shari'a) of Allah is always the same. There is no change in any of the fundamental factors. The essential components of the Religion had been lived with their original properties like a fruit that is newly ripening in all the eras in which the prophets had lived. By influencing the men step by step in the course of time, the Devil has managed to alter these properties. The same initial Shari'a is revived with a new prophet. Hundreds of years and sometimes thousands of years have elapsed between two prophets, the Shari'a has altered again. When an other prophet came, Allahû Tealâ caused him to live the same Shari'a. Then, hundreds of years that have elapsed have altered again the circumstances and remarkable differences have arisen. There is a very important conclusion to be drawn from this: in essence, the realities that Allahû Tealâ has exposed, what He has enjoined on mankind has never changed. For this reason, Allahû Tealâ decrees: We create mankind with the disposition (nature) of "Hanif" and We have established only a unique religion named the Religion of "Hanif".

What Allahû Tealâ enjoins upon all the human beings is the same. What is the enjoining of Allah? To surrender our spirit, physical body, soul and free will to Allah who is our Owner. What does "surrendering to Allah" grant to mankind? The supreme felicity of Paradise, the whole of the world's happiness. It ensures the experiencing of the religion that Allah has commanded.

The religion is a means of happiness. Whoever is unhappy, let him know that he is unhappy because he could not live the

requirements of the religion. Only a reason lies behind being unhappy.

Allahû Tealâ has created all of us with the disposition 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.**

Allah has a single religion: **The Religion of “Hanif”**. The unique religion of the universe by which we will be able to fulfill the enjoining (vasiyet) of Allah, we will be able to make our 4 surrenders. He has made only the Religion of “Hanîf” and has created mankind with the properties enabling them to live that Religion.

Heed carefully what Allah wills. He does not want many things; He does not want you to perform your worships; He wishes only your happiness.

Men who do not recognize Allah, who do not know what happiness is are those who do not know that Allah has created them and created them with this disposition (nature).

Allah has created men solely for one reason, for one goal: He wants men to be happy in this world and to live the life of Paradise and not of Hell after the Day of Judgment (the Day of Resurrection). He wants only one thing from you in order that you may have these lives full of happiness: **TO WISH TO REACH ALLAH**. That’s all. Whoever wishes to reach Allah, the place where that person will go is absolutely Paradise. This is not enough: Allah guarantees that person to attain to this goal in a period of time that will pass until he will make his spirit reach Allah. No duty is incumbent on the person. Allah causes him to do everything required in this matter thanks to the special shape (design) He has given to his (soul’s) heart.

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Performing the worships is not wanted from them. They are realized automatically by themselves.

So, can you understand what Allah means by His word: “Allah desires ease for you, and He does not desire difficulty for you”.

Allah does not want to make difficulties for you. He does not want you to do what you do not want to do. He only says:

### **Wish to reach Me!**

Allah has only one demand from you: to wish to reach Allah. The remaining is upon Him. He binds Himself to do everything. You will not love the prayer, He will make you love it. You will not love the fasting. He will make you love it. Allahû Tealâ will cause you to love an other thing more important than these two (worships): *He will make you love Allah's zikir.*

You are so far away from happiness only for the simple reason that you do not recognize Allah. If you had known how much He loves you..... If you had known how much He wishes your happiness..... You throw away this wish of His. You do not wish your own happiness.

The creature created as man has such a great value in the Presence of Allah that He has created all the animate and inanimate beings in the universe for his sake. Unfortunately, most of the men live in this world and one day die without knowing any of the realities existing behind their creation.

**Allahû Tealâ invites all of mankind to happiness. The Glorious Qur'an is an Invitation to happiness for all the human beings. The Glorious Qur'an is a prescription of happiness for all the human beings. The Glorious Qur'an is a guarantee of happiness for all the human beings.**

As is announced in the Noble Qur'an, men live on a stairway of 28 steps. The 28 steps consist of 4x7 stages.

Initially everything is made to depend on a single wish of the person. If you do not prevent others from entering the Way of Allah, and if you do not get into a general habit of wishing others' harm, you are gifted. Allah will absolutely choose you for Himself. But only few of those whom He has chosen wish to reach Allah. It is only they who can reach the Salvation, experience the happiness.

In this miserable world, a great number of people who deem themselves clever especially have sketched a world according to their fancies. They have been living in the center of a misery far away from happiness by disregarding Allah who has created them.

Satan does not want you to wish to "reach Allah". Through not fulfilling this very easy wish that Allah wants from us, you decline happiness with the reverse of your hand. He uses all the tricks of his life in order that you may not form such a wish.

**If you are to wish to reach Allah, any creatures including Satan cannot prevent you from entering Allah's Paradise.**

The scholars of our time do not tell these realities about this matter, because they themselves do not know them. Allahû Tealâ decrees so:

**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.**

Allah creates and chooses His servants. Whom does He choose? If you do not think up bad things about others, if you do not think of making them harm, there is goodness in your (soul's) heart.

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This is enough. Allah chooses only those in the (souls') hearts of whom He sees (knows) goodness.

The person whom Allah has chosen will either wish to reach or not to reach Allah.

In case you do not wish it, see what Allahû Tealâ decrees:

**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, 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.**

The 7 and 8<sup>th</sup> verses of Yûnus Sura are based on a single reason: Whoever does not wish to reach Allah, the salvation of that person is not possible.

Well, what happens if he wishes it? This person is the one who has become "âmenû" according to the Qur'an.

Allahû Tealâ decrees so in Al-'Asr Sura:

**103/Al-'Asr – 1:**

**I swear by 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**

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## ISLAM AND SUFISM – II

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**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 spiritually before death) are not in an utter loss.

Who are those who are in an utter loss? The 103<sup>rd</sup> verse of Mu'minun Sura describes (defines) those who are in loss.

**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.**

The Glorious Qur'an says that those who are âmenû are not in loss. Anyone who wishes to reach Allah cannot be in loss. If he cannot be in loss, Allahû Tealâ decrees: "The place where they will go is Allah's Paradise".

Dear reader! To make a wish or not to make it is the most important turning point in a man's lifetime. Do those who will go to Hell have a right to accuse Allah in this case? Their knowing Allah as a punitive god, the claim that their unhappiness comes from Allah, from other men: Is all this a justifiable defense? The law of interconnected vessels is in force between you and other men. Whatever you give to the society, you receive it back.

In which case, when you say: "I cannot get along with such-and-such people". I am unhappy because of this. Pay close attention to the reason that lies behind it. What did you do so that that person has behaved so badly towards you? Have you ever considered it? It is a very easy thing to defend yourself: "He is behaving badly towards me, therefore I am unhappy".

Those who think that their teachers behave badly towards them, those who think that their superiors behave badly towards them, those who think that their spouses behave badly towards them, those who think that their parents or their children behave badly towards them, those who

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attach their unhappiness to this are they who have forgotten what they have been doing for gaining that unhappiness.

Look carefully at yourself. You live in an interconnected receptacle. The result is this, that **WHATEVER YOU GIVE, YOU RECEIVE IT BACK.**

Thus, The Qur'an, the Law of Allahû Tealâ, the Religion of Hanif that is the unique religion of the universe, the religion lived in the Age of Hz. Musa (Moses), the religion lived in the Age of Hz. Isa (Jesus), the religion lived in the Age of our Master the Prophet (PBUH) and the religion of Hanif of Hz. Ibrahim (Abraham) that constitutes the basis of all of these and lived in the Age of Hz. Ibrahim is based only on a single wish: To wish to reach Allah.

If you wish, Allah guarantees: “Whosoever wishes to reach Me, he enters My Paradise”.

If so, can you accuse Allah now? If Allah guarantees that you will enter His Paradise through only a single wish (by wishing to reach Allah), can you consider Him as a punitive God?

You considered it and you were unhappy and you are still so. There are not other men, there is not Allah behind this, there are only the vices of your soul's heart, there is Satan who has the possibility to influence them (as long as you give him this possibility).

If so, an other question: Do you desire to go to Paradise? All of you say: “Yes, we do”. In hat case, you who wish to enter Paradise, wish to reach Allah, Paradise is then yours.

Reaching Allah will give you a quietness that increases step by step.

Here are the stages you will surpass in Allah's Way formed of 28 stages:

First stage: All the human beings experience the events. This is a state open to everyone.

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Second stage: they compare and evaluate these events and reach a conclusion.

At this stage, you are chosen. If your aim is to do enmity to others although they do nothing to you, you will not be chosen. But if you are not so, then you will absolutely be chosen. What Allahû Tealâ wants from you is this that you should give preference to reach Allah, you should aim at this.

Allahû Tealâ decrees so in the 156<sup>th</sup> verse of Al-Baqarah Sura:

**2/Al-Baqarah – 156:**

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

Dear readers! Look carefully at the design (Practice) of Allah: He is always on your side. He is always ready to do everything for your happiness. As long as you do nothing for Him, you will not be rewarded in return, whatever you give, you will be given its equivalent.

**12 FAVORS (IHSAN)**

- 1- If so, if you wish to reach Allah, Allahû Tealâ manifests Himself over you with His name of All-Compassionate.
- 2- This manifestation takes firstly out the hidden barrier (invisible veil) on yours eyes and the covering on your sight.
- 3- Then, He takes out the heaviness in your ears and the stamp on your hearing.
- 4- Later, He takes away the stamp on your (soul's) heart and the coverings (ekinnet) on your (soul's) heart.
- 5- He puts "ihbat" instead of "ekinnet".



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The heaviness (vakra) that prevents you from understanding the things shown to you as an object by Allah is an immaterial factor in your ears.

Your ears “sense” the words but you cannot grasp the meaning of the words that arrive at your ears concerning the matters related to irshad. Your ears “sense” but your mind does not “hear” (does not grasp the meaning).

This is not enough: You look at the post of irshad but you cannot see him. As you have not any idea about the content of the concept of “murshid” that distinguishes him from other men, you merely look at him, you deem him anyone else because your acquirements are that much.

In addition to these, there are coverings (ekinnet) on your soul’s heart. “Ekinnet” prevents you from understanding the things related to “irshad”.

You have been created with these obstacles. Allahû Tealâ has created you like this so that you may have a share in your happiness.

If you cannot make a decision, if you cannot wish to reach Allah, Allahû Tealâ will not take out the invisible veil on your eyes, nor the heaviness in your ears nor the coverings (ekinnet) on your (soul’s) heart. Naturally, as He has not taken away the coverings, He does not put ihbat instead. But if you wish to reach Allah, Allah will absolutely begin to manifest Himself with His Name of All-Compassionate over you. His manifestation gives rise to the abovementioned results.

Allahû Tealâ takes away those invisible spectacles on your eyes. If you look at the post of irshad after having reached this comprehension, you begin to hear what he says. Then, you will learn that he is not anyone, else he is the owner of the post of irshad. Your inner world will be able to make this distinction. You will not only grasp the meaning of the words uttered by the post of irshad, but also take it into your heart and comprehend it, you will appropriate it for yourself, so that if someone comes to you with other things outside it,

you will succeed in contradicting him, thanks to your confidence in that knowledge of yours, in the teachings of Allah. There is only one Glorious Qur'an, there is the same Glorious Qur'an, the same verses everywhere. Whatever verse you speak of, no one can claim that that verse does not exist. In which case, it is you who are powerful.

You are at the 7<sup>th</sup> stage. Allahû Tealâ does not leave you without His Help. How is the rule (law)? You will walk one step towards Allah and Allah will walk ten steps towards you. He has just walked five steps you have walked one step. You have wished to reach Allah after Allahû Tealâ has chosen you. In return for your single wish, Allahû Tealâ has bestowed favors on you.

He begins to manifest Himself with his Name of All-Compassionate:

1. He takes away the covering (Gishâwat) on the sight of the person.
2. He removes the invisible veil on his eyes (between the person and his saint guide) [17/Al-Isrâ' – 45, 46]
3. He opens the stamp on his hearing.
4. He takes out the heaviness (vakrâ) in his ears.
5. He opens the stamp on his (soul's) heart.
6. He takes out the coverings (ekinnet) in his (soul's) heart.
7. He puts "Ihbat" therein (22/Al-Hajj – 54).
8. He puts Guidance in his (soul's) heart (64/At-Taghâbun – 11, He reaches his (soul's) heart.
9. He turns the door of lights towards himself (50/Qâf – 33).
10. He opens (slits) a way of Mercy from his breast into his (soul's) heart (6/Al-An'âm – 125).
11. The light enters his (soul's) heart and he become the owner of a sense of awe (hushu) (39/Az-Zumar – 22).

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**12.** He shows his saint guide to the one who performs the Requirement Prayer (2/Al-Baqarah – 45, 46)

If the person takes this step, he has taken the second step that is incumbent on him after the 12<sup>th</sup> favor of Allah. What did the person do in the first step? He wished to reach Allah. He did what was expected from him. He received 12 favors in return.

He took the second step. He has reached the murshid whom Allah has shown him. Behold! This is a thing that cannot be given up for him. He is a man who has understood that it is possible for him to live only through the “irshad” of the post of irshad. He sees that his murshid is behind his happiness and reaches him and repents in front of him. He loves his murshid. He has taken the second step as soon as he has depended on him. In return for this, he will receive just 7 rewards from Allah. The name of each one of these rewards is blessing (ni’met).

### **7 BLESSINGS**

Let us examine these 7 blessings now:

**1. Blessing:** The spirit of the Imam of the Era comes and settles over the head of the person. Now there is an other 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 22<sup>th</sup> verse of Al-Mujadilah Sura.

**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**

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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).

**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 of the faith into his soul ('s heart). Thus, the 7 conditions of being a believer is formed:

- 1) Allah takes the word of the 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 reverence).
- 7) Allah writes the word of the Faith into his (soul's) heart.

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

**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**

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deeds (with the same reason), 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.

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 state of those who spend their goods in the way of Allah is that of a grain of corn (seed) which grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah cares for all and He knows all things.

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

**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.

**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).

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

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**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).**

**36/Yâ-Sîn – 60, 61:**

**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).**

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

**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.**

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

The person has henceforth stepped into guidance. Proceeding on the steps of guidance is dependent on improving deeds.

You understand why Allah has written the word of "Faith" into your soul's heart as long as you do zikir. The word of "Faith" written into your soul's heart has an attractive force. It attracts only the virtues to itself. The virtues have the properties parallel to the

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good qualities of your spirit. And the virtues out of the mercy, virtue and salawât (benedictions) that attain to your soul's heart, come and begin to be accumulated around the word of "Faith", being drawn by the attractive power of this word. Once settled down therein, any power cannot repulse it from there. Neither Satan nor the darknesses in the soul's heart. The darknesses are obliged to leave the places that they have occupied. Such is the law of Allah. You have provided the first 7% of light accumulation. 1, 2 ... 7%. You are at (the stage of) the Evil-Commanding Soul. If you are at (the stage of) the Evil-Commanding Soul, this means that 7 % of light has accumulated in your soul's heart. The result: Your soul that is a hostage in your physical body has got the key that will control the door of the first heavenly floor by a remote control. You are facing a result within the standards of getting hold of the key: The door of the first heavenly floor (layer) is open to your spirit. Allahû Tealâ decrees so in the 40<sup>th</sup> verse of Al-A'râf Sura:

**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, nor will they enter the garden, until the camel (or rope) can pass through the eye of the needle; this is the way We punish those who are in sin.**

“We do not open the doors of heaven to the arrogant and those who mock at the Verses (Signs) and Messengers of Allah”, decrees Allahû Tealâ.

But, here the door of the 1<sup>st</sup> heavenly floor is opened for you.

7% oflight accumulation: You are at (the stage of) the Evil-Commanding Soul. The only 7% of light in your soul's heart assumes a quality that wants to fulfil the Commands of Allah absolutely and never wants to commit the acts that Allah has forbidden.

As for your spirit: as the door of the first heavenly floor has been opened, he ascends upwards together with other spirits in rows

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passing through the golden portal of the main Dervish Convent, but he remains at the 1<sup>st</sup> heavenly floor, the others continue to ascend to the more superior floors.

The spirit's journeying towards Allah is named "seyr-i sulûk". Our spirit that has come to us from Allah as a Trust has been returning to Allah by traversing the heavenly floors one by one.

The person has been continuing his zikir. When a second 7% of light accumulation has been realized, he is at (the stage of) the Self-Accusing Soul. The person still continues to make mistakes but he knows that they have been arising from the vices of his soul ('s heart). He blames his soul: "I don't want to make these mistakes but this low soul makes them".

Then, a further 7% of light accumulation: the Inspired Soul. The spirit's ascending to the 3<sup>th</sup> heavenly floor.

A further 7% of light accumulation: The Satisfied Soul. The spirit's ascending to the 4<sup>th</sup> heavenly floor.

A further 7% of light accumulation: The Soul Well-Pleased (with Allah): The spirit's ascending to the 5<sup>th</sup> heavenly floor.

On the 6<sup>th</sup> floor, in the cell of becoming luminous, that spirit whose hands and face's skins are cracked by a light that is white and very light green coming from there is healed together with others every time he has come there and is sent again downwards from the 6<sup>th</sup> floor. His soul is at (the stage of) the soul Well-Pleasing (Him).

But one day, his skins do not crack. On the day when they are not cracked, he is ready for the conquest (opening). His garments are made to change. The sword for the conquest (opening) is delivered to his hand. He rises through the dome and arrives at the golden portal of the 7<sup>th</sup> heavenly floor. There is a landing with 7 steps with marble. The twin with the Golden Portal on the Ground Floor is to be found behind it. A sevenlinked chain in front of it is hanged on the banister. The spirit strikes it once with the sword in his hand. The chain is



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absolutely split in two. Like a tale, isn't it? But all of these are true. If you wish it, you will see them one day.

Dear readers! The Devil absolutely insinuates all kinds of whisperings into you within your standards of thought in order that you cannot attain happiness. He tried to make you consider these things that you have heard, seen as mere lies. But when the eye of your inner heart is opened, you will experience that all of these are true. Then, you will say: "verily, the saints (friends) of Allah exist".

On the one hand, happiness awaits you, on the other hand, the Devil does everything so that you do not reach happiness.

When you ascend to the 7<sup>th</sup> heavenly floor and strike that golden chain with your sword saying: "In the Name of Allah, the All-Merciful, the All-Compassionate = Besmele". It is split in two. The Golden Portal behind is opened and you enter inside by flying. This is the conquest (opening) of the 7<sup>th</sup> heavenly floor (layer). That Portal's name is the PORTAL of CONQUEST (OPENING).

There, you will surpass the 7 Worlds one by one. Firstly the Cells of Destiny, then the Mother of the Book, then the Sea of power, then the Praised Station, then the Council of the Improved Ones, then the Cells of Zikir (Remembrance) and the Divine Proximity finally the Lote-tree of the utmost boundary (the Farthest Lote-tree).

You will not see them while you traverse them but you will attain to the Station of Improvement in the future and Allahû Tealâ will absolutely show you all these that are described to you. Then you will give so many thanks and praises to Allah because you have been created as a human being.

Man is the unique creature for the sake of whom the universe has been created.

Allahû Tealâ decrees: "Whatever I have created in the heavens and in the earth, animate or inanimate, I have created all of them for you, O mankind!"

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## ISLAM AND SUFISM – II

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Man is the closest creature of Allah to Himself. Among the angels, the jinn, the animals, all kinds of animate or inanimate beings, among so innumerable creatures, it is only man who bears a being (a spirit) that belongs to Allah in his constitution. Your spirit has come to you from Allah; your duty is to render back this trust to His Owner before death, so as to make you happy.

If so, look carefully at such a duty. Happiness is not for an other person, but for you. Everybody has been created by Allahû Tealâ so that he may be happy. Behold! It is only you who bear a being that belongs to Allah among all the creatures in this universe (angels, jinn, etc...): your spirit. One day, you will see him. You will see him traversing the heavenly floors together with other spirits. You will see what processes on what floors he will undergo and then you will give so many thanks to Allahû Tealâ because you are not an ordinary man, you are one of those whom Allah has chosen, you are considered as the one worthy of being happy, you are loved by Him.

AND YOU WILL BE HAPPY.

Dear readers! Although this resembles a tale, it is not a tale. It is the one having experienced all these one by one who writes this. Hundreds of our brothers have been experiencing these beauties today.

In which case, look carefully at this life you have been living. Ask yourself: “Am I happy?”

When you receive the answer: “I am unhappy” remember these words of mine: **He has created you with all your properties that will make you happy. You are unhappy because you are the one who does not use those properties of yours.**

Do not forget: If you want to be powerful, if you want to be the one who is powerful among people, then learn the knowledge of Allah!

Allahû Tealâ decrees:

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“If you believe in Me, trust in Me, put yourself in Allah’s Hands, appoint Me as a Deputy (Custodian). If you are to have confidence in Me, know that you are the most powerful.”

This has two explanations. Allahû Tealâ decrees so:

“If I am with you, even if all the world is enemy to you, I overcome them. If I am with your enemies, even if all the world is with you, I overcome them, you and those who are with you.”

If so, why do you choose to take a position against Allah? Do you not ruin you? Do you not think why you are not happy while those who are in Sufism (Tasavvuf) are happy? You think that they are some feeble-minded people by not doing what they have been doing and you are perspicacious men, because you don’t do what they have been doing, don’t you?

Dear readers! You will not understand today how you have ruined yourselves. But one day you will die. Then you will say bitterly like Pharaoh:

“O my Lord! I have now understood the truth. Can you send me back to the world? Let me live there again and prove you how I will be a servant worthy of you.”

Upon this demand of Pharaoh, Allah decrees so:

“O Pharaoh! We never send back those who have such a demand, but We shall send you back in an other way: In order to demonstrate to those who will come thousands of years after you into what deplorable a state those who are rebellious have fallen, I shall not cause your body to decay, I shall keep it intact during thousands of years in your position of prostration that you are assuming now.”

Dear readers! The dead body of Pharaoh in this posture of prostration has been exhibited in the British Museum and people have been looking on it taking warning from it. The corpse demonstrates to all mankind how that Pharaoh who had said: “I am Allah” had prostrated himself before Allah. There has not been the smallest decay in this corpse since at least 3000 years. Allahû Tealâ fulfils his

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## ISLAM AND SUFISM – II

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promise given in the Glorious Qur'ân. He has made it an example to the future generations.

Now, to be the adherent of Allah or to remain as a follower of Satan without even perceiving it: this is in your hands. You will live as it pleases you. Do not forget: you are also authorized to do it.

Have you ever thought why the saints (friends) of Allah are so happy? Because their hearts are with Allah. Yunus Emre says:

I have rendered Him a Friend to me. Why should I then be afraid of Him?

Allahû Tealâ decrees so:

“Assuredly, the Friends of Allah: no fear shall come upon them, neither shall they grieve.”

Why shall no fear come upon them? Because they have made friends with Allah. they have loved Allah and Allah has loved them, too.

Dear readers! Let us consider what happens from this point on:

With each 7% of light accumulation, the person has surpassed the 7 heavenly floors. 51% of light accumulation has been formed. At the beginning, he had received 2% of mercy which formed hushu' (feeling of reverence). The person has realized 7 times 7 (7x7) (49%) of virtue accumulation. His (soul's) heart has obtained 51% of light.

That person has purified his soul ('s heart) and attained to 51% of the worldly happiness. No one is responsible for another's happiness nor for his unhappiness. Whoever is unhappy is only responsible for his unhappiness and all the steps that he will take are erroneous. Satan always prevents him from taking the right steps that will lead him to happiness by influencing him constantly. And the person thinks that he has been doing the fittest thing within the wisest standards and uses his life up with unhappiness. Now, let us have a look at the 18<sup>th</sup> verse of Fâtir Sura:

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**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).**

Result: The person who has made his spirit reach Allah becomes a Friend of Allah.

Your spirit surpasses the 7 heavenly floors, traverses the 7 Worlds and then reaches the Essence of Allah by a vertical voyage. Yes, the Essence (Zât) of Allah exists. Your spirit is annihilated in the Essence of Allah. Then you are at the Station (Stage) of “Fenâfillâh” “Fenâ” means extinction, “fi” means inside, within, in. Allah is Allah. So, “Fenâfillah” means “Extinction in Allah”.

When your spirit reaches the Essence of Allah and is annihilated in the Essence of Allah, he has fulfilled the Command. There are just 12 obligatory commands related to the return of your spirit to Allah while you are alive. Do not forget: No one is obliged to fulfill it. If you wish it, you will execute it and you will be happy. If you do not wish it, you will not carry it out. You are not obliged to fulfill it, but if you do not fulfill it, you are compelled to go to Hell.

The first of the felicities of Paradise is realized as soon as you wish to reach Allah. you are the owner of the first layer of Paradise.

When you reach and depend on your murshid with 12 favors that you have received from Allah, you are the owner of the second layer of Paradise.

When you make your spirit reach Allah, you are the owner of the third layer of Paradise.

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## ISLAM AND SUFISM – II

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The worldly happiness is not yet for you when you have deserved the first layer of Paradise nor the second layer of Paradise, because any change has not yet occurred in your soul ('s heart).

Dear readers! Have you ever thought what happiness, worldly happiness is?

Have you any prescription of happiness in your mind? How do you define happiness? If you wish it, let us give you a definition of it, you may add something to it or detract from it.

1. Allahû Tealâ expresses that happiness is uninterrupted. It is a state of a ceaseless happiness.
2. This happiness will come into being both in your inner world and in your outer world, that is, in your relations with other men and in your relations with Allah.
3. This happiness will absolutely be based on a state of peace and quietness, otherwise, happiness can never be formed.

If so, what do we mean? Have you ever thought why you are unhappy? Why are you unhappy in your inner world? Because your soul ('s heart) is full of vices (afets) whereas your spirit with good qualities (haslets).

As long as you do not enter the Way of Allah, your soul ('s heart) is full of vices 100% and it is not possible in any way for you to influence those vices unless you use the prescription of Allah.

Allah has given the orders. The vices of your soul ('s heart) do not realize those orders in no way. Because they are fashioned accordingly.

Allahû Tealâ has set the interdictions; the vices of your soul ('s heart) never mind them, they desire to violate them. They desire to commit whatever Allah has forbidden.

But you are not composed only of your soul. Your spirit is full of good qualities in contrast to it. They want to carry out

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absolutely whatever Allah has commanded. They do not want to commit whatever Allahû Tealâ has forbidden.

In which case, there is a continuous quarrel (conflict) in your inner world. Your soul will not desire to do what Allah has commanded, will constantly inculcate suggestions upon the intellect that is the commander of your physical body on this matter. As for your spirit: he will absolutely want to do what Allah has commanded. The seat of decision is your reason (intellect). If it has gained consciousness in a milieu in which the commands of Allah are not executed, it will always signal red light to the fulfillment of Allah's Commands and green light to their not being fulfilled. Thus, you will not realize the actions commanded and forbidden by Allah.

You are unhappy because there is a quarrel between your soul and your spirit. Why is there a quarrel? Because your soul desires not to fulfill the Commands of Allah, whereas your spirit wants to perform them. As both want that their own demands should be fulfilled, there is a continuous conflict concerning the commands.

There is a quarrel concerning the interdictions of Allah, too. A dialectical conflict brings about a continuous disease in your inner world. Behold! Wherever there is a quarrel, a chaos, a war, there is an unhappiness there. You cannot obtain happiness there. There is a battle in your inner world. You are unhappy because of this incessant fight.

An other reason of your unhappiness in your inner world is this, that Allahû Tealâ will absolutely torment you after each mistake you have made. You are unhappy in each event where you feel this torment. This is not enough. Allahû Tealâ will torment you again when you have committed what Allah has forbidden, you will be unhappy again.

Thus, you are unhappy both because you have been punished with a torment after you have behaved against the Commands and interdictions of Allah and because of the quarrel in your inner world.

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## **ISLAM AND SUFISM – II**

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In such a situation, can any happiness be formed in your inner world? Now, let us go further: You have attained to the continuous zikir. All the vices in your soul's heart have vanished, have abandoned their places to the virtues. As for the virtues: they are equivalent to (identical with) the good qualities of the spirit. They absolutely want to do whatever Allah has commanded and do not want to do whatever He has forbidden. You have come to that point thanks to zikir by passing through the above mentioned stages. At that point, a happiness in your inner world is in question for you. Why? Because both your soul and your spirit want to do whatever Allah has commanded. The conflict has ended in your inner world as regards the Commandments.

Both your soul and your spirit do not want to do whatever Allah has forbidden. The quarrel has ended as regards the interdictions, too. In your inner world, a milieu of peace and quietness has been established and you are happy. You cannot grasp this happiness in any occult system. To use the reason only for the worldly affairs does not make you happy. You can never be happy in your inner world in this way. There is only one way for this: your gaining the peace and tranquility through your manners of behavior, your increasing your zikir to the utmost degree.

Let us consider the event from an other standpoint:

There are other people in your outer world. If there are vices in your soul ('s heart), as those people will absolutely do you harm, you too will do them harm, you will absolutely react against them, because your soul's vices will compel you to this. When you do this, you will be uneasy. When you injure others, when you trouble them when you cause distress to them, when you do them harm, even if they may have harmed you previously or not, you will absolutely be uneasy. This is something coming from your inner world. This is not enough: thereafter, Allahû Tealâ will torment you because of the mistake you have made. After this, your spirit too will torment your soul. This is not enough either: in return for your unjust behaviors against others, they will try to take revenge on you. When they take



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revenge on you, you will feel uneasiness as if you had done nothing to them, in spite of this, they had done you this harm. And this uneasiness is your feeling uneasiness for the second time. This is not enough: the vice of revenge in your soul ('s heart) will urge you to take revenge. In return for the revenge they have taken on you, you too will try to take revenge on them. If you can, as you have committed a new sin, you will be uneasy once more. If you cannot, there will be a subconscious accumulation, you will be unhappy this time on account of stress. You are uneasy whether you take revenge or not. If so, both on account of your behaviors towards others and their taking revenge on you, you are a neverending unhappy man in your outer world, too.

But if you attain one day to continuous zikir, if you can annihilate the vices in your soul ('s heart), then you will be a happy man in your outer world because you will not have any behaviors that will vex others. As both your soul and your spirit will absolutely ensure your doing all the commands of Allah and they will not allow you to commit any acts that Allah has forbidden, you cannot have any behaviors that will bother them. If you cannot have them, Allah will not torment you nor will your spirit torment your soul. As long as you will not be exposed to a torment, you will not be unhappy, dear readers!

As you will not adopt any negative attitudes against them, they will never attempt to take revenge on you. They will never avenge you. You will never experience the uneasiness of those on whom they take revenge. This is not enough: as they will not take revenge on you, you will never think of a thing like taking revenge on them anew. That is, you are again at ease.

Dear readers, if you were to learn a little the laws of Allah, you would see your unhappiness vanishing like a lather. Why has Allahû Tealâ sent down the Holy Scriptures, do you think? Why has Allahû Tealâ caused all the prophets to write those books of happiness that He has sent down to them? The Torah, the Gospel, the Book of Psalms, the Noble Qur'an? Because He loves you very

much. He wishes you to be absolutely happy in whatever conditions you may be. He does not want that Satan, your greatest enemy in this universe, may entrap you. But you are always in that trap as long as you are not in the Way of Allah. you do not perceive that Satan always causes you to do wrong things by imitating your thoughts.

If we are with Allah, we can be happy in our inner world. We can be happy in our relations with other people, too.

Let us come to our relations with Allah: The Devil makes all kinds of efforts in order not to make us do anything that Allah has commanded. And he is successful in doing this to a great extent. And both on account of the incessant fight, never-ending quarrel between our soul when we do not fulfill the Commands of Allah, we live in a milieu in which we are uneasy in respect of the commands.

If so, we will experience again the same distress, the same uneasiness whenever we violate each prohibition.

If the case is thus, if we are unhappy in respect of both the commands and the interdictions, if we are unhappy in our relations with other people, if we are unhappy in our inner world, and if these owners of the continuous zikir experience a never-ending happiness in these three aspects, then have you not have a mistake, dear readers? You will not consider it for others, you will consider it for yourself. It is you who are unhappy. It is you who have some expectations. By living thus, you will torment only yourself throughout your lifetime.

Now, consider yourself: You are a mere creature. As for Him: He is the One who has created you. He has created you out of trillions of cells. Trillions of you who have all the properties that are able to re-build you as a whole exist in each of them.

Do you know, dear readers? We are living now in a triangle. A triangle one side of which Allah constitutes, one of which the good qualities of our spirit form and one of which the degrees, the good that we have earned form: the Triangle of Allah. We are above the point where the axes of coordinates intersect each other, we are in the

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positive world. We are in the realm of Allah. We have been experiencing His beauties.

If each of us had planned on doing others harm, ruining them, afflicting them, taking revenge on them, behaving badly towards them, we would have lived in the realm of Satan now. Whenever we attempt to tell someone where to get off, whenever our aim is only to grieve others, then we cannot live in the realm of Allah, but we are then in the realm of Satan. We will be uneasy and we will make uneasy those whom we want to make uneasy, too and we will play into Satan's hands because he wants only this from us. All the people's behaving badly towards others and as a result of this their being enemy to each other, their living only for doing each other harm and this spiral of evils rising and rising increasingly and men's being more and more unhappy: this is what Satan wants to do.

What does Allah wish? He wishes the friendship, the love, the quietness. Since many years, we have been relating this beauty, this friendship, this love.

To love: this is the most beautiful feeling that Allah has bestowed upon us.

In which case, my dear brothers and sisters! There is an unhappiness and a happiness. What would happiness be? A state of a continuous (uninterrupted) peace and tranquillity that we are obliged to live absolutely both in our inner world, in our outer world, that is, in our relations with other people and in our relations with Allah. The ending of the quarrel in our three worlds.

So, you are beginning to put in its proper place henceforth what Allah wants from you. He wants only you to be happy.

The devil too wants only one thing from you: that you be unhappy.

Dear readers, my intimate friends, my heartfelt friends! You have now made your spirit reach Allah, you have become a friend (a saint) of Allah.

Consider this attentively, dear readers! That honor will be sufficient for you throughout your lifetime. The saint of Allah means the Friend of Allah. They strive only for the benefit, the happiness of others, not for their harm. They devote their lives to this. Do you not want to be a man like this? To be happy by devoting your lives to the happiness of others? Do not forget: all the human beings around you are each a door to happiness for you. Whomsoever you make experience whatever beauty, Allah causes you to experience the same of it and your spirit too causes your soul to experience the same beauty. You live twofold happiness. Imagine that you have given a bit of happiness to ten persons from morning to evening (all day long). You can live until evening twentyfold of the happiness that each has lived.

Do you understand now why Hz. Omer has asked himself: “O my Lord! What have I done today for You?”, why he has called himself to account? Because Hz. Omer used to ask himself each time: “What goodness have I done today, I wonder?”. Each good behavior he has had towards an other person has absolutely made him happy that day. Each assistance, each good behavior we display to each man is an event that makes us happy. You are absolutely obliged to make happy those who have deserved it. Do not forget: Happiness, your happiness depends on and is proportionate to the happiness you have given to others.

At the first stage of the sainthood, the extinction of your spirit in the Essence of Allah is in question: Fenâfillâh (Fenâ = Extinction; fî = inside, within, in; Allah = God, Allah).

You have given back to His Real Owner your spirit that has come from Allah; you have rendered back, surrendered the Trust to His True Owner. Allahû Tealâ decrees so in the 58<sup>th</sup> 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**

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**between men. Verily how excellent is the teaching He gives you by this! And Allah is the All-Hearer and the All-Seer.**

There are four Trusts in man: your spirit, your physical body, your soul and your free will. As far as you surrender each of them to Him, you will rise to the more superior levels of happiness. And you will see that only Allah will remain in the end.

Firstly you are in existence, then other men are in existence Allah exists. Later, other men will disappear, Allah and you will remain. Later on, you too will disappear, He only will remain. When you surrender your free will to Allah, you are not existing any longer, because you cannot be possessed of any free will any longer, you have tied your free will to the Will of Allah. From that point on, only Allah remains. Can you ever imagine this happiness, dear reader? All the saints of Allah of the top level have attained to that honor.

You live in a world where you have been non-existent, you cannot think of anything for yourself, you live for others in each instant of your life, you realize that the time is not sufficient for you. You always want to answer all the questions they have asked you, you constantly struggle for this but the time does not suffice. 24 hours in a day are not enough for you. You are happy under these circumstances, because there is nothing that belongs to you. You have been devoting each minute of your life to others. Wherever you may be, someone will absolutely reach you, he will absolutely have some problems. You will absolutely seek the answers from Allah and you must convey them to your brothers and sisters. Beginning from the moment you consider yourself non-existent, you become the most happy man in the world, because you are non-existent. Whenever you are for others, this means that you began to become non-existent step by step.

Now, dear readers, you are at the 22<sup>th</sup> stage of such a design; you are at the stage of Extinction, at the starting point of the sainthood.

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## ISLAM AND SUFISM – II

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The lights in your soul's heart have attained to 61%. Allahû Tealâ will grant you a (golden) throne in "Ind-i Ilâhî" (in His Divine Proximity), in His Presence. When you are the owner of that throne, you will be at the stage of "Bekâbillâh" (of Being Eternal together with Allah) [Bekâ = Eternallness, Bî = with, Allah = Allah]. This means: the one who remains eternally with Allah, who is eternally in the proximity of Allah. Now, let us remember the prayer in the Divine Presence:

The Imam is at the foremost place. Behind him are 2 personages. Behind them is 1 personage. Then there are 2 personages, then 7 personages, 7 personages again, after them are rows of 10 personages...

You are looking at the Presence prayer from behind. You will see the thrones on your left side, the thrones that begin from 4 meters high above the Ground and remain suspended in the void (emptiness, vacuum) without being supported by anything. One of those thrones will be given to you, too. Can you imagine how magnificent a thing this is? One of those thrones there, in the proximity of Allahû Tealâ, in His Divine Presence will belong to you. Yunus (Emre) was saying so when Allahû Tealâ was giving him one of these thrones: "I have been one of the denizens of the "spacelessness (lâ-mekân). This is the "place" where the "space" ends: "Ind-i Ilâhî" (The Divine Proximity). Yunus has a throne there. This throne is absolutely given to all the saints (Friends) of Allah.

Later, you will see that your "zikir" has exceeded half of the day. You are at the stage of Asceticism (Zuhd). You have assumed a quality that enables you to do zikir exceeding 12 hours every day. You have been ascetic against the lack of zikir ("zikir"lessness). When you are able to surpass this stage, you will absolutely surrender your physical body to Allah. How (from where) do you understand that your physical body has surrendered to Allah? your physical body has surrendered to Allah when it has assumed a quality that fulfills absolutely the Commands of Allah and never commits acts that He

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has forbidden although there are still vices in your soul ('s heart). Allahû Tealâ decrees so in the 125<sup>th</sup> 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.**

Henceforth, your physical body has a characteristic that fulfills all the commands of Allah and does not commit any acts forbidden by Him. The quarrel in your inner world has not yet come to an end, there is 10% of quarrel in it. This quarrel is between your spirit and your soul but your physical body does not participate in this quarrel, does not take notice of it. It executes all the commands of Allah, does not commit any acts He has forbidden. It has terminated the quarrel in its own constitution. Your physical body has now surrendered to Allah. This is your second surrender. You are at the stage of the doers of good (muhsins).

Thereafter, you attain to the continuous zikir, you become the owner of wisdom. Whoever has reached continuous zikir has 4 characteristics:

1. That person is the owner of continuous zikir.
2. For this reason, all the vices in his soul ('s heart) have vanished, the virtues have replaced them.
3. As he has attained to the continuous zikir, his inner heart's eye has been absolutely opened. He sees all things that Allah has shown him.
4. As he has attained to the continuous zikir, his inner heart's ear also has been absolutely opened. He hears all things that Allah has said.

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## ISLAM AND SUFISM – II

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These four characteristics are the fundamental conditions of the wisdom. You hear with your inner heart's ear (not with your head's ears) word by word all that Allah says. You see absolutely with your inner heart's eye (not with your head's eyes) all that Allah shows you. Where does this lead you? When you are the owner of continuous zikir, you are possessed of goodness. Goodness is a state of gaining degrees incessantly. Why are you the owner of goodness? Because there are no more vices in your soul ('s heart). Both your soul and your spirit want to carry out all the commands of Allah and you carry them out. You gain degrees immediately after your actions. Both your soul and your spirit do not want to commit any acts that Allah has forbidden. Thus, you begin to live in a continuous happiness there, too. So, you will live an absolute happiness in respect of both the commands and the interdictions.

So, dear readers, you experience a state of an absolute happiness within these standards in your inner world, in your outer world and in your relations with Allah.

Behold! You are the owner of deliberation (tezekkur) at that point. You attain to a possibility of speaking with Allah about all the matters. Allah will be your closest friend, you will disclose all kinds of your troubles to Him. There is absolutely a solution to any problem. If so, "ehl-i tezekkur" means the person who can speak with Allah about all kinds of matters. You will assume a quality that enables you to converse with Allah at any moment.

When you are the owner of goodness, you are absolutely with Allah in respect of both the commands and the interdictions. You fulfill the commands of Allah in an absolute fashion. Both spirit want them to be fulfilled. As for the interdictions of Allah: you never violate them. Both your spirit and your soul ensure that you do not infringe them. Thus, both in respect of the commands and the interdictions, you attain to a state of happiness. Pay close attention to this point: Here, you are the owner of good(ness). You are possessed one further thing, too: judgement. Whatever verse in the Glorious Qur'ân you may look at, perhaps by looking at the preceding verse or



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the following verse, you understand immediately to which stage, out of the 28 stages, this verse belongs, with what other verses that verse has a causal relation. This makes you the owner of judgement. In that case, whoever is the owner of good (hayır), deliberation (tezekkur) and judgement (hüküm), that person is the owner of WISDOM. When you are the owner of continuous zikir, you are henceforth the owner of wisdom.

Here, only the ground floor is shown to your inner heart's eye. You are at the stage of “ûlu'l elbâb”; you are the one who does zikir while you are standing, sitting and lying on your side; you are the owner of continuous zikir. Then you live in an incessant peace and quietness.

Later, Allahû Tealâ shows the 1<sup>st</sup> heavenly floor to your inner heart's eye. Then the 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> heavenly floor, the 7 worlds of the 7<sup>th</sup> heavenly floor. Through these 7 levels, your soul's heart is ornated, decorated, illuminated; you are possessed of an endless light and you will begin to see before your eyes the lights that increase, decrease and revolve slowly at any moment. You will see later these lights converging on one point. You will discover the point where two lights will converge. You will constantly continue to see those lights whether you close or open your eyes. The darknesses will be illuminated by those lights. You will be extremely happy. You will live that endless happiness of being together with Allah. The lights open and close (increase and decrease) slowly. This will take place before your eyes with the beautiful colors that you cannot find in this world. Allahû Tealâ will be your friend.

Later, you will terminate the station of “Ihlâs” (Utter Purity). When you have seen 7 heavenly floors, Allahû Tealâ will call you to the Irrevocable Repentance (Tövbe-i Nasûh) and with this Irrevocable Repentance, you will pass from the 27<sup>th</sup> stage to the 28<sup>th</sup> stage, the stage of “Salâh” (Improvement). Allahû Tealâ will bestow the Light of Improvement upon you. Beyond the fact that your (soul's) heart will be covered with 100% of light, a light of Improvement will be formed over your head. Then you will remember what Yunus (Emre)

had said: “My inner side and outer side have been completely luminous.

When Allahû Tealâ has rewarded him with the Light of Improvement, his outer side too has reached the same luminousness.

Then Allahû Tealâ will tell you that all your sins you have committed after your reaching your murshid and before your attaining to the sainthood have been blotted out.

At the subsequent and third level, He will transmute those sins He has obliterated into good deeds (merits).

At the fourth level, the process of being ornated, decorated, beautified in your (soul’s) heart will be completed.

It is there that you will admire Allah.

Behold!

1. Firstly you like Allah.
2. Then you love Allah.
3. Later you are enamored of Allah.
4. Ultimately you admire Allah.

Except admiring, the two sides may be on a level at the other stages; they may be on a level with each other in taking pleasure, in the love, in falling in love. But if you are an admirer, you are not on the same level. The one you admire is absolutely more superior than you.

So, you will admire Allah one day. Then an irresistible thing inside you will urge you to submit your free will to Allah, too and you will crave for surrendering your free will to Allah, for being bound to the Will of Allah. When you do thus, you will be one of the most happy men in this world because you will not have any more will. Allahû Tealâ will tell you at any moment what you should do. You will obey merely all the commands of Allah knowingly, willingly, with heart and soul. Then you would see this: if you the

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commands that He gives you had managed yourself, you would never have been so happy.

Now, dear readers! Do you name it “happiness”? It does not exist in you but in Him. What would men not sacrifice for this happiness? Well, what have you been giving to Allah for your happiness up to now? Have you ever read such a conversation such as this up to now?

We are here in order to make you reach all the felicities. ALL OF YOU DESERVE TO BE HAPPY. All of you are apt to be happy. If you can go for a goal that will make you happier with each passing day, you will absolutely arrive there one day.

Do not forget: You have been created as a human being. This means that you are apt to the whole of all felicities. The obstacle is only your soul. Pay close attention to Satan. When you begin to put into practice what we have been saying to you, see what a great resistance you will face on the part of him. He will do everything possible so that you cannot reach any of these felicities we have been saying to you.

But if you think about what he says and make us reach them, then you will see that all that he says are mere lies. The answers to all of them exist in the Noble Qur’an.

Do not think that it is impossible to struggle with Satan.

The fact that you remain silent, you drive back into your inner world what Satan keeps on saying, you are mastered by him, you accept what he keeps on whispering: it is this that ruins you. Silence. But do not forget: the answer to all that he says exists in the Glorious Qur’an so as to refute them.

The devils from among the jinn and the men on the one hand and the Devil himself on the other hand will try incessantly to prevent you from living the happiness in the Way of Allah. Whoever among you is unhappy, this indicates that Satan has succeeded in doing this.

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## **ISLAM AND SUFISM – II**

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But, dear readers, at the point where you have succumbed to him in your fight against him, if you reach us, we will provide you with the answer to him. Then he is defeated there, but he does not give up.

He will apply pressure to you again from an other frontline, if you are to bring it to us, we will give its answer, too. He will be defeated again; he will not give up again. But as you have learnt the required lesson, his doors will be closed gradually, one by one and he will come one day to such a state that he will not be able to assault you. You will not be defeated by him as long as you learn the ways of Allah, you put in their proper places the real answers that Allah gives to his tricks.

If you can look at the events through the spectacles of Allah, you too will then say what we have been saying to you.

Are all the things very beautiful or do they seem so to me?

Both are true. Everything is not very beautiful of course for those who do not wear the glasses of Allah. But if you are to wear them, you will see then that everything is very very beautiful. You will experience an endless happiness and you will perceive how much you have ruined yourself in the times prior to it.

I seek refuge with Allah from Satan the Accursed.  
In the Name of Allah, the All-Merciful, the All-Compassionate.

## **VII. CHAPTER**

### **THE NOBLE SAYINGS (THE NOBLE HADITHS)**

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**ISLAM AND SUFISM – II**

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## **7- THE NOBLE SAYINGS (THE NOBLE HADITHS)**

### **“LOVE AND DESIRE FOR OTHERS TOO WHAT YOU LOVE AND DESIRE FOR YOURSELF”**

According to the Glorious Qur'an that is the fundamental source of Islam, in order that the individuals of a society can reach the happiness in this world and in the Hereafter, it is indispensable that they should help each other economically. Islam tries to protect the riches of the individuals from being lost, wasted by directing a great part of the commands and interdictions at keeping secure the economical life of the society. Islam prevents at the same time the economy of the country from collapsing because of profiteering (licence) gambling (lottery), swindle (fraud), abuse (misuse).

#### **“DONATE OUT OF WHAT YOU LOVE”**

“You cannot attain the salvation and the happiness unless you give abundantly out of you love”. When this sacred verse had come down, it can be said that the Companions had competed with each other. Each of them brought what he loved the most to our Master the Prophet (PBUH) and wanted him to spend them for (the sake of) Allah. Ebu Talha, upon the descent of this verse, had come and said to the Prophet His Excellency:

“O Messenger of Allah! The property that I love the most in this world is the date grove named Beyruha. Please, use it in the public service for (the sake of) Allah so that I may enter among the

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## **ISLAM AND SUFISM – II**

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men whom this verse indicates.” And the date grove has been immediately donated to the poor, for the public interest.

Zeyd B. Harise has brought the horse, Sely, that he loved the most to the Prophet his Excellency and wanted him to give it as alms and this horse has been donated to Usame B. Zeyd by the Prophet His Excellency.

One of the strongest marks of having faith in Allah is to mobilize the boons and means in his possession for the benefit of others. The (souls’) hearts that are not rusted by the greed, grudge, stinginess that are the vices of the souls’ hearts externalize themselves by donating their happiness to others. Those who live this happiness in the most perfect fashion are without doubt the prophets. Ibn Abbas His Excellency says so when he describes the happiness that the Last Prophet feels from the donation that he makes to others:

“The donation of the Exalted Prophet was more generously than the wind scattering all things. The generosity is extended to the giving of all the possessions, even of his life in the prophets and the caliphs (the Imams of the eras). A noble hadith says so: “We, set of prophets, have no inheritors. All the things we have left are alms.”

Is the martyrdom extolled by the Glorious Qur’an as the most exalted rank not the summit of donating for (the sake of) Allah? Does the martyr not give his most precious wealth, his life, for others?

### **“THE GIVING MAKES MAN PROGRESS IN THE WAY OF ALLAH.”**

The giving is one of the most powerful means that makes man advance in the Way of Allah and causes him to reach the purification of the soul (’s heart), because the giving eradicates the greed that nourishes man’s adoring the fleeting, temporary things. Our Exalted Lord decrees so:



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**15/Al-Hijr – 9:**

**We have, without doubt, sent down the DHIKR (The Holy Quran); We will assuredly guard it (from corruption).**

**“GIVE IN ORDER TO DESTROY THE GREED.”**

To break the greed, it is necessary to give out of what we cherish. To give out of what we will throw into the dump (garbage can) is of no value.

**2/Al-Baqarah – 267:**

**O you who are âmenû! Spend (benevolently) of the good things that you earn and what we have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-Sufficient, Praiseworthy.**

The smallness or abundance of what is given is not important. What is significant is this: what that which we have given has got out of us or to what extent it has urged us to make sacrifices? For this reason, ten dollars that a man with restricted means has given may be more valuable than millions of dollars that a man with immense means has given because the criterion is the self-sacrifice of the giver more than the quantity of that which is given by him.

**“THE ONE WHO DOES NOT GIVE WHILE HE POSSESSES RESTRICTED MEANS CANNOT GIVE WHILE HIS POSSESSIONS INCREASE.”**

The eminent personages of Islam have said: “The one who cannot give while he possesses restricted means cannot give while he possessed immense means.” This fact expresses one of the properties of the human disposition. As a consequence of this, the most acceptable of giving is that which is made while one is in poverty and in straits. Our Exalted Lord indicates as one of the marks of those

who surrender themselves to Allah the giving (to others) “in hardship and adversity and the times of distress” while he himself is in distress and hardship.

**2/Al-Baqarah – 177:**

**It is not Righteousness (reflecting the true Faith) [the manner of behavior making man “ebrar” (righteous)] that you turn your faces towards the East and the West, but Righteousness is this that one should believe in Allah and the Last Day (the Latter Day on which one reach Allah, the Day of Guidance, the Day of arriving in Allah) and the angels and the Book and the prophets and give away wealth out of love for Him to the near of kin and the orphans and the needy (who are unable to work) and the wayfarer and those who ask (the beggars) and for (the emancipation of) slaves and keep up the Prayer and pay the Zekât (the poor-rate) and those who keep their pledges when they make them (the performers of their promise when they make a promise (an oath, ahd) to Allah and others) and the patient in hardship and adversity, and the times of distress (conflict). These are they who are veracious (faithful) and these are they who are possessed of “takvâ” (guarding against all kinds of evils).**

To give in such conditions, is really to give out of what is cherished.

**3/Âl-‘Imrân – 92:**

**By no means shall you attain to righteousness (el-birr) unless you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.**

**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).**

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The human soul is very skillful in inventing the most plausible pretexts for escaping the self-sacrifice. Man sometimes plans a delicious and luxurious dessert that he will eat thirty years after and does not see the helpless who have no bread to eat in the evening. If you are to ask them, their answer is ready: “I too am in need. What is needed at home is unlawful in the mosque.”

To be short of livelihood (living) is a relative concept. Its meaning is different for everyone. The straitness (shortage) of the man who cannot buy an aspirin for his baby is a shortage; the financial straits of the one who desires to renew the model of his car are a shortage. If you are to ask both of them, they may say to you: “I am in need of it.” But anyone who has depended on the murshid discerns the difference between these two “needs”. Therefore, we need the men who have surrendered their spirits, physical bodies and souls to Allah rather than those who are skillful in (respect of) reason and logic.

### **“DO NOT CONFINE THE RICHES OF THE SOCIETY.”**

Our Exalted Lord has explained in the Glorious Qur’an the commands and prohibitions for mankind’s being able to attain the quietness and happiness that He has pre-determined for them. One of the basic means of being able to obtain the happiness in this world and the Hereafter is to strive by means of the possessions (riches). While Allah commands us to give the Zekât (the obligatory alms) as the lowest level of the striving through wealth, He prohibits us from all kinds of usury. While Islam prevents on the one hand riches’ (fortune) being kept unworkable in the application of the command to Zekât by means of some of its verses, it has aimed at reaching the same result by prohibiting the usury (ribâ, fâiz, interest) and laying the groundwork for the realization of the investments on the other hand. The confinement of the wealth (fortune, riches) is not considered approvable in Islam. All the commands and interdictions

of Islam are turned to this that the principle of “productive man and working capital” can dominate.

**“ISLAM THAT DEMANDS (NEEDS) THE MEN WHO  
PRODUCE IS IN NEED OF WORKING CAPITAL.”**

Allah has been bestowing His blessings on man He has created in this world to the extent of his being in need of nourishment. Our Exalted Lord makes a very clear announcement at this point. Such being the case, why do some remain hungry at this table of the globe of the earth and some others possess more than they could eat? Islam puts forward two reasons here: Man does not produce (sufficiently). Capital does not work (as required).

Our Exalted Lord opposes the first reason with this verse:

**53/An-Najm – 39:**

**And that man can have nothing but what he strives for.**

He propounds this verse when He objects to the non-working of the fortune (riches, wealth, capital).

**59/Al-Hashr – 7:**

**So that it (that booty, that wealth) may not be a thing taken by turns among the rich of you (in order that it may not become a fortune used by the rich among you).**

To confine the elements of the original capital in one place has been preventing the expansion of the spheres of business of the people who produce, because the business circle (field of activity) necessitates first of all the capital. The confinement of the capital without working entails the disaster. This disaster has two aspects. It appears as an haughtiness (arrogance) and inordinacy in the one who possesses and uses the capital and in the form of grudge and inferiority complex in the one who does not possess it.

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**“THE COMPANIONS HAD LIVED THE HAPPINESS  
AND THE GRATIFICATION OF SPENDING OUT OF  
WHAT THEY HAD CHERISHED AND OF GIVING EVEN  
WHAT THEY WERE IN NEED OF.”**

**13/Ar-Ra'd – 20:**

**They fulfill the covenant of Allah (the Oath of the soul (ego), the Promise of the spirit, the Covenant 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).**

They have fulfilled the covenants that they had made to Allah. They have fulfilled the Will (vasiyet) of Allah. Firstly, they have fulfilled their promises (ahd) by surrendering their spirits, physical bodies and souls to Allah. Then they have surrendered their free wills also, which is the Will (Enjoining) of Allah.

**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).**

The first surrender is the surrender of the spirit. The companions (sahâbe) had surrendered their spirits while they were alive.

**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**

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## **ISLAM AND SUFISM – II**

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**Allah). If they turn back, your duty is to convey the Message. Allah sees His servants.**

The second surrender is the surrender of the physical body. We see that all the Companions had fulfilled this surrender, too.

**13/Ar-Ra'd – 22:**

**They are those who patiently persevere, seeking their Lord's Self (meeting Allah); perform regular prayer; spend out 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.**

The third surrender is the surrender of the soul. We see that any vices had not remained in the souls (‘ hearts) of the Companions. They all had had the owners of good(ness).

They had sought to see Allah's Countenance (Face). For this reason, they had fulfilled all the obligatory orders of Allah on the top level. They had performed their worships and spent secretly and openly (their wealth to others).

Thus, they had attained to a level where they could repel evil with good.

**13/Ar-Ra'd – 23:**

**'Adn (Eden) Paradise (everlasting Gardens, the Gardens of perpetual Abode) which they shall enter and (also) those who did improving deeds (who reached the Station of Improvement) from among their parents (fathers) and their spouses and their offspring. And the angels shall enter in upon them from every Gate.**

**13/Ar-Ra'd – 24:**

**Peace be upon you because you were patient! Excellent is the Final Home! (how excellent is, then, the Issue of the Abode!)**

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They were possessed of patience and had reached (the stage of) Improvement (“Salâh”).

Throughout all these ranks, the role of spending (one’s wealth benevolently to others) is very great in progressing in the Way of Allah. We see that the Companions had experienced this happiness. They had completely obeyed what our Master the Prophet (PBUH) had expressed in this hadith. They will be raised together with the prophets, the veracious (faithful) and the martyrs.

**4/An-Nisâ' – 69:**

**And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed Blessings from among the prophets and the truthful (Veracious) and the martyrs and the Improved (ones) and how excellent these companions are!**

We beseech from our Exalted Lord that this world’s life may reach its ultimate goal and all of us may experience those felicities.

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**WHEN THE WORLD REMAINS IN UTTER  
CONFUSION AND DISORDER, WHEN THE  
MISCHIEF AND THE INSTIGATION  
EMERGE, AND THEY WAYLAY, WHEN THE  
PEOPLE ASSAULT EACH OTHER, WHEN  
THE OLD DO NOT HAVE PITY ON THE  
YOUNG AND THE YOUNG TOO DO NOT  
BEHAVE TOWARDS THE OLD IN A  
DIGNIFIED WAY, ALLAH WILL SEND THEN  
FROM AMONG THEM THE MEHDI – THE  
FINAL GUIDE – (PEACE BE UPON HIM)  
WHO WILL ERADICATE THE ENMITY AND  
TERMINATE THE DESTINY OF  
MISGUIDANCE AND MAINTAIN (KEEP UP)  
THE RELIGION AT THE END OF TIME JUST  
AS I KEPT IT UP FORMERLY AND WILL  
FILL UP WITH JUSTICE THE WORLD THAT**



**WAS FULL OF THE WRONGDOING  
PREVIOUSLY.**

**(Kitâbu'l Burhan fî Alâmeti Mehdiyyu'l Âhîr Zamân =  
The Book of Evidence about the Sign of the "Mehdi" of the End  
of Time)**

The initial condition (explained in this noble hadith) in the fashion expressed in the noble hadith has completely encircled the life in which we are found. The mischievous actions (Fitne) have been prowling about to the utmost degree. Men have been assaulting each other. In many countries all over the world where the points of heated fights dominate, the blood of the muslim people has been shedding.

In short, as men are within the standards of the Evil-Commanding soul, they have become enemy to each other. Because the ignorance, stinginess, gossip (backbiting), the instigation and mischief, jealousy, greed, rebellion, addictions, grudge and enmity, the arrogance, disbelief, hypocrisy, ungratefulness, anger and fury, the unfaithfulness, impatience, lying, conjecture and wrong-doing that are present in our soul ('s heart) make them enemy to each other. One of these 19 vices is grudge and enmity. This grudge and animosity is to be found in the souls (' hearts) of all the human beings as a vice within the standards of the Evil-Commanding Soul. No matter whatever nearness and kindred they may have to all appearances as long as they live with them, these people are in essence enemy to each other according to the criteria of Allah.

**20/Tâ-Hâ – 123:**

**Get you all down from Paradise as enemies to each other. When there comes to you a Guidance-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.**

Allahû Tealâ sent His Guide, the Mehdi (Peace be upon him) who will exterminate the grudge and animosity in the soul ('s heart), change the Misguidance into Guidance in anyone who will depend on him in this time when the human beings are in utter confusion and disorder, the intrigues emerge. "Mehdî" means "the personage who has reached guidance" and the one who makes men reach guidance at the same time. When we consider from his angle, it means the one who has attained guidance and when we consider from the standpoint of his relations with other men, it means the one who makes (men) reach guidance. Allahû Tealâ has sent to us the Messenger's descendant, the one who has come from the lineage of our Master Hz. Muhammed Mustafa (PBUH), whom He has decked out with 19 properties and who will annihilate the injustice (wrong-doing) at the point where the world is full of injustice. But when we consider the laws of Allahû Tealâ in the Glorious Qur'an, we see that the people enter into hostile attitudes against the Messengers coming from (the Presence of) Allah. The reason for this is very clear: Those who are at the evil-commanding soul obey the demands of their souls. As for the Messenger of Allah: because he has surrendered his spirit, physical body and soul to Allah, he will not be able to have any desire arising from his soul. All his demands will be the demands of his spirit. The demands of the spirit and those of the soul within the standards of the Evil-Commanding Soul are diametrically opposite to each other. As the desire (demand) of the Evil-Commanding Soul is that of Satan, the Evil-Commanding Soul is the representative of Satan in the human body. As for the demand of the spirit: it is the demand of Allah and for this reason, it is the representative of Allah in man's body. Allahû Tealâ wants to cause the man He has created as the most honored creature to reach the world's happiness and the next world's bliss. For this reason, he wants man to comply with the demands of the spirit. But the Devil that acts contrary to this, rebels against the commands of Allah absolutely desires Hell for man both in this world's life and the next world's life. Here is the spirit that is the representative of Allah and here is the soul that is the representative of Satan!

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As the “Mehdi” conforms to the demands of Allah and the people who are called to the Way of Allah are within the standards of the Evil-Commanding Soul, they will of a certainty be in opposition to each other in their behaviors. The men who are at the Evil-Commanding Soul have either denied or killed any Guides-Messengers who have come to them.

**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!**

Nowadays the attitude adopted against the Messengers of Allahû Tealâ is not different (At the present age, the view that appears against the Messengers of Allahû Tealâ is not different). Whenever Allahû Tealâ has sent His Messenger from His Presence, the people who do not accept the Call to the Essence of Allah have absolutely denied him and turned their backs on him. Besides those who have turned their back on him, there will always be some men who depend on him, even if they may be in small number. Allahû Tealâ charges the Mehdi-Messenger who will eradicate “the grudge and enmity, conquer (remove) the destiny of Misguidance in a decisive way make live an Era that will fill up with justice the world previously filled up with injustice (wrong-doing). With what will He realize this? Only with Islam in the Qur’an. Our Master Hz. Muhammed Mustafa (PBUH) has decreed in his noble hadith: “He will keep up the Religion at the end of time just like I have been

doing it”. Our Master Hz. Muhammed Mustafa (PBUH) has kept up (maintained) the Religion of Allah with the Qur’an.

Allah has placed in the Glorious Qur’an verse by verse all the standards of His keeping it up. The Glorious Qur’an that had been sent into the inner heart of the Messenger of Allah during 23 years contains all the informations, all the commands and interdictions as to how it has taken the lives of the Companions from the zero-point, from the standards of the Evil-Commanding Soul and made them reach the perfections during 23 years. If we want to how man reaches the perfections, we have to know the Islam in the Qur’an.

The Mehdi-Messenger will obtain this result through the Islam in the Qur’an. He will conquer the inner hearts of the human beings by means of the Islam in the Qur’an and thanks to the Islam in the Qur’an, the Second Age of Bliss will be lived.

At the focal point of being able to live the Islam in the Qur’an is the necessity of depending on the murshid.

Men continue to learn this sophistry from the books written by hand named “emâniyye” (books full of fancies and conjectures) going against the Glorious Qur’an: “Any Messenger will not come after our Master Hz. Muhammed Mustafa who is the Seal of the Prophets” whereas the Qur’an decrees: “Allahû Tealâ will send His Messengers in succession (uninterruptedly) from the time of Âdem (PBUH) (Adam) during all the times up to the Doomsday.

The 44<sup>th</sup> verse of Al-Mu'minûn Sura expresses this basic truth. But Allahû Tealâ does not send His prophets (nebîs, enbiyâ) He has charged with the most superior duty of making men reach “irshad” (immaterial maturity, perfection, the 4<sup>th</sup> degree of the 28<sup>th</sup> stage) in all the times and places and among all the nations. Although there are intervals of time between the prophets (nebîs), there are never an interval of time (lapse) between the Messengers (resûls). Particularly, the fact that the Mehdi (Guide)-Messenger whose peculiarities have been described (defined) will absolutely be living at the end of time takes place in the Ad-Dukhân Sura. And only those

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who have depended on that Messenger will be able to obtain the salvation (for the 10 differences between the Prophets-Messengers and the Saints-Messengers, see: Chapter III The Messengers).

The phenomenon of Duhan (Smoke) is like the phenomenon of the Flood of Nûh (Noah). Just as Nûh (Noah) had said to his people: “Board the Ark, for the one who boards the Ark is saved” in order to cause the men who have depended on him to reach the salvation, so too is Islam the Ark of Noah (Nûh).” When the Phenomenon of (Visible, Evident) Smoke occurs, those who can be saved are only the ones who have depended on the Mehdi-Messenger. The commands of the Noble Qur’an are the Commands of Allah. Those who will explain the commands of Allah to us and make us reach ultimately the Most Beautiful Soul are the Guides (Hidâyetchis) of Allah. We have absolutely to depend on these guides.

### **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."**

Those who love Allah... Those who feel love for Allah. As is expressed in the noble hadith: “Whoever likes to reach Allah, Allah to likes to reach him”.

Whoever longs to reach the Essence of Allah Allah too wishes to make him reach Himself. It has been thus seen that the Way going to Allah passes through the love of Allah.

Yunus Emre says.

“What they call Paradise consists of a few angels, a few hours. Give them to those who demand them. It is You that I need.”

So, Yunus Emre desires the Essence of Allah because of his love for Allah. Allahû Tealâ has a definitive promise to the one who demands the Essence of Allah, no matter who he is, in which nation and in which period of time he lives:

Allah wishes to make him reach Himself “Habbeballâhu likâihî.”

Allahû Tealâ manifests Himself with His Name of All-Compassionate (er-Rahîm) over that person in order to make him reach Himself at the 3<sup>rd</sup> stage. Later, He takes out the hidden barrier (invisible veil, “hicâb-ı mestûre” existing from birth between him and the murshid on whom he has to depend in order to make him reach Himself. He takes out the heaviness (vakra) in his ears. That person hears thus the words of his murshid. Allahû Tealâ takes away the coverings (ekinnet) on the (soul’s) heart at the 7<sup>th</sup> stage. That person comprehends henceforth the words of his guide (hidâyetchi). Allahû Tealâ puts hidâyet (guidance) in his (soul’s) heart at the 8<sup>th</sup> stage. At the 9<sup>th</sup> stage, the heart turns to Allah. At the 10<sup>th</sup> stage, Allahû Tealâ slits (opens up) the way of mercy from the breast of that person to his (soul’s) heart. At the 11<sup>th</sup> stage, Allah sends His Light into the heart of that person through this opened (slit) way. At the 12<sup>th</sup> stage, that person becomes the owner of hushu’ (reverence) by means of this light of mercy as is stated in the 16<sup>th</sup> verse of Al-Hadîd Sura:

**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).**

According to the 45<sup>th</sup> verse of Bakara Sura, the person possessed of reverence (hushu’) requests his murshid from Allah through the requirement prayer. And seek (special) assistance (istiane) (from Allah) through patience and the (requirement) prayer, and most surely this (to ask for the MURSHID who makes the person

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reach Allah through the REQUIREMENT PRAYER) is a hard thing except for those possessed of reverence (hushu’).

At the 13<sup>th</sup> stage, Allah absolutely shows him his guide. That person depends on the murshid at the 14<sup>th</sup> stage in order to be saved from enmity expressed in the noble hadith. It is absolutely indispensable to depend on the personage who will exterminate the enmity. It is not possible to live (experience) Islam, justice among people as long as there is animosity in the soul (’s heart). In order that a person can live Islam, he has to get 12 favors from Allah and to depend so on his murshid with these 12 favors. The man who had 4 conditions of heart before depending on his murshid becomes the owner of 3 further conditions of heart too after his dependence. Thus, the 7 conditions of heart have been completed:

1. Allah takes away “ekinnet” (coverings) on our (soul’s) heart.
2. He puts guidance (hidâyet) into our (soul’s) heart.
3. He turns our (soul’s) heart to Himself.
4. He slits (opens up) a way (of light) from our breast to our heart.
5. He unseals the (soul’s) heart.
6. He takes the Disbelief out of the (soul’s) heart.
7. He writes the Faith therein instead of it.

Allah’s lights that arrive into that person’s heart through the stages of the soul’s purification have constantly increased at the rates of 7%. When he reaches the 21<sup>th</sup> stage, there will be 51% of Allah’s lights and 49% of Satan’s darknesses in his (soul’s) heart. At this point, the enmity mentioned in the noble hadith has not been yet exterminated. But the resistance of the vice called “enmity” has decreased, because the darknesses that keep that vice in the (soul’s) heart have diminished at the rate of 51%. The entering of 51% of light into the heart will surely decrease at the rate of 515 the

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## ISLAM AND SUFISM – II

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resistance of the vice of enmity existing in that soul's heart. But the object is to eradicate the enmity.

The fact that the enmity can be eradicated in the (soul's) heart depends on the refining (cleansing, "tasfiye") of the soul ('s heart). The unique key to this is "zikir" that is the repetition of the Name of "Allah" in the (soul's) heart. When the person continues to increase his zikir through the stages of the (soul's) refining, the (amount of) light that will reach that person's light will increase 10% at the Stage of Extinction and 10% at the Stage of Eternalness as parallel to the increasing zikir. There will be an increase of 10% at the Stage of Asceticism (Zuhd), an increase of 10% at the Stage of Surrender. Within the stages of approach going to Allah, when the person has attained to the 25<sup>th</sup> stage, 91% of light will be formed in his (soul's) heart and 9% of Satan's darknesses will remain therein.

For this reason, that person has surrendered to Allah his physical body that is the second Trust. And he has realized the surrender of his physical body to Allah by obeying to the letter all the commands and interdictions that Allahû Tealâ has proclaimed (explained) in the Glorious Qur'an. But there is still 9% of Satan's darknesses in his soul's heart. If that person continues to increase his zikir, he attains to the continuous zikir. Through this continuous zikir, he attains "Ihlâs" (Utter Purity) at the 27<sup>th</sup> stage within a very short period of time and his (soul's) heart is filled with 100% of lights. His heart's being filled with 100% of lights expresses that (grudge and) enmity announced in the noble hadith has been definitively thrown out of the soul's heart and love has replaced it therein. Love is a good quality (haslet) of the spirit.

Because one of the 19 good qualities of the spirit is love, when this love comes and replaces the (grudge and) enmity, that person will absolutely love all the creatures outside him. He will not consider the human beings as enemies any longer.

Yunus Emre says so when he describes his state:

"We do not nourish a grudge against anyone."



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## CHAPTER – VII

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Even the strangers are friends to us.

One of the 7 conditions of Ihlâs (Utter Purity) is love. That love with which Allah manifests Himself over that servant. Whoever has obtained the continuous love of Allah, then that servant will love all the creatures outside him because of that good quality of love. Yunus Emre sings so this point:

“We love the creatures  
Because of the Creator.”

As the Creator loves him 100%, he too reflects at that point the love of the Creator to the creatures. He has been a “reflector” 100%. The person who has depended on his murshid has purified his soul (’s heart) at the 21<sup>th</sup> stage, has refined his soul (’s heart) at the 27<sup>th</sup> stage and has surrendered his soul to Allah, too. The good quality of love in the spirit has come and settled down in place of the grudge and enmity in the soul (’s heart) thanks to the soul’s surrender to Allah. The good quality of justice in the spirit has come and settled down in place of the vice of wrong-doing in the soul (’s heart). As this event will be realized in all the individuals that constitute the society, a Second Age of Bliss will be lived.

In a period of time full of injustice announced in the noble hadith, the Mehdi-Messenger will come and establish the Justice in place of the Unjustice. It is obligatory that the human beings depend on the Mehdi-Messenger who will fill up with Justice the world full of Unjustice, who will uproot and throw the grudge and enmity out of the (soul’s) heart in a definitive fashion and place the love instead of them, who will remove the intrigue (fitne) from the men and make them experience (live) the Second Age of Bliss. This will be absolutely realized. They are like the Companions (sahâbe) because they too will live Islam like the Companions.

“Islam was lived many centuries ago to the utmost degree in conformity with Islam, the Qur’an and Sufism (Tasavvuf).”

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## ISLAM AND SUFISM – II

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“The Companions have been friends to Allah. And Allah to them.”

Today, everyone who has depended on the Mehdi-Messenger is a friend to Allah. Allah too is a Friend to him.

The Companions were friendly with the enemies. In our time, the people who have depended on the Mehdi-Messenger who has been living the Second Age of Bliss will be friendly with the enemies, too. The Companions were friendly with the world, and all the people who have depended on the Mehdi-Messenger will be friendly with the world, too.

“The Companions were the friends of the Glorious Qur’an. They were friendly with the jinn, the angels and the worlds.”

The men who have depended on the Mehdi-Messenger, as the owners of these characteristics, will be friendly with everybody, too.

“They were those who had lived the Qur’an.”

To the full, exactly,

At the summit of the emotions, of the passions with Muhammedan Lights.

Those who will live the Second Age of Bliss too will experience the Qur’an through the Light of the Mehdi-Messenger.

A handful of men

With their submission

Exemplary to the centuries

With a rooted (unshakable) Faith

That is a lesson to the centuries

Alone but heart-to-heart

Among the hostile crowds.

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## CHAPTER – VII

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As is announced in the noble hadith, people do not live Islam in our time. The religion that the Organization of Religious Affairs and the Faculties of Theology that train the Staff of the former have been teaching to people is not the Islam in the Qur'an. The Islam in the Qur'an has not been lived any more.

There are 15 millions of files of lawsuit in Turkey now. If there are approximately 3 persons in each file, this means that 45 millions of men are litigant with each other, enemy to each other. In that case, if 45 millions of people are enemy to each other, no one can pretend that Islam has been lived. The remaining people consist of the old and the children exempt from bearing any responsibility. If so, if all the people who are responsible for the commands of Allah are enemy to each other, this means that Islam has not been lived any longer.

To live the days of the Age of Bliss is only possible by living the Islam in the Qur'an. When Islam is lived, all the human beings in this world will not be enemies but friends to each other. The friends (saints) of Allahû Tealâ have no enemies. Men may be enemy to the saints but the friends of Allah can not be enemy to anyone because of the non-existence of the vices in their (souls') hearts at the stage of "Ihlâs" (Utter Purity). They are those who reciprocate evil with good. If the soul has been a second spirit as there are no vices in their souls (' hearts), their behavior can only be to reciprocate evil with good. It is not possible for them to display an other behavior outside this. But among those who have been following the religious teaching of the present time, it is not possible to be able to see a servant who can display this behavior.

Most of the people do not know (the religion of Allah). Although a part of the men do know it, they keep secret the realities related to it. A small minority of the men have been living as being dependent on it. But the reality is this, that the Mehdi-Messenger who will fill up the world with justice in order to teach the Religion of Allah and to spread it has been living among us today. In many Islamic countries, there are those who have been awaiting him. They

have been waiting for him as the ones who have knowledge consisting of fancies, conjectures about him. For this reason, it does not become possible for them to reach him. It is necessary to ask Allah for everything about him through the requirement prayer in order to be able to meet him and be a pupil (disciple) of him. Allah will not deprive the one who seeks him of the Mehdi-Messenger. But Our Exalted Lord will not give his portion to the one who rejects him or waits for him according to some vague beliefs and fancies (emâniyye).

Our request is this, that our dear readers who have been reading these lines may reach the Mehdi-Messenger who will conquer the destiny of Misguidance and who is charged by Allah. Let them have recourse to the Essence of Allah as regards this, not to the books consisting of fancies and conjectures (emâniyye) nor to those who are firmly rooted in knowledge (râsihûn).

## **THE DEPENDENCE OF THE REASON ON THE MURSHID**

Our Master Hz. Muhammed Mustafa (PBUH) appoints Muaz Bin Cebel as a governor to Yemen. He says to him:

- O Muaz, with what will you give judgement when you go there?
- With the Noble Qur'an, O Messenger of Allah.
- With what will you give judgement if you cannot find it in the Noble Qur'an?
- With your (Illustrious) Practices, O Messenger of Allah.
- And with what will you decide if you cannot find it in my Practices?

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- With my own extrapolation (opinion) then, O Messenger of Allah.

As Allah has announced in His Glorious Qur'an, our Master Hz. Muhammed Mustafa (PBUH) is His Prophet under His disposal. He has reached the Disposal of Allah by surrendering his soul, physical body, soul, free will and reason to Allahû Tealâ. Because he is at the Disposal, our Master the Messenger of Allah (PBUH), his choice is not his own choice. His choice is the Choice of Allah:

**28/Al-Qasas – 68:**

**Your Lord creates what He wills and chooses: to choose is not theirs (They have never any choice). Glory be to Allah, and exalted be He above all that they associate (with Him).**

In this world's life, in the ceremony of repentance during which one steps into the Straight Path (guidance), Allahû Tealâ manifests Himself in the hand of our Master the Messenger (PBUH):

**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 oaths and promises he has taken). And whosoever fulfills what he has covenanted with Allah (his Oath, Promise and Covenant), Allah will soon grant him a great Reward (the happiness of Heaven and of this world).**

**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).**

**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 MUMINS (those among the believers of Allah who wish to reach Him)."**

What we understand from these sacred verses is this that our Master Hz. Muhammed Mustafa (PBUH), the Leader of the two Worlds, is at the disposal (of Allah).

If our Beloved Prophet appoints Muaz as a governor to Yemen, this choice is the choice of Allahû Tealâ. Our Master Hz. Muhammed Mustafa was the Walking Qur'an. So, the fact that Allah chooses that man from among so many Companions of him, is not in vain. Anyway, what the Glorious Qur'an makes known to us is this, that all the Companions had reached "irshad".

But, while our Master the Prophet (PBUH) is sending Muaz Bin Cebel to Yemen, he makes known to him who has reached irshad that he is charged with the duty of irshad there and that the unique source of the Irshad is the Glorious Qur'an.

Thus, Muaz Bin Cebel who had reached irshad with the passage of time by means of the intercession of the Messenger of Allah was sent by him to the people of Yemen who could not reach him because of the physical conditions both as a governor and to make them reach irshad.

He says: "O Messenger of Allah, I shall put into effect your hadiths, your Illustrious Practices when I govern them, make them reach irshad". The Glorious Qur'an is the unique, pre-eternal and post-eternal source of Islam that Allahû Tealâ has chosen for us, mankind. In that case, the Religion of Islam that had begun with Âdem (Adam) (PBUH) had attained to the highest point with our Master the Prophet (PBUH). Allahû Tealâ reveals all His immutable Laws to the Messenger of Allah by means of Gabriel (PBUH) during 23 years. The total of all these verses constitute the Glorious Qur'an

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that is now in our hands. The Glorious Qur'an is in our hands because of its being a Book even a single letter of which has never been changed up to now.

**15/Al-Hijr – 9:**

**We have, without doubt, sent down the DHIKR (The Holy Quran); We will assuredly guard it (from corruption).**

It was again our Master Hz. Muhammed Mustafa who lived to the utmost degree the Glorious Qur'an who is guarded and is our Life Book. No one can apply the Glorious Qur'an to one's life to the utmost degree like him. Allah states this very clearly and explains the reason for this in the 21<sup>th</sup> verse of Al-Ahzâb Sura:

**33/Al-Ahzâb – 21:**

**Certainly there is for you in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter Day [for him who wishes to reach Allah (spiritually before death) and has so reached Allah] and remembers (repeats the Name of) Allah too much.**

So, the greatest inheritance that has been transferred from the Messenger of Allah to us is the Glorious Qur'an and the Illustrious Practices named "Sunnet" in the Islamic sources and consisting of applying the Glorious Qur'an to his life. The Illustrious Practices (Sunnet-i Seniyye) include three parts: the hadiths (noble sayings), the actions that the Messenger of Allah has lived, realized. The actions that he has not opposed and he has acquiesced when they were realized in front of him. The Illustrious Practices of the Messenger of Allah consisted thus of these three parts. We praise and thank Allah that we can benefit from the "Sunna" (Sunnet, the Illustrious Practices) in the best fashion. Because the invented hadiths have been mixed up with these hadiths in the course of time. Particularly Ibn-i Ebul Avce said: "I have invented 200 "hadiths" by myself". The mixing up of these invented hadiths with the true hadiths has been leading men to the conflict (difference).

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In one of his hadith cited in “Riyâzu’s Sâlihîn” He has foretold so: “One day my hadiths will be a subject of dispute. When they are so, look into the Glorious Qur’an.”

Muaz Bin Cebel was the one who had lived in his Age, had reached irshad and had kept in his mind the sayings of the Messenger of Allah accurately and vividly. A long time had not yet elapsed after our Master the Prophet. For this reason, his sayings’ being made to alter and deviate was not yet in question. Therefore he could convey the truths to those who deserved them without mixing up anything else with them. But after many years and even centuries that have passed, the probability that the hadiths may not be accurate increases. Because the time that passed will cause some of them to depreciate (corrupt). When the time enters into action, the forgetfulness that is one of the human attributes will interfere. So, man has this attribute! Man may not convey a message that he has taken from the origin source to the addressee as it is, but there is not such a danger for the Glorious Qur’an, because it is Allah who guards the Glorious Qur’an. Allahû Tealâ decrees so in the 42<sup>th</sup> verse of Fussilat Sura:

**41/Fussilat – 42:**

**No falsehood can approach it from before or behind it. It is sent down by the All-Wise and Worthy of all Praise.**

Even one single letter of this Book has not been changed, but there are some incongruities (differences) in the sunnas and hadiths and some invented hadiths too have mixed up with the true hadiths.

When the Prophet (PBUH) says to Muaz Bin Cebel: “with what will you give judgement?” we see that Muaz Bin Cebel answers him: “with my own opinion (extrapolation)”. And this is the matter that has been understood the most. There are some people who say: “Why should I not learn the Glorious Qur’an with my own reason? Why should I not live the Glorious Qur’an with my intellect?” But if we are to compare according to the Glorious Qur’an the person who says: “Why should I not live the Islam with my own intellect?” and who is at the stage of the Evil-Commanding Soul with the personage



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who says: “I shall act with my opinion (extrapolation)” we see that there are a distance of 27 stages between them. A man who is at the stage of the Evil-Commanding Soul puts himself in place of Muaz Bin Cebel! After all, Muaz bin Cebel was the Companion of the Messenger of Allah. Muaz bin Cebel was the Companion who had lived the Islam that day thanks to the intercession of the Messenger of Allah, who had taken part in the Islamic wars, could use his physical body in Allah’s way and surrender his spirit to Allah.

If the Messenger of Allah has chosen him, this choice was that of Allah. Any word of him cannot be of his own desire. He was the one who acted completely with the Revelation of Allah, who was under the disposal of Allah. If he has chosen Muaz Bin Cebel from among so many Companions who had depended on him, he has not chosen him in vain. Muaz Bin Cebel had reached irshad, he had been made the owner of the authority to make (people) reach irshad.

In that case, when Muaz bin Cebel who is possessed of these attributes says: “I shall give judgement with my own opinion (extrapolation) he was a “muctehid” at the least according to its term in the religious sources of our time. He was the one who could do “ictihad” (the act of inferring an unknown judgement from the verses and hadiths; “muctehid”: the one who can deduce the unknown judgements from the sacred verses and hadiths), surrender his soul to Allah. Even if he had his own opinion, this was to subject his reason to what Allah said to him, to depend on his murshid, to adopt the choice of Allah.

Thus, the fact that the people of our time who are at the stage of the Evil-Commanding Soul and at the age of discretion nearly interrogate Allah, the Glorious Qur’an and the Messenger of Allah is to condemn themselves to Hell. The reason is not given to us so that we may refute the Commands of Allah. Allahû Tealâ has granted us the reason so that we may comprehend His sacred verses, the hadiths of the Messenger of Allah. Consequently, our intention must be to understand the verses of Allah, the practices of the Messenger of Allah with our reason, and never to question the sacred verses of

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Allah, the Practices of the Messenger of Allah. To question and to try to understand are two separate things. To try to refute the Religion of Allah, to prove that the worships are superfluous, the questions such as: “how can man perform his prayers at the Poles” is to question Allah. This is to disbelieve in the verses of Allah. Whereas, the prayer is obligatory to the men at the Poles as it is obligatory to all the human beings. “I wonder in which direction the men at the Poles will turn and perform their prayers or under which conditions they will perform their prayers?”: such an inquiring thought leads man to a different conclusion. This is to try to understand the subject. One of these is to interrogate it, the other is to try to understand it.

Allahû Tealâ has granted us the reason so that we may comprehend the system of Allah, the divine laws, the practices of the Messenger of Allah, experience them, apply them to our lives.

Unfortunately, the people who question the Commands of Allah and the Messenger, who run after the reason and follow their low desires are in the first category. However much Allah repeats in the Glorious Qur’an: “You cannot purify your soul (’s heart) by yourself”, they say: “No, I shall purify my own soul (’s heart) through my own reason.”

If Allahû Tealâ decrees in the Glorious Qur’an: “You cannot purify your soul (’s heart) by yourself. But Allah purifies the soul (’s heart) of whom He wishes. I purify your soul (’s heart) by means of a Messenger”, then We too have to surrender our reason to the Messenger. Our reason has to depend on the murshid. As most people learn the religion from the books written by men’s hands, they oppose the Commands of Allahû Tealâ. The manuscripts are the outcomes of the reason and go against the Glorious Qur’an. If men had learnt the Religion from the Glorious Qur’an, they would not then have felt the need for the manuscripts.

Let us consider the message that the below-mentioned sacred verse gives us about this matter:

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**2/Al-Baqarah – 78:**

**And there are among them illiterates who do not know (and recognize) the Book but only (the manuscripts based only on) lies, false desires and they do but conjecture.**

Here the Book is the Glorious Qur'an. As for "emâniyye": they are the manuscripts that are the result of the intellect. Because the following sacred verse expresses this truth to us:

**2/Al-Baqarah – 79:**

**Then woe to those who write the book with their own hands and then say: "This is from (the Presence of) Allah," to purchase with it a little price! Therefore woe to them for what their hands have written and woe to them for what they earn.**

**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).**

Thus, it has to be known that there is necessity for the guides (hidayetchis). Allah has appointed a guide for everyone. It is not possible to get out of Satan clutches without depending on a guide.

Allahû Tealâ decrees in the 128 and 129<sup>th</sup> verse of Al-Baqarah Sura that there are messengers charged with the duty of purifying the souls (' hearts) of the human beings in all the times.

**2/Al-Baqarah – 128:**

**Our Lord! And make us both submissive to You and (raise) from our offspring a nation submissive to You, and show us the places (and rules) of our worship (of Hajj, pilgrimage) [all the ceremonies of pilgrimage] and turn to us (accept our repentance). Truly, You are the Oft-returning (the One Who accepts**

Repentance), the Most Comptionate (the One Who sends Mercy).

**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.**

In the 2<sup>nd</sup> verse of Al-Jumu'ah Sura and in the 164<sup>th</sup> verse of Âl-‘Imrân Sura, the other duties of the Messengers are related:

**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).**

**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.**

As for the 35<sup>th</sup> verse of Al-A'râf Sura: It completes this matter in a definitive fashion by its statement: “Only for those who have delivered their reasons to the murshid(s) there shall be no fear”.

**7/Al-A'râf – 35:**

**O you Children of Adam! Whenever there come to you messengers from amongst you, rehearsing My Verses (signs) unto**

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**you, those who have TAQWA (piety) and purify their souls (ego), on them will be no fear nor will they grieve.**

To surrender one's reason to the murshid is realized gradually.

At the first 7 stage, the obstacles existing between the man and his murshid are removed by Allah.

At the second 7 stage, man is enabled to come to the point where he will comprehend the murshid. A feeling of reverence is realized in the (soul's) heart and man begins to feel the need for his murshid, seaches him out and depends on him.

The third 7 stage is the more advanced phase of the relation between the murshid and the person. The person begins to benefit from his murshid. He carries over his head the spirit of him as a Blessing. He is guarded by him, is under his protecting wings.

At the fourth 7 stage, the man who uses his reason in putting the truths he has taken from his murshid into practice surrenders his physical body to Allah. 9% of darkneses that have remained in his (soul's) heart shows that that person keeps on being in need of his murshid. The soul ('s heart) has not been yet refined, has not yet reached the surrender. The 27<sup>th</sup> stage where the (soul's) heart has been illuminated 100%, is the stage where the soul has completely surrendered to Allah, too. After this phase, the dependence of the man on the murshid become syronger. These persons become the helpers of Allah: like Hz. Îsâ (Jesus) had asked his disciples:

**3/Âl-'Imrân – 52:**

**Then when 'Îsâ (Jesus) perceived Unbelief on their part, he said: "Who will be my helpers in the Way leading to Allah? The disciples said: "We are helpers (in the Way) of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. We have surrendered to Allah).**

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They had surrendered to Allah by fulfilling the surrender of the three bodies. Our Lord too had made them reach irshad (immaterial maturity, the 4<sup>th</sup> level of the 28<sup>th</sup> stage) by rendering their (souls') hearts ornated. They had been henceforth the helpers of Allah.

If so, Allah will absolutely complete His Light. There is no doubt about this. But the light being completed is only possible through our depending on the murshid whom Allah has appointed for us.

Thus we are reaching this conclusion that those who are authorized to explain the hadiths as well as the verses are but the beloved servants of Allah of the superior level. Anybody cannot say: This is a hadith, this is a saying of the Messenger of Allah. "I can interpret it as I please" if he is to say so, he distorts (corrupts) the Religion and alters the religious practice. Just as there are decisive ("muhkem") verses and allegorical (mutesâbih) verses in the Glorious Qur'an, so too are there allegorical hadiths, if you take the cumulative total of the hadiths in consideration today. Let us give one of them as an exemple:

Our Master Hz. Muhammed Mustafa says so: Our Lord decrees as follows:

"If I love a servant of Mine, I become his "eye" that sees, his "hand" that holds, his "foot" that walks, his "tongue" that speaks, his "ear" that hears."

The eye is an organ; the hand is a limb; the foot is a limb, the tongue is an organ. Whereas, Allah is exempt from having any organs, any members. Allah is exalted above all the attributes that the creatures have. But Allah says: "I become so". We must understand from this that the beloved servants of Allahû Tealâ of the most superior level take place in such a design. They say: "The Sufis busy themselves with that which is beyond the physical world. They exert themselves in a domain that is subjective, imaginary, consequently very inclined to the deviation of the human beings. In the realm

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qualified as “subjective, the “Eye” of Allah is dominant. In the world qualified as “objective” your eyes (the eyes of the head) are dominant.

When the Eye of Allah (the eye of the inner heart) and your eyes (the eyes of the head) are compared (with each other), this conclusion comes out: These eyes of the head belong to a man who believes in the objects that he sees and that are defined as “objective”. As for the eye that is subjective: it is the eye of the inner heart that is to say, the eye that Allah commands. Can you compare a man who is under Allah’s disposal with an other man who acts by himself, with his own reason?

### **“O ALLAH’S SERVANTS! BECOME BROTHERS AND SISTERS (WITH EACH OTHER)!”**

Our Master Hz. Muhammed Mustafa decrees: “O Allah’s servants! Become brothers and sisters”. Brotherhood and sisterhood expressed in this noble hadith is not of course a brotherhood and sisterhood because of being descended from the same parents. At the starting point the men may be brothers and sisters descending from the same parents. But the word of Faith has to be written into their (souls’) hearts in order that they may be brothers and sisters in religion. At the beginning, there is Disbelief (Kufur) in the (souls’) hearts of all the human beings. They cannot be friends (with each other) let alone being brothers and sisters. The men in the (souls’) hearts of whom there is the writing of Disbelief are always in a state of conflict with their own brothers and sisters under the influence of 19 vices existing in their souls (’ hearts). The real brotherhood and sisterhood in the Presence of Allah can be possible only when the (word of) Disbelief is taken out of the (soul’s) heart and the (word of) Faith is written in place of it therein.

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## ISLAM AND SUFISM – II

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### **3/Âl-‘Imrân – 103:**

**And hold fast, all of you together, to the Rope of Allah, and be not divided (disunited) and remember Allah’s Blessing on you, when you were enemies (one to another), then He joined (united) your hearts together, so, by His Blessing you became brethren (in Islamic Faith); and you were on the brink of a pit of fire, then He saved you from it; thus does Allah make clear to you His Verses (Signs), that you may reach guidance (hidâyet).**

Our Lord says for this reason: “you were on the brink of a pit of Fire, then We saved you from it; We made you brethren one to another.”

When the human beings have depended on the murshids whom Allah has appointed for them, Allah writes the faith into their (souls’) hearts. Allahû Tealâ has created men with the three Trusts: The spirit, the physical body and the soul. When we surpass beyond this, we see that the free will and the reason only for one personage are the trusts.

### **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).**

### **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 spirit is at the highest point of the maturity. He is fitted out with 19 good qualities: Knowledge, generosity, discretion, good



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manners (good breeding) contentment, obedience, excellences, love, modesty (humbleness), belief, sincerity, (utter purity), thankfulness, tranquility, patience, faithfulness, uprightness, truth and justice. Man who is equipped with 19 good qualities is defined so in the 85<sup>th</sup> verse of Al-Isrâ' Sura:

**17/Al-Isrâ' – 85:**

**They ask you concerning the Spirit. Say: "The Spirit is from a command of my Lord."**

The spirit is an envoy of Allahû Tealâ in the human body. All the things that are from the Commands of Allah, Allah's lights (mercy-virtue-salawât (benedictions)) tranquility, abundance... come from Allah, fulfill their duties and return to Allah. The spirit too is programmed in order to return to Allah. Because of our spirit's being in our physical body, the Messenger of Allah causes to reach the commands and interdictions of Allah to the reason that is the commander of the physical body in each event. But there are 19 vices in the heart of our soul that is designed (fashioned) and belongs to the Intermediate Realm: Ignorance, stinginess, gossip (backbiting), intrigue and mischief, jealousy (envy), greed, rebellion, addictions, grudge and enmity, haughtiness (arrogance), disbelief, hypocrisy, ungratefulness, anger and fury, unfaithfulness, impatience, lying, conjecture and wrong-doing (injustice, oppression). Our soul is the representative of Satan in each event under the influence of the 19 vices when he is at (the stage of) the Evil-Commanding Soul. For this reason, he always instills wickedness (evils) into a person's mind (reason). It is decreed so in the 53<sup>th</sup> 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 of Mercy, and purifies and cleanses the soul (ego) by His Mercy).**

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## **ISLAM AND SUFISM – II**

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The spirit makes the demands of Allah reach the reason whereas the soul makes the desires of Satan reach the reason. The wish of Allah for us, humankind, is that we may live Paradise both in this world's life and in the next world's life. As for the desire of Satan for us, humankind, it is that we live Hell both in this world's life and in the next world's life. Because of these diametrically opposite demands to each other, men are in a hostile state to each other. Allahû Tealâ warns these people who are enemy to each other: "Become brothers and sisters!"

Allahû Tealâ decrees so in the 123<sup>th</sup> verse of Tâ-Hâ Sura:

**20/Tâ-Hâ – 123:**

**Get you all down from Paradise as enemies to each other. When there comes to you a Guidance 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.**

The basic condition of a man's not being one of the unfortunate ones is the writing of the "Faith" into his (soul's) heart as we have indicated it above.

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

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It is expressed that the person who has depended on his murshid and into the (soul's) heart of whom the Faith has been written will go to Paradise. Thus, the purpose of our Exalted Lord for saying with the tongue of our Master Hz. Muhammed Mustafa: "O servants of Allah! Become brothers and sisters" is to give you the glad tidings that the place where you will go in the Afterlife is Paradise when you have been brothers and sisters (in religion). In that case, we can say that if it is possible to be able to go to Paradise in the next world's life through the writing of the Faith" into our (soul's) heart, to be brothers and sisters too is realized at the point where the "Faith" has been written into our (soul's) heart. Allahû Tealâ declares in the 11<sup>th</sup> verse of At-Taubah Sura that those who repent in front of the Messenger will be brothers and sisters in the Religion.

**9/At-Taubah – 11:**

**But if they repent and keep up the Prayer and give the Zekât (obligatory alms, the poor-rate), then they are your brethren in religion; and (in this way) We explain the Verses (Signs...) in detail for a people who know.**

Whoever requests from Allah the murshid whom Allahû Tealâ has appointed for him through the requirement prayer, repents in front of this murshid according to the 70<sup>th</sup> verse of Al-Furqân Sura, Allah writes the "Faith" into his (soul's) heart according to the 22<sup>th</sup> verse of Al-Mujadilah Sura. For this reason, all the human beings into the (souls') hearts of whom the Faith has been written become brethren in religion. The 11<sup>th</sup> sacred verse of At-Taubah Sura clearly announces that they become so: "If they repent, and keep up prayer and give the Zekât (the poor-rate) they too become brethren in religion with you."

**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**

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## ISLAM AND SUFISM – II

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deeds (with the same reason), for those Allah will change their sins into merits. And Allah is Oft-Forgiving, Most Merciful.

In many verses, we know that the persons who have repented in front of the murshid(s) have not done any good deeds and that Allahû Tealâ names “Hypocrites” in the Noble Qur’an.

**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 your hearts yet. But if you obey Allah and His Messenger, nothing will decrease out of your deeds. Allah is Oft-Forgiving, Most Merciful."**

The persons into the (souls’) hearts of whom Allahû Tealâ has not written the Faith are known through their deeds. Later on, they do not perform their prayer, do not give their Zekât (obligatory alms, the poor-rate).

Allahû Tealâ describes this so in the 11<sup>th</sup> verse of Al-Fath Sura:

**48/Al-Fath – 11:**

**Those of the dwellers of the desert who lagged behind will say to you: “Our possessions and our families kept us busy, so ask forgiveness for us.” They say with their tongues what is not in their (souls’) hearts. Say: “Who can control anything for you from Allah if He intends to do you harm or if He intends you benefit? Nay, but Allah is Ever All-Aware of what you do.**

These men who say: “ask forgiveness for us” say this with their tongues but this phrase is not in their (souls’) hearts. Allah has not written the Faith in their souls’ hearts.

Allah will cause the person into the (soul’s) heart of whom He has written the “Faith” to love the Prayer. Allah will cause the

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person into the (soul's) heart of whom He has written the "Faith" to love the Zekât (obligatory alms, the poor-rate). Allah will cause the person into the (soul's) heart of whom He has written the "Faith" to love the zikir (remembrance, recollection). If the person does not perform these obligatory commands of Allah and does not take pleasure in them, this is so because the Faith has not yet entered his (soul's) heart. This is why Allahû Tealâ has added the message in the 11<sup>th</sup> verse of Fetih Sura: "if you repent and perform the prayers and give the Zekât". To keep on performing the worships and taking pleasure in them is the marks of the physical standard of being in the Way.

Allahû Tealâ decrees again so in the 10<sup>th</sup> verse of Al-Hujurât Sura in the Glorious Qur'an:

**49/Al-Hujurât – 10:**

**The believers are nothing else than brothers (in religion). So make reconciliation (peace) between your brethren, and be possessed of takva (be careful of your duty to Allah) that mercy may be had on you (that you may receive mercy).**

Since Allahû Tealâ declares that those into the (souls') hearts of whom the "Faith" has been written are brothers and sisters, then the purpose of our Master Hz. Muhammed Mustafa in his noble saying: "O servants of Allah, become brethren (in religion)" is this: "O Allah's servants! Request your murshid from Allah through the requirement prayer and depend on him!"

Thus, the point where we become brethren in religion is the point where we become believers at the 14<sup>th</sup> stage. According to the 70<sup>th</sup> verse of Furkan Sura, Allahû Tealâ changes all the sins that we have committed up to that day into good deeds after our repentance. That day, we are brethren (in religion) no matter from what nation we may be. And the brethren are in fact the men attached to each other by heart.

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## ISLAM AND SUFISM – II

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Allahû Tealâ decrees so in the 112<sup>th</sup> verse of Âl-‘Imrân Sura of the Glorious Qur’an:

**3/Âl-‘Imrân – 112:**

**Abasement is put over them wherever they are found, except those who cling to a Rope (the Straight Path) from Allah and to a Rope (to the murshid who will make them reach Allah) from the men; and they have drawn on themselves the Wrath of Allah, and humiliation is put over them; this is because they disbelieved in the Verses (Signs) of Allah and killed the prophets without right (unjustly); this is because they disobeyed and used to transgress beyond bounds.**

There are many people into the (souls’) hearts of whom the Faith has not been written although they have repented. These men are the ones into the (souls’) hearts of whom Allah has not seen any good and whom He has not chosen. As Allah has not chosen them, they cannot receive the favors of Allah. They do not wish to reach Allah, consequently they cannot receive the manifestation of the Name of the All-Compassionate of Allah. There are the hidden barrier (invisible veil) on their eyes, the heaviness (vakra) in their ears and “ekinnet” (coverings) on their (souls’) hearts. Even if they hear the Glorious Qur’an, they cannot comprehend it. Allah keeps that person’s heart turned to Satan. He does not slit (opens up) the way of lights to it, does not send His lights into it. For this reason, a feeling of reverence (hushu’) cannot come into being in that person’s heart and even though he performs the requirement prayer, He does not answer him. Even though he repents in front of the murshid, He does not unseal his (soul’s) heart. He does not take the Disbelief out of his heart and does not write the Faith therein. Let us remember the 14<sup>th</sup> verse of Al-Hujurât Sura: One cannot become a believer by saying merely: “We have repented, we have become a believer.”

If the men into the (souls’) hearts of whom Allah has seen good repent in front of their murshids with favors by receiving 12 favors from Allah, they can then be “believers”. All the people who

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have repented in this fashion and become believers are brethren in religion.

The Rope of Allah is the Straight Path. This Rope is the Way of Guidance that begins from the Ground Floor and ends at the Essence of Allah after having surpassed the 7 heavenly floors (layers) vertically and horizontally. As for the rope from the men: They are the saint-Imam, the saint-caliph, the saint-messenger of Allah charged (with the duty of making men reach Allah) on the Straight Path. Allahû Tealâ decrees so in the 103<sup>th</sup> verse of Âl-‘Imrân Sura:

**3/Âl-‘Imrân – 103:**

**And hold fast, all of you together, to the Rope of Allah, and be not disunited, and remember Allah’s Blessing on you when you were enemies (one to another), then He joined your (souls’) hearts together, so by His Blessing, you became brethren (in religion); and you were on the brink of a pit of Fire, then He saved you from it; thus does Allah make clear to you His Verses that you may reach guidance (hidâyet).**

In that case, our Master Hz. Muhammed Mustafa (PBUH) says: “O Allah’s servants, Be brethren (in religion)! O Allah’s servants, follow the Straight Path. Do not follow the (other) ways that separate you from His Way. Allah decrees so in the 152 and 153<sup>th</sup> verses of Al-An’âm Sura:

**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 covenant Ahd of Allah. Thus He commanded you so that you may contemplate.**

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## ISLAM AND SUFISM – II

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**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).**

In that case, those who are divided into sects (groups) are not brethren (in religion). Our Master Hz. Muhammed Mustafa (PBUH) says in his noble hadith:

My community will be divided into 73 sects. 72 sects will go to Hell with the exception of one sect.

Who are they, O Messenger of Allah?

Those who are on the Way on which I and my Companions are found.

The Messenger of Allah and those who depend on the Messenger of Allah are on the Straight Path.

Allahû Tealâ has made known to the people in the 20<sup>th</sup> 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).**

Once again our Master Hz. Muhammed Mustafa (PBUH) means to say: “O Allah’s servants, depend on your murshid(s)!”, “O Allah’s servants, attain to the Straight Path!”, “O Allah’s servants, hold fast to the Rope of Allah!”, “O Allah’s servants, repent, wish to reach Allah spiritually before death!” by saying: “O Allah’s servants, be brethren (in religion)!”

We see that the men who are believers are united in the truths of Allah. All of these explain clearly this noble hadith to us.



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So, besides men's brotherhood through consanguinity, their brotherhood (and sisterhood) in religion too is in question. Those who are brethren through consanguinity may be enemy to each other just like in the two children of Adam (Âdem, PBUH) in Cain who was at (the stage of) the Evil-Commanding Soul and in Hubble who was at (the stage of) Ihlâs (Utter Purity). Both were the children of Adam. Both were of the same father and mother. But in this brotherhood that was through consanguinity, there was a quarrel to the utmost degree. Cain whose sacrifice was not accepted (by Allah) said to Hubble whose sacrifice was accepted (by Him): "I shall kill you." And the first shedding of blood was realized in this way. Cain who was at (the stage of) the Evil-Commanding soul killed Hubble. But if this brotherhood has been realized in the Religion, there is absolutely a bond of love between them, no matter the nation, the time may be, wherever they may come from. Raising their hands to each other is out of the question. The one who kills anyone purposefully (intentionally, wilfully...) is as if he has killed the whole universe, the whole world as the Glorious Qur'an proclaims it. The one who causes a believer to live is as if he has restored him to life.

Thus, Allahû Tealâ punishes with the punishment of the highest level the believers' raising their hands to each other. Now, our Master Hz. Muhammed Mustafa (PBUH) declared that the persons into the (souls') hearts of whom Allah has written the Faith cannot be enemies to each other as they will be attached to each other by a bond of love. Our Master Hz. Muhammed Mustafa announces: "if there are hundred thousands of hypocrites into a horde, there is also at least a believer among them. Let us imagine that a believer has come from outside. That believer comes near a believer who is amongst hundreds, thousands of hypocrites. The believers attract each other. But let us imagine the contrary: Let there be a hypocrite among thousands, millions of believers. And let a hypocrite come from outside. That hypocrite too finds that hypocrite and sits down near him. So, as the believers attract each other, the hypocrites too attract each other. It is thus that the noble hadiths of our Master Hz. Muhammed Mustafa are interrelated.

Thus, the hypocrites attract the hypocrites, the hypocrites follow the hypocrites; the believers attract the believers, the believers depend on the believers. The fact that a man who is a hypocrite depends on a believer is out of the question, too. These are definitely contrary to the nature of the things. The dependence occurs between the men who are at the same pole. The partisans of Satan follows Satan, the wrong-doers, the low desires, the books written by hands of men. In short, however many people there are at the negative pole, they follow them. As for the believers who are at the positive pole: After all, they depend on the murshids, the Book of Allah, on the spirit that is the representative of Allahû Tealâ in the human body, on the believing servants of Allahû Tealâ, on the Messengers. In short, they too depend on the personages who are at the positive pole. For this reason, the Messenger of Allah says: “O Allah’s servants, be brethren (in religion)! The point where we shall absolutely be brethren (in religion) is the point where we shall depend on the guide (hidâyetchi) whom Allah has appointed for us, we shall repent in front of him and Allahû Tealâ will write the Faith into our (souls’) hearts.

THE GOOD FRIEND IS THE ONE WHO HELPS YOU  
WHEN YOU REMEMBER (REPEAT THE NAME OF) ALLAH  
AND MAKES YOU REMEMBER HIM WHEN YOU FORGET  
HIM. WHEN THE FRIENDS (SAINTS) OF ALLAH ARE SEEN,  
ALLAH IS RECOLLECTED.

We name “Zikir” the repetition of the Name of Allah by the beings (the men and the jinn) possessed of a partial volition with their own free will, voluntarily. Zikir (Remembrance) is a volitional event. It is an act made by the consent of the person and is the only means to cause our worldly work to become a worship. Our Lord decrees so in the 8<sup>th</sup> verse of Al-Muzzammil Sura:

**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.**

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It has been seen that “Zikir” (Remembrance) is the repetition of the Name of Allah. A “zikir” during which nothing else save Allah is not thought is essential, because to detach oneself from everything else save Allah can be possible only with such a zikir. In other words, while the word of “Allah” is repeated in our inner world, our system of thought will be severed from all other things and will concentrate only on Allah.

Although the prayer too is a “zikir” (remembrance), Allahû Tealâ’s object to be attained from zikir is different. The bellow mentioned sacred verse make known definitely that these are separate things:

**87/Al-A'lâ – 14, 15:**

**He indeed shall be successful (shall reach the salvation) who purifies himself (his soul’s heart), And remembers (repeats) the Name of his lord, and prays (performs the prayers).**

**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.**

It has been seen that “zikir” (recollection) is a kind of worship that we have to fulfill while standing and sitting down and lying down on our sides. There is not any other position for man outside these three positions. Man is either standing or sitting down or reclining. In which case, zikir is a continuous process and has a property to satisfy man, whereas the prayer is not ceaseless; it is performed at fixed hours.

**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.**

Reading the Noble Qur’an, performing the prayers are defined in the Qur’an as “zikir” Our Lord announces here that to read the Noble Qur’an, to perform the prayers and to do zikir are the separate means. And besides, He expresses that the worship of zikir (remembrance) is greater than reciting the Glorious Qur’an and performing the prayers and that it is even the greatest worship.

And the fact that zikir is a component of the worship of Hajj (pilgrimage) is explained so in the 200<sup>th</sup> verse of Al-Baqarah Sura:

**2/Al-Baqarah – 200:**

**So when you have accomplished your devotions (the rules of the pilgrimage) then remember (laud) Allah as you remember (laud) your (fore) fathers or with a far more remembrance (zikir). But of mankind there are some who say: “Our Lord! Give us (Your Blessings) in this world!” and for such there will be no portion in the Hereafter.**

Our Master the Prophet (PBUH) announces in his noble hadith that zikir is an action more virtuous than the holy war (striving hard, “jihâd”) and spending (benevolently) in the Way of Allah.

- The children of Adam have never done any greater deed than Allah’s zikir (remembrance) that will be able to save them from the torment of Allah.

The Companions asked:

- Does striving hard (fighting) for the sake of Allah not take the place of Allah’s zikir?

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To fight for the sake of Allah too does not take the place of zikir. But if you have a fight with your sword until it will be broken and if you use up three swords (with a serious and continuous state of fighting) you may only obtain this rank (Taberanî, from Muaz).

The Most Honored Prophet answered them:

To repeat the Name of Allahû Tealâ all the time is more virtuous than the swords being broken in the Way of Allah and the spending of the wealth for the sake of Allah prodigally.

Our Master Hz. Muhammed Mustafa (PBUH) announces in his noble hadith:

Shall I make known to you the best of your deeds, the most acceptable with Allah, and the actions that will increase the most your (positive) degrees, better than the spending of gold and silver coins and even better than killing and being killed while fighting against the enemy?

The Companions said to him:

- Make known it to us, O Messenger of Allah!

Our Master the Prophet (PBUH) uttered this:

- To repeat ceaselessly the Name of Allah (Tirmizî, Ibn Mâce and Hâkim, from Ebu Berdâ).

When we do zikir, we cause Allah to fulfill one Word of His. Allahû Tealâ decrees:

“When you call on Me, I answer the prayer of the suppliant.”

### **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)).**

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## ISLAM AND SUFISM – II

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So, we, those who are in the Way of Allah, when we do zikir, Allahû Tealâ responds immediately to the prayer and begins to send his mercy, virtue and salawât (benedictions) into the heart of our soul.

It is only “zikir” that can ensure the removal of the seal that is on the immaterial heart’s door opened onto Allah from that door and its closing the door opened onto Satan. While only darkness was entering our (soul’s) heart and was making it darker because the door of Satan was wide-open and that of Allah was closed before zikir, now together with zikir, the door of Allah (the door of takvâ) opens and the door of Satan (the door of fucûr) closes.

As long as the door of takvâ remains open, only Allah’s mercy, virtue and salawât will enter our (soul’s) heart therefrom and fill it up. As long as our (soul’s) heart does zikir, these lights continuously come therein.

Allahû Tealâ decrees about this matter as follows:

**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 soul (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.**

As is known, because giving up zikir will open the door belonging to Satan, this enables Satan to dominate you.

**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.**

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It has been expressed that the solution of all the difficult problems depends on patience and zikir. Zikir is the most dependable key in the solution of any problem, because zikir enables us to remain face to face with Allahû Tealâ by detaching us from everything else and thus we reach the Salvation.

**8/Al-Anfâl – 45:**

**O you who are âmenû (who wish to reach Allah spiritually before death and to surrender to Him)! When you meet a party (an enemy force) be firm (take a firm stand against them) and remember (repeat the Name of) Allah too much, so that you may reach the Salvation (this world's happiness and the Bliss of Paradise).**

Our Lord explains that the reconciliation of men's hearts will be realized with the Help of Allah. The help of Allah comes into being and augments in accordance with the worthiness of the person. Our basic deed that increases our worthiness and gets the Helps of Allah that will suffice us is "ZIKIR" (Remembrance).

**8/Al-Anfâl – 62:**

**And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported (strengthened) you with His Help and with the believers.**

**8/Al-Anfâl – 63:**

**And (He) has united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; certainly He is All-mighty, All-Wise.**

It has been expressed in the 9 and 10<sup>th</sup> verses of Al-Jumu'ah Sura that reaching the Happiness is only possible by remembering (repeating the Name of) Allah too much.

**62/Al-Jumu'ah – 9:**

**O you who are âmenû (who believe)! When the call is made for the Prayer on Friday, then hasten to the remembrance (zikir) of Allah and leave off trading; that is better for you, if you did but know!**

**62/Al-Jumu'ah – 10:**

**Then when the Paryer is ended, then disperse through the land (earth) and seek of Allah's Grace, and remember (repeat the Name of) Allah too much, that you may reach the Salvation (this world's happiness and the Bliss of Paradise).**

This zikir that our Lord wants us to make continuously is the zikir of heart. Endless zikir does not mean that a man may take his rosary and tell his beads during 24 hours in a day. On all the human hearts, the word of "Allah" in Arabic letters can be seen very clearly. Thousands of photographs taken on this matter have been saying this great reality. Because of this signature impressed by our Exalted Lord, although we think that all the hearts sound like the beat of a drum, they have been repeating the Name of Allah in a never-ending fashion. And what Allahû Tealâ wants from us is to repeat the word of Allah in a continuous way together with each beat of our heart. Here, a repetition made silently is in question. And this repetition does not prevents us in no way from doing our works. Such a zikir is a zikir of heart. The preliminary practice for the zikir of heart is as follows:

We are taking our pulse. We are resting our tongue on our upper palate, then we are repeating inside us the word of "Allah" without moving our tongue, without making any sound, together with each heart-beat. Although we have drawn our tongue from our upper palate, our repeating the word of "Allah" inside us continues. When we have drawn our fingers from our pulse too, our doing zikir continues, because we can repeat the word of Allah endlessly and soundlessly whether our hand may be on our pulse or not, whether our tongue may be rested on our upper palate or not.



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And what will be the end of those who turn their backs on the zikir of our Lord? This matter is displayed so in the sacred verses:

**72/Al-Jinn – 17:**

**So that We might try them thereby: and whosoever turns aside from the Reminder (Zikir, this Qur'an) of his Lord, He will make him enter into a severe torment (i.e. Hell).**

**39/Az-Zumar – 45:**

**And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust (shrink from the Oneness of Allah) and when those besides Him are mentioned, behold, they rejoice (they are joyful).**

**53/An-Najm – 29:**

**Therefore turn aside from him who turns his back upon Our Reminder (Zikir) and does not desire anything but this world's life.**

**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 that is in frustration (loss).**

**25/Al-Furqân – 18:**

**But you gave them and their fathers comfort till they forgot the Reminder (zikir) and became a people doomend to total loss (to perdition).**

**23/Al-Mu'minûn – 110:**

**But you took them for a mockery until they made you forget My remembrance (zikir) and you used to laugh at them.**

18/Al-Kahf – 28:

And keep yourself patiently with those who call on their Lord morning and afternoon (evening), seeking His Face (Essence, Zât); and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; do not obey him whose heart We have made heedless of Our Remembrance (Zikir) and who follows his own lusts (low desires) and whose affair (deeds) has exceeded all its due bounds.

### **“I HAVE BEEN SENT IN ORDER TO PERFECT THE MORALS.”**

Our Master the Messenger of Allah says in his noble hadith: “I have been sent in order to complement the beauties of the morals”. The fact that the morals that the Messenger of Allah mentions may be completed can be realized only through our soul (’s heart) being purified and refined.

The Messenger of Allahû Tealâ has divided the concept of morals into two categories as “the good morals (ahlâk-ı hasene) and “the wicked morals” (ahlâk-ı seyvie).

When we examine the subject parting from his explications, we understand that the wicked morals arise from the soul whereas the good morals originate from the spirit.

Allahû Tealâ has taken the Messenger of Allah under His disposal by taking delivery of the spirit, the physical body, the soul, the free will and the reason of our Master Hz. Muhammed Mustafa. If the Messenger of Allah says: “I have been sent in order to perfect the good morals” his duty is not for himself but for all the human beings. Allah has commissioned him. He has been sent so that he may wipe out the wicked morals that could arise from the soul and establish in place of them the good morals that he himself has expressed and that are composed of the good qualities of the spirit.

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14 centuries ago, all of the Companions who had depended on our Master the Messenger of Allah had been possessed of the good morals and had experienced the Age of Bliss. The Age prior to their depending on the Messenger of Allah is named “the Age of Ignorance” as it expresses a life based on the soul.

There are two periods in man’s life: the period passed before he had not depended on his murshid and the period after he has depended on him. The period passed before his dependence may be named as “the age of ignorance”, and the period that will pass after his dependence as “the age of bliss”.

So, the Age before their depending on the Messenger of Allah was the Age of Ignorance for the Companions (sahâbe) and they used to live their lives based on their souls. There was vendetta in the Arabic society composed of the tribes. There was never-ending fights between them. The pillage was to the utmost degree between the people. There are quarrels today too as there were 14 centuries ago. There are still plunders, but in other ways. We see that the daughters were buried alive in the circumstances of those days, that is, it is possible to witness all of the conditions that no one possessed of a common sense can accept in the period in which the people follow the vices of the soul (’s heart).

It is not possible for anyone to prefer within the standards of a normal reason a period of time that is based on the soul and in which the wicked morals predominate. Although it is thus, what a pity that men have been preferring the demands of the soul without being aware of it and have been continuing their lives in this direction.

Just as the Messenger of Allah had caused the Companions to attain to the summit of perfection (maturity) by means of the Noble Qur’an and his Illustrious Practices, today too, the messengers of Allah have been announcing the same prescriptions. If we can put these prescriptions into effect, we too can gain the world’s happiness and the next world’s felicity in a very short period of time.

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## ISLAM AND SUFISM – II

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Allahû Tealâ has facilitated this religion to the utmost degree for us. Our Exalted Lord expresses in His many sacred verses that the Religion consists of facility. Our Master Hz. Muhammed Mustafa says in his noble hadith: “I have come in order to complete the religion of facility and tolerance (lenience).”

In that case, our religion does not contain any difficulty. The religion of Islam that Allah has chosen for us is a religion consisting only of facility. Allah decrees so in the 185<sup>th</sup> verse of Al-Baqarah Sura:

**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.**

How have these diametrically opposite concepts: then taken place in the Glorious Qur'an, ease and difficulty? Allahû Tealâ decrees so in the 5., 6., 4<sup>th</sup> verse of Al-Lail Sura:

**92/Al-Lail – 5, 6, 7:**

**Then as for him who gives (him who makes his spirit reach Allah) and becomes the owner of takvâ (guards against evil) and affirms the Best (the spirit's reaching Allah). We will make smooth for him the way of ease (we will facilitate for him the easy end).**

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This sacred verse speaks of the fact that man becomes the owner of takvâ and that Allah will make smooth for that person the way of ease because of his wishing to reach Allah.

What is intended here by “takvâ” is the initial takvâ. It is not at all difficult for a man to achieve the initial takvâ and, thus, to wish to reach Allah. Allah chooses those who are far from arrogance and rebellion and who have no swerving in their (souls’) hearts by looking therein. These men chosen by Allah must merely wish to reach Allah so that they may enter Allah’s Way. Only a wish! To wish to make their spirits reach Allah before dying... They will attain to the initial takvâ (the initial piety) and Allah will make smooth for them the way of ease.

The Messenger of Allah says: “I have come to complete the religion of ease and tolerance (lenience).” In that case, our religion is not a religion that mankind will not be able to fulfill and to live.

All the human beings have been created with the disposition (nature) of Hanîf. The first characteristic of the disposition of “Hanîf” can be expressed by a property enabling anyone to make his spirit reach Allah in this world’s life.

The second characteristic of the disposition (nature) of Hanîf is that everybody is endowed with a property so as to surrender to Allah with all its standards his physical body belonging to this Manifest World in this world’s life. The third characteristic of the disposition of Hanîf can be expressed by the surrender of our soul made up of the 19 vices, formed of the darknesses by rendering him (the soul) the most beautiful (the best).

Today, to whomever we may throw this soul in us, no one accepts it. Because a life based on the soul is a life that no one will be able to bear indeed. Even the animals that are among them do not want to be in their vicinity. We do know that men who lead their lives based on the soul torture the animals, swear even at the inanimate beings, grow angry at them, bring everything to ruin.

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## ISLAM AND SUFISM – II

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When we surrender our soul to Allah, we can attain to the stage of Ihlâs (Utter Purity) and when we are invited to the Irrevocable Repentance, we can reach the stage of Improvement, we become one of the Improved ones (salihîn). Our Exalted Lord takes delivery of our will too by ornamenting our (soul's) heart through 19 degrees. That day, the person is possessed of takvâs. It is the result of this that Allah completes the good morals in us, makes the requisites of them a portion for us.

Islam consists of knowledge, actions, good morals and surrender. When we examine the concerned sacred verses in the Glorious Qur'an, the times in which the soul has a domination of 100% is the most arduous period for man to live (experience) Islam. For this reason, our Master the Messenger of Allah (PBUH) says: "Belief is a piece of embers. If you are to hold it, your hands burn, if you are to throw it, you lose your belief.

Yunus Emre says for those who have entered the Way (of Allah):

*Dervishhood (being a dervish) is a shirt of fire*

*Did I not say (to you) that you cannot put it on?*

*But it is a joyful wedding feast to those who know (appreciate) (it).*

The men who are at the initial point, when they have entered the Way of Allah, only because of the vices in the soul ('s heart), put on a shirt of fire. But they have to carry this shirt patiently. One day, that shirt of fire becomes for them a garment of takvâ (guarding against all kinds of evils), an armor through which the sins can not pierce. And what is important is to be able to bear bravely this garment.

At the third 7 stages, Allah facilitates for us the way of ease. While He was giving us 10 to 1 merits up to that day because of our worships, when we have depended on our murshid, we see that Allah bestows 7 blessings upon us by the help (himmet) and that our Way

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gets much more easy by the help (auspices, “himmet”) of our murshid. Whoever depends on the messenger of Allah, Allah expresses definitely that any power will not be able to prevent that person’s spirit from reaching Allah. Allah guarantees in any case: “I shall absolutely make him reach Me.”

At the fourth 7 stages, we should say that our affair has been facilitated very much by Allah. Allah shows us to us in some events at the stage of refinement. We see often that there is the help (auspices, himmet) of the murshid in the entirety of the distances we have covered. But unfortunately the person cannot perceive this properly. By using his lack of sleep of two hours by night as an excuse, he may say: “I am not sleeping, too. This is why I have come up to this point myself”. From time to time, he may give precedence to himself over his murshid. Allahû Tealâ shows the person to himself in particular through the stage of the refinement (of the soul’s heart). “Now look out! See yourself. Is it you who have gained up to now what Allahû Tealâ has given you as a portion or is it the help (himmet, auspices) of the murshid on whom you have depended?” Allah makes us live these sorts of events so that we may perceive very well that we have to be extremely submissive to the Messenger of Allah on whom we must depend, that it is he who is the true possessor of the capital we have attained.

Allahû Tealâ makes us perceive that we shall never be able to attain to the goal without the Help of Allah. This is not a negative but a positive result. The fact that the person perceives his own impotence at each point is the greatest insight. We have to know that whatever we may reach in each event there are absolutely the assistance of Allah and the auspices (himmet, help, favor) of the murshid on whom we have depended. It is not possible to achieve it with our perseverance and effort on our own. In the formation of a thing, there is a “trivet”: One of these is our showing zeal for it, the second is the auspices (“himmet”, favor, help) of the murshid and the third is the Assistance (Help) of Allah. Without this “trivet”, it is not possible for us to advance a step on the Way going to Allah on our own. Each step taken on one’s own is merely a step taken backwards.

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## ISLAM AND SUFISM – II

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To have good morals is only possible by living the Islam in the Qur'an. As for living the Islam in the Qur'an: It can be performed absolutely through the purification (tezkiye) and the refinement (tasfiye) of our soul ('s heart).

In the 7<sup>th</sup> verse of Al-Lail Sura, it is indicated that Allahû Tealâ makes smooth the way of ease for the person who affirms reaching Allah. Now, to be able to attain to the goal that the Messenger of Allah has shown us begins with our wishing to reach Allah. If the person has wished to reach Allah, he has believed in the Existence of Allah; He has believed in the Oneness of Allah and that he possesses the disposition of "Hanîf". If he had not possessed these three beliefs, he would not have wished to reach Allah. It is not possible for a person who does not believe in the Existence of Allah to long for Allah. It is not possible also for a man who does not believe in the Oneness of Allah to wish for Allah. and it is not possible either that a person who does not believe that the spirit that is a Trust of Allah will reach Him in this world's life may wish for this.

When the person wishes to reach Allah, Allah too wishes to make him reach Himself and manifests Himself over that person with His Name of All-Compassionate and thus takes out the hidden barrier (invisible veil) on their eyes and the heaviness (vakra) in their ears.

In the 123<sup>th</sup> verse of Tâ-Hâ Sura, Allahû Tealâ decreed so while He was sending us down to the Earth from the standards of the Divine Proximity (Ind-i Ilâhî):

**20/Tâ-Hâ – 123:**

**Get you all down from Paradise as enemies to each other. When there comes to you a Guidance, 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 decreed in this sacred verse, at the starting point, as we come down to the earth within the standards of the Evil-Commanding



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soul, we are enemy to each other. In respect of the physical body, we are relatives to each other, that is to say, the men who are descended from the same parents, who have the same consanguinity are in a blood relationship in respect of the physical body. But Allahû Tealâ gives His judgement about the man by looking into his soul ('s heart). Allah who gives His judgement by looking into the soul ('s heart) of the man says that one of the 19 vices in our soul ('s heart) is grudge and enmity and that this vice exists in all the human beings. He expresses our common nature because of this vice (âfê) and decrees:

“Go down therefrom to the earth, with enmity one to another, there will come to you a Guide (hidâyetchi, the one who will make your spirits reach Me before death) from Me.”

Just as he had said to the Devil (Iblîs) who was rebellious against Him on the Day of Prostration: “You cannot beguile My servants possessing utter purity” so too He had said to us while He was sending us down to this world's life: “There will come to you My guiding servants possessing utter purity (ihlâs) from Me. If you depend on them, you will not remain in Misguidance.

To wish to reach Allah (spiritually before death) is to depend on these guides.

When we wish to reach Allah, He takes out the invisible veil (the hidden barrier, “hicâb-ı mestûre). By manifesting Himself with His Name of All-Compassionate (Rahîm), He forms a love between us and that guide. He removes the heaviness (vakrâ) in our ears, enables us to hear the guide whom He has appointed for us. By taking out “ekinnet” (coverings) on our (soul's) heart, He assists us in comprehending the words of the murshid that we have been hearing and not only in our nourishing love for our murshid and hearing his words. Thus, we become “âmenû” by the auspices (himmet, his praying for us) of the murshid whom Allah has appointed for us as a means (to reach Allah). The person who has become âmenû is the one who had accepted and affirmed Allah as Lord on the Day of “Kâlû: Belâ” (they said: Yes, You are our Lord). Allah had said in the Pre-eternity, on the Day of “Kâlû belâ”: Am I not your Lord (Sustainer)?

All of us (who had lived, are living now and will live up to the Day of Resurrection) had said to Him: “Belâ”: [Yes, (You are our Lord)].

So, the persons who affirm the phrase of “Kâlû belâ” (they said: yes) on the Earth are named “âmenû” in the Glorious Qur’an. But those who had said: “Belâ=Yes” that Day and who do not wish to reach Allah (spiritually before death) while they are in this world are the ones who are not veracious (truthful).

Those who do not wish to reach Allah, that is, those who deny reaching Allah are expressed as “liars” in the Glorious Qur’an. Allahû Tealâ has enjoined 4 surrenders upon all the human beings on the Day of “Kâlû Belâ”.

1. The surrender of the spirit.
2. The surrender of the physical body.
3. The surrender of the soul.
4. The surrender of the free will.

To fulfill these orders begins with wishing to reach Allah.

If we leave aside those who do not wish to reach Allah, Allahû Tealâ causes those who wish to reach Him to attain to the murshid. Allah creates everything with a causal relation (the chain of cause-effect, causality). Effect: to arrive in the Essence (Zât) of Allah. Cause: the murshid who makes us arrive in Him. If so, if Allah creates all the things with a causal relation, then He should make us arrive at the cause in order to make us reach Himself. Allah manifests Himself into our (soul’s) heart with His Name of All-Compassionate (Rahîm) in order to make us arrive at Him and puts guidance (hidâyet) therein. With His Name of All-Compassionate, He turns the immaterial heart (inner heart) of our soul to Himself. Allahû Tealâ slits (opens up) the Way of Mercy from our breast to our (soul’s) heart with His Name of All-Compassionate. He sends His Light (Mercy) into our (soul’s) heart from the borders of the seal on the door of takvâ. We become the owner of hushu’ (reverence). When we request our murshid from Allah through the requirement prayer

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according to the 16<sup>th</sup> verse of Al-Hadîd Sura and the 45<sup>th</sup> verse of Al-Baqarah Sura, Allahû Tealâ shows us our murshid at the 13<sup>th</sup> stage. For this reason, we say that a stairway of 14 steps expresses the steps of belief. It had been previously emphasized also that the steps of belief are a hard period in man's lifetime. The reason for this is the existence of the vices 100% in our soul ('s heart). But from this point on, when we depend on the Messenger of Allah with 12 favors that we have received from Allah, his spirit takes place over our head. Our (soul's) heart is unsealed, the Disbelief therein is taken out, the Belief (Faith) is written into it. Allah transmutes (changes) all the sins that we have committed up to that day into good deeds. We possess the merits (rewards, good deeds) through his intercession. When we depend on our murshid, Allah writes the "Faith" into our (soul's) heart. When we depend on our murshid, we benefit from His light of benedictions (salawât). Allah brings us out of the darknesses into the light. When we depend on him, we begin to do improving deeds in order to improve our soul ('s heart). As a natural consequence of this, Allahû Tealâ grants us His helps (rewards) from 100 to 700 fold. When we depend on him, he begins to purify our soul ('s heart). We begin the soul's purification (The lights of) mercy, virtue and benedictions enter our (soul's) heart and our spirit departs from us (for Allah), reaches the Straight Path. Our physciale body begins to become a servant to Allah.

With these 7 blessings, from this point on, we fulfill the intermediary orders that we have received from Allah by means of our murshid.

We surpass one by one the stages of "Emmâre (Evil-Commanding Soul), "Levvâme" (the Self Acussing Soul), "Mulhîme" (the Inspired Soul), Mutmainne" (the Satisfied Soul), "Râdiye" [the Soul Well-Pleased (with Allah)], "Mardiyye" (the Soul Well-Pleasing, the Soul that has obtained the Consent of Allah) and "Tezkiye" (the Purified Soul) through an increase of zikir. In each level, the lights reaching our (soul's) heart increase at the rate of 7% and the resistance of the vices existing previously in our soul ('s heart) decreases at the rate of 51% because of the lights being at the

rate of 51% in our (soul's) heart at the stage of the Evil-Commanding Soul, that is, at the 21<sup>th</sup> stage. At the level of the (soul's) purification (tezkiye), only the resistance of the vices decreases. But the extinction of any vice is never in question Allah has not created man for the simple decrease of the resistance (of the vices). But He intends that he may be completely free from the vices as the Messenger of Allah has announced in his noble hadith, and that he may get rid of the wicked morals and attain to the good morals and that the good morals may be completed.

At the stages of the Extinction (Fenâ), the Everlastingness (Bekâ), the Asceticism (Zuhd) and the Surrender (Teslim) parallelly to the increase of this zikir, the lights in our (soul's) heart increase at the rate of 10%, so the lights in our (soul's) heart amount to 91% and we surrender to Allah our physical body that is the second Trust. Allah makes known this in the 125<sup>th</sup> verse of An-Nisâ' Sura. All these stages, whether they may be the stages of purification (tezkiye) or of surrender (teslim) or of refinement (tasfiye), all these blessings, the Virtue and Grace of Allah are the auspices (help) of the murshid on whom we have depended. This is such a guarantee that Allahû Tealâ absolutely gives us His assistance at the point where we are worthy of it. At the point where we deserve it, the auspices (himmət) of the murshid reach us 100%. If there is any lack, it is the lack of our zeal. The fact that our efforts can be formed in the fashion that Allah has ordered us depends after all on our demand and this demand's turning into a longing and this longing's leading us to the service (of Allah) and this service's increasing our worthiness. At the end of this worthiness, there is this fact that Allah strengthens our volition and that we reach (the stage of) Utter Purity (Ihlâs). If we are to follow this progress, the result that Allah has determined for us, for everybody, is fated and is absolutely realized. Our surrendering our soul that no one could accept can be accomplished by continuous zikir.

If we are to consider it, we gain this soul piece by piece. If we pay attention, we see that the mercy, virtue and benedictions (salawât) come into our (soul's) heart from the Presence of Allah,

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paralleling to the increase of our zikir. As much darkness as these lights that are accumulated in our (soul's) heart goes out of it. At the starting point, we merely say: "O my Lord! Take my darknesses away and give me your lights!" We see that this interchange results in Utter Purity (Ihlâs). This means that Allah grants us a soul in the standards of the Divine Proximity (Ind-i Ilâhî). This means also that He takes away from us the soul in us belonging to this world and that was initially formed of the darknesses. In that case, if this event occurs at (the stage of) Utter Purity, there are no more darknesses in this soul that is in the standards of the Divine Proximity, there are only virtues therein. And because there are only virtues (fazilet), the noble saying of the Messenger of Allah comes true: "I have come to complement (complete) the good morals". Anyway, our spirit that is a being of the World of Command (âlem-i emr) was possessed of the good morals but this constitutes a part of one a third in the whole of the human body. Together with the surrender of the physical body, this rises to a proportion of two thirds. The good morals are completed with the surrender of the soul. Our soul caused us to do wrong things (to behave badly) in the events he dominated.

But the soul in a person who has attained to (the stage of) Utter Purity cannot do it because he is now possessed of the properties of the spirit and demands henceforth whatever our spirit demands. Just as our spirit is composed of the good qualities, so too our soul has been formed of the virtues. Thus, Allah has completed the good morals in that person. The greatest blessing for us humankind, in this world's life is these good morals. The good morals are always extolled both in the verses of Allah and the noble sayings of the Prophet (PBUH).

If we, human beings, (human beings possessing an intellect) are to think sincerely, the good morals are a rare blessing for anyone who thinks deeply. In that case, if we attain to this result by means of the Messenger whom Allah has appointed for us and thanks to the Blessing of Allah, we should thank and praise Allah endlessly and know very well the value and worth of this Blessing.

O you who are âmenû (O you who have surpassed the first 7 stages, who have wished to reach Allah spiritually before death)! Upon you are your souls [the responsibility of your souls (purifying your souls' hearts) is upon you] When you are upon guidance (by purifying your souls' hearts) those who are in Misguidance cannot harm you. To Allah you will all return; and then He will inform you of what you used to do.

**HAPPY IS THAT MAN THAT HIS BUSYING  
HIMSELF WITH HIS OWN SINS PREVENTS  
HIM FROM BEING BUSY WITH THE SINS  
(FAULTS) OF OTHER PEOPLE.**

Our Master Hz. Muhammed Mustafa (PBUH) says in his noble hadith:

“Happy is that man whose occupation with his own sins prevents him from being busy with the sins (faults) of other people.

Each word that the Messenger of Allah has uttered is based absolutely on the Glorious Qur'an Allahû Tealâ has explained to us the sacred verses through the tongue of our Master the Prophet (PBUH), the hadiths within the standards that the human mind can grasp. The message that our Lord has conveyed to us through the hadith is the necessity of everyone's being busy with his own soul, of purifying and refining his own soul ('s heart).

Allahû Tealâ decrees so in the 105<sup>th</sup> verse of Al-Mâ'idah Sura:

**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**

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**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.**

Who are those who are in Misguidance? This had been explained in detail in the topic of Misguidance. Here, we will mention it briefly. According to the Noble Qur'an, in case a person does not depend in this world's life on the murshid whom Allah had appointed for him in the Pre-eternity, he remains in Misguidance within the standards of 10 sacred verses:

**20/Tâ-Hâ – 123:**

**Get you all down from Paradise as enemies to each other. When there comes to you a Guidance-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.**

**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).**

**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).**

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## ISLAM AND SUFISM – II

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**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.

**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 HIDEYET (The True Guidance Leading To Allah), and for the one who is in DALAET (Misguidance), no guiding friend (Messenger) can be found.

**39/Az-Zumar – 23:**

Allah sends down the most beautiful (among His lights) ones in two pairs (mercy-virtue and mercy-benedictions) 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 HIDEYET (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 HIDEYET (The True Guidance Leading To Allah) (the 3 HIDEYETs (The True Guidance Leading To Allah)); and for whom Allah leaves in DALAET (Misguidance), there is no one who can take him to HIDEYET (The True Guidance Leading To Allah).

**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?



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The Glorious Qur'an has been proving with His verses that there is a Messenger whom Allah has appointed and who makes men reach guidance in each period of time.

Our Lord declares so in the 36<sup>th</sup> verse of An-Nahl Sura concerning this proving:

**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).**

Allahû Tealâ absolutely commissions either a Prophet-Messenger or Saints-Messengers (Guides-hidâyetchis) in each period of time in order to make men reach guidance, irshad.

As we know it, the Prophets-Messengers have not lived in all the nations and in all the times. Allahû Tealâ had taken an covenant (“Ahd”) from our physical body in the Pre-eternity so that we may be saved from being a servant of Satan and be a servant to Allah. If the obligation of the fulfilment of this covenant is to depend on the Messenger of Allah, then as a decisive requisite of being faithful to this covenant (ahd) in the life of this world, we have to depend on the murshid whom Allah had appointed for us. Our Exalted Lord has charged a saint-messenger who explains the basic truths of Allah to his own nation with their own language so that the human beings who live in the period of time when the prophet-messenger is not to be found might not have any excuses before Allah on the Day of Judgement. Our Lord makes known that that person can reach guidance, be saved from being a servant of Satan and become a servant to Allah only in case he depends on the prophet-messenger or

on the one who depends on him or on the saint-messenger who has taken over his inheritance.

Allahû Tealâ speaks of these two categories of messengers separately in the Glorious Qur'an. Including these messengers, Our Exalted Lord had gathered together all the descendants of Adam (Âdem, PBUH) in the Pre-eternity and taken the covenants (ahd), promises (mîsâk) and oaths (yemîn) from all of us. But He had gathered together the prophets-messengers and the saints-messengers whom Allah had made witnesses over us in a separate Place. The 81<sup>th</sup> verse of Âl-‘Imrân Sura displays (relates) the Gathering as follows:

**3/Âl-‘Imrân – 81:**

**(Remember) It was when Allah took the covenant 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 Covenant as binding on you?” They said: “We agree.” He said: “Then bear witness, and I am with you among the witnesses.”**

It has been thus seen that there is a saint-messenger whom Allahû Tealâ charges with the duty of irshad, of making men reach guidance after each prophet-messenger.

Just as there is a Straight Path in the World of Commands for the human beings who have come and will come into the life of this world from the time of Adam (PBUH) up to the Day of Resurrection, so too there is absolutely a Messenger of Allahû Tealâ among the people who live in each period of time. This is either a prophet-messenger or a saint-messenger. If the prophet is living, this is a prophet-messenger. If the prophet does not live, a saint-messenger who is his inheritor, who has taken over his inheritance, has been absolutely living. Now, Hz. Ebu Bekir, Hz. Ömer, Hz. Osman, Hz. Ali who were the Maturing Caliphs (Hulefâ-i Râşidûn) were the Messengers of Allah. But as a requisite of veneration (good manners),

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Hz. Ebu Bekir, Hz. Ömer each say: “I am the messenger of the Messenger of Allah”. This is a word uttered because of veneration. But they were making men reach irshad in the Name of Allah. Consequently, they too were the messengers of Allah. There is of course a difference between a prophet-messenger and a saint-messenger. The one is a prophet-messenger whereas the other is a saint-messenger.

The saint-messenger can never attain to the grade of the prophet-messenger. The ones who have priority, who are most valuable with Allah are the prophets-messengers. From time to time, they attempted to compare the saints-messengers with the prophets-messengers in the books written by hands (and mostly based on unfounded conjectures).

This is not true in any way. In a question asked to Mevlâna, Beyazıt-ı Bestamî Hz. was compared with our Master the Messenger of Allah: “Which of these is greater?” Such a comparison goes against the Glorious Qur’an. It should be categorically known that those who are closest to Allah in the sight of Allah among the offspring of Adam (PBUH) are the prophets-messengers of Allah. The first prophet is Âdem (PBUH), the last Prophet is Hz. Muhammed Mustafa, the Sultan of the prophets.

In that case, Allahû Tealâ has also rendered the prophets different in respect of their closeness to Him. Our Exalted Lord proclaims (explains) this so in the 55<sup>th</sup> verse of Al-Isrâ' Sura:

**17/Al-Isrâ' – 55:**

**And your Lord knows best those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dâvûd (David) We gave the “Zebûr” (Psalms)**

Just as the prophets are different from each other in respect of their closeness to Allah so too the saints-messengers are different from one another in respect of their closeness to Allah. Among the saints-messengers whom Allah has charged with and authorized to

irshad from the time of Adam (PBUH) up to this day, there is the “Mehdi-Messenger” at the highest point. For this reason, the Last Prophet extols the Mehdi-Messenger. The Mehdi-Messenger has been the subject of the praise of the Prophet of Allah.

In which case, there is absolutely a messenger charged on the Straight Path in each Era, out of the prophets or of the saints. No one should have any hesitation on this matter.

Allahû Tealâ decrees so in the 2<sup>nd</sup> verse of Al-Jumu'ah Sura and the 164<sup>th</sup> verse of Âl-‘Imrân Sura (related to Misguidance) that are the two last sacred verses on this subject:

**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).**

The messenger mentioned in this sacred verse is not a prophet-messenger, is a saint (hidâyetchi, guiding)-messenger. Allahû Tealâ announces so the men who are in a dependence on the saint-messenger in the 164<sup>th</sup> verse of Âl-‘Imrân Sura:

**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.**

The Messenger of Allah is a Blessing for those who have depended. In the 2<sup>nd</sup> verse of Al-Jumu'ah Sura, the situation before

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the dependence is expressed. In the 164<sup>th</sup> verse of Âl-‘Imrân Sura, it is explained that the Messenger is a Blessing after the dependence on him. The fact that Allahû Tealâ had said on the Day of “Kâlûbelâ” [they said: Yes, (you are our Lord)]: “We have taken a promise (mîsâk), an covenant (ahd) and a oath (yemîn) from you” is not in vain.

### **5/Al-Mâ'idah – 7:**

**And remember the Blessing of Allah unto you, and His covenant 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).**

Thus, everybody is bound to Allah with these three covenants: a promise (mîsâk), an covenant (ahd) and an oath (yemîn). We have to depend on the Messenger of Allah in order to fulfill these three covenants in this world's life, otherwise it is not possible for us to have faith. As a result of this, Allah proclaims definitely in the 77<sup>th</sup> verse of Âl-‘Imrân Sura that our end will be Hell in the Afterlife. Allah decrees so in the sacred verse:

### **3/Âl-‘Imrân – 77:**

**No doubt, they are those who sell their Covenants and Oaths 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 Oaths which they have given to Allah; that is, their souls (ego) will not be purified). There is a grievous penalty for them.**

It has been thus seen that we have to fulfill the Promise (mîsâk) that Allah has made obligatory upon us 12 times and the covenant (ahd) and the oath (yemîn) that He has made obligatory upon us each one 3 times. In case we do not depend on the Messenger whom Allah has appointed for us, the verses display definitely that it is not possible for us to fulfill them.

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If we return now once again to the sacred verse related to the noble hadith, our Lord decreed so:

**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.**

If you reach guidance, depend on the murshid whom Allah has appointed for you, if you purify and refine your (soul's) heart with his auspices (himmet, prayer for you) and the Virtue and Grace of Allah through seven levels, those who are in Misguidance and the men and the jinn who do not depend on their murshids cannot harm you.

The Devil and the soul that is in complicity with him and is pre –and post– eternal enemy in us is always fooled by his words, deceived by his whisperings and his tricks. Instead of wiping out the sins he has committed, asking forgiveness (from Allah), he occupies us with the faults of others. We always expect others to change. We attach our own happiness to the soul's purification of others, whereas Allah has commanded anyone who wishes to be happy to purify and refine one's own soul ('s heart). To expect others to change is a satanic trap. The Devil desires to drag us down into Hell through this trap together with himself.

Allahû Tealâ makes us explanations in the Glorious Qur'an. He says:

“Do not accuse others. If there is any grief for you, know that this grief arises from your soul's vices”.

A person who is uneasy and unhappy is never uneasy and unhappy because of the sins of others, on the contrary, he is uneasy and unhappy of the ignorance, backbiting (gossip), intrigue and

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mischief, envy, greed, rebellion, addictions, grudge and enmity, arrogance (haughtiness), disbelief, ungratefulness, anger and fury, unfaithfulness, impatience, lying, conjecture and wrong-doing existing in the immaterial (inner) heart of his soul.

Allahû Tealâ has taken an oath from each of us about this, that we shall purify our soul ('s heart) through seven stages: those of Emmâre, Levvâme, Mulhîme, Mutmainne, Râdiye, Mardıyye and Tezkiye. In case we depend on our murshid, when we begin to fulfill the intermediary commands given to him by Allahû Tealâ, through the Virtue and Grace (fazlu kerem) of Allah and the auspices (himmet, his prayer for help from Allah for us) of the murshid, at each stage of the (soul's) purification, the lights that arrive into our (soul's) heart will increase at the rate of 7%, at (the stage of) the Self-Accusing Soul (Levvâme) 7%, at (the stage of) the Inspired Soul (Mulhîme) 7%, at (the stage of) the Satisfied Soul (Mutmainne) 7%, at (the stage of) the Soul Well-Pleased (with Allah) (Râdiye) 7%, at (the stage of) the Soul Well-Pleasing (unto (Allah) (Mardıyye) 7%, at (the stage of) the Purified Soul (Tezkiye) 7%. The total is 49%. 2% of light during the formation of hushu' (feeling of reverence): 51%. When 51% of lights has formed in the immaterial heart of our soul, let us know decisively that we have fulfilled the requisite of the oath (yemîn) that Allah has taken from us and that we have taken our soul under control through seven stages. The fact that we have taken our soul under control means that we will success in not doing others harm with our soul. But in this phase we are not yet saved from doing ourselves harm. The soul will not harm others first of all. What Allah demands of us is this. This necessitates controlling the soul in us through seven stages. But our Exalted Lord does not say only: "Do not do others harm". He says also: "Do not harm yourselves, either".

The fact that a man does not harm himself through his soul is a thing related completely to his refining his soul ('s heart) in the fashion Allah has commanded him. This is only possible by surrendering our soul to Allah at the 27<sup>th</sup> stage, through surpassing one by one the stages of Fenâ (Extinction), Bekâ (Everlastingness), Zuhd (Asceticism), Teslim (Surrender), Ūlû'l Elbâb (the Owner of

the continuous zikir, of the Treasuries of the Divine Secrets), Ihlâs (Utter Purity). This Guidance is the guidance of the soul. The soul has been saved both from being a hostage (in Hell) and of being a Trust. He has surrendered to Allah.

In that case, any man who is in uneasiness, unhappiness and distress should say in any case: “This is from my soul and blame his own soul, he must wish to be delivered from that soul”.

Our Exalted Lord swears in the 2<sup>nd</sup> verse of Al-Qiyâmah Sura by the man who accuses his own soul. The first step on the Way going to Allah is to accuse (blame) our own soul.

The way of thinking of the Devil is to put the sins he has committed upon others. But the way of thinking (logic) of Adam is to impute the sins he has committed to his own soul. When Allahû Tealâ said to Âdem (PBUH): “Do not eat from this tree in Paradise”. Âdem (PBUH) violated the prohibition by obeying the Devil. Our Lord reprimanded him:

- “O Adam! Did I not tell you: “Satan is a plain enemy to you?”
- “You said it to me, o my Lord!”
- “Did I not tell you: “Do not approach this tree?”
- “You said it to me, o my Lord!”
- So, why did you do it, o Adam!

The answer of Âdem (PBUH) is in the 23<sup>th</sup> verse of Al-A'râf Sura:

**7/Al-A'râf – 23:**

**They two 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."**



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It has been seen that we have to know uneasiness, unhappiness to arise from our soul and that we have to blame (accuse) our soul as Adam (PBUH) had done it if we want to follow him and to attain to the degrees of perfection (maturity) that Allah expects (wishes) from his descendants. We have to censure our soul and then ask for forgiveness and mercy from Him by seeking refuge with Him. This is the manner of behaviour that Allah decisively demands of us. But when Allahû Tealâ had asked the Devil, he had answered Him so:

**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."**

And Allahû Tealâ expels him from His Presence

The Devil who has been expelled from the Divine Presence says immediately: "My Lord! I swear by Your leading me astray" and he puts the blame on Âdem (PBUH).

You have led me astray because of this creature. I swear by Your leading me astray, I will sit in wait against them (human beings) on the Straight Path leading to You. Then I will come to them from before them and behind them, from their right and from their left and I will lead all of them astray and You will not find most of them as thankful ones.

In which case, if we wish to be of the thankful servants of Allah, if we wish be among His servants who have attained to the highest degrees of perfection, we have to fulfill absolutely the soul's purification that Allah has made obligatory upon us three times. The pre-condition of being able to realize the soul's purification is our depending on the guide (hidâyetchi) whom Allah has appointed for us. In case we will depend on him, if we are to fulfill the intermediary commands that we have taken from him in the same fashion as the Messenger and his Companions (sahâbe) had fulfilled them 14

centuries ago, if we are to live the Illustrious Practices of the Messenger of Allah (Resûlullâh), we can live the Second Age of Bliss in a very short period of time.

If we wish to be of the servants of Allah who have been living the Second Age of Bliss, we have to be busy with the sins that our soul causes us to commit in each event, to repent and ask forgiveness from Allah. If we are to fulfill the duties that our Lord has conveyed to us, we absolutely become a bridge enabling the men besides us to reach Allah by Allah's Leave. We become only the ones who help them.

Allah's Messenger does not utter unfounded (futile) words. As each word he has uttered is based on the sacred verse, it is to be found as a fundamental law of Allah before us.

**THERE ARE SUCH BELOVED SERVANTS  
OF ALLAH THAT THEY CAUSE THE  
SERVANTS OF ALLAH TO LOVE ALLAH  
AND ALLAH TO LOVE THE SERVANTS OF  
ALLAH.**

Our Master the Prophet says: "There are such beloved servants of Allah that they cause the servants of Allah to love Allah and Allah to love Allah's servants."

When we examine this noble hadith in the entirety of the Qur'an, we see that the beloved servants of Allah are the saints-murshids.

While explaining the noble hadith, it is necessary to act in the whole of the Qur'an. For our Master Hz. Muhammed Mustafa

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(PBUH) gives us a criterion on this matter: “One day, my hadiths will be the subject of disputes. On the days they will be the subject of disputes, look into the Glorious Qur’an. I cannot have any hadith contrary to the Qur’an.”

Just like this, our Mother Hz. Ayşe who was closest to him puts this criterion into effect. She says so while she was giving the answer to a question of a group that had come to her: “Woe to you! You do not know the Qur’an. If you had known it, you would not have asked this question to me.” Because the question asked to our Mother Hz. Ayşe was related to a noble hadith of the Messenger of Allah. According to those who had asked this question, our Master the Prophet should have decreed so: “if you weep after a dead person, Allah will torment him in the grave.” When this question was asked to our Mother Hz. Ayşe, she compared, reasoned the noble hadith within the entirety of the Glorious Qur’an by using the criterion of the Messenger of Allah and found it contrary to the Glorious Qur’an, because the sacred verse is extremely clear:

**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).**

The one who has committed a sin is the one who will be punished. If weeping after the dead person is an act that Allah does not wish, then negative degrees are written in his book of deeds as he has committed an offense (a fault). Allahû Tealâ torments the person who has wept because of the degrees he has lost. But He does not torment the dead person in the grave. Moreover, the section related to sins in the book of deeds of the person in the grave has closed.

Unfortunately, there are invented “hadiths” mixed in the noble hadiths of Allah’s Messenger. Allah’s Messenger knew that it

would be thus and put the criterion that we have mentioned above in order to forewarn men and thus to keep them away from them: “One day my hadiths will be the subject of disputes. On the days they will be the subject of disputes, look into the Qur’an. I cannot have any hadiths incongruous with the Glorious Qur’an.”

We too want to appreciate the noble hadith that we wish to explain to you within the entirety of the Qur’an by departing from this criterion.

“There are such beloved servants of Allah that...” So, these servants are the personages loved by Allah. Allahû Tealâ expresses that there are 28 stages in the relations between Allah and the servant within the entirety of the Qur’an. According to this, when the servant attains to the 27<sup>th</sup> stage, he becomes the recipient of the love of Allah to the utmost degree. Allahû Tealâ decrees so in the 76<sup>th</sup> verse of Âl-‘Imrân Sura:

**3/Âl-‘Imrân – 76:**

**No (not like that). Whoever keeps their Covenant to Allah and gets to TAQWA (piety), verily Allah loves those who have TAQWA (piety).**

What we understand from this verse is that Allah loves the owners of takvâ. Takvâ can be expressed in seven phases within the entirety of the Qur’an.

Who are those whom Allah loves the most? They are His servants who have surrendered their there Trusts to Him. In that case, what has been indicated in the 76<sup>th</sup> verse Âl-‘Imrân Sura, those whom Allah loves the most are His servants possessing utter purity and reaching takvâ by fulfilling their covenants and surrendering their souls also to Allah.

Our Exalted Lord decrees so in the 146<sup>th</sup> verse of Âl-‘Imrân Sura:

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### **3/Âl-‘Imrân – 146:**

**And with how many a prophet have there been a number of devoted men (a number of murshid possessing knowledge and “irfân”) who fought (beside him); so they did not become weak-hearted on account of what befell them in Allah’s Way, nor did they weaken, nor did they abase themselves; and Allah loves the patient (steadfast).**

It had been explained that there are 28 stages in the relations between the servant and Allah. At the starting point, the person is at (the stage of) the Evil-Commanding Soul. There is the vice of impatience in the immaterial (inner) heart of the person who is at (the stage of) the Evil Commanding Soul. But when he has surrendered his soul to Allah by surpassing the 27 stages, Allahû Tealâ places the patience instead of the vice of impatience into his (soul’s) heart. That personage becomes the owner of patience. He has no more effort to be patient because he has been the possessor of patience. Our Exalted Lord decrees so in the 159<sup>th</sup> verse of Âl-‘Imrân Sura:

### **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).**

Like this, to take Allah for his Deputy (Custodian, Protector, “vekîl”) begins at the 14<sup>th</sup> stage because to take Allah for his deputy is a matter that we can reach at the 14<sup>th</sup> stage. But our taking Allah for our Custodian (Deputy, Protector) at the most superior level coincides with the 27<sup>th</sup> stage. Our Exalted Lord decrees for this point in this sacred verse: “Allah loves those who place their trust in Allah”.

Allahû Tealâ decrees so in the 195<sup>th</sup> verse of Al-Baqarah Sura:

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## **ISLAM AND SUFISM – II**

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### **2/Al-Baqarah – 195:**

**And spend (benevolently) in the Way of Allah and do not cast yourselves to perdition (into destruction) with your own hands. And know that Allah loves the doers of good (Muhsins).**

When can the servant behave with favors (ihsan)? As we know it, Allah has explained three manners of behavior in the Glorious Qur'an. The people who are at the 14<sup>th</sup> stage in the relations between the servant and Allah, due to the intensity of the vices in their souls (' hearts), retaliate the wrong that is done to them. That is to say, they execute the reprisal (kisas). But, if they have attained to the 21<sup>th</sup> stage by purifying their souls (' hearts) through 7 stages, their manner of behavior at this point is to reciprocate the wrong that is done to them with pardon. If the person has also surrendered his soul to Allah, he displays henceforth the manner of behavior in the 34<sup>th</sup> verse of Fussilat Sura by passing beyond pardoning. Allahû Tealâ decrees so in this sacred verse:

### **41/Fussilat – 34:**

**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.**

### **41/Fussilat – 35:**

**And no one will be granted such goodness except those who have patience and who are of the greatest joy (HAZZ).**

To reciprocate evil with good is to behave with favors (ihsan). Allahû Tealâ decrees again in the 42<sup>th</sup> verse of Al-Mâ'idah Sura:

### **5/Al-Mâ'idah – 42:**

**(They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn away from them, they cannot hurt**

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**you in any way; and if you judge, judge between them with equity; surely Allah loves those who act justly (judge equitably).**

When we are at the starting point, at (the stage of) the Evil Commanding Soul, there is definitely wrong-doing in the immaterial (inner) heart of our soul. On account of that vice of wrong-doing (tyranny), we do but wrong to the other people with whom we have relations. But if we are to attain one day to Utter Purity (Ihlâs) by purifying and refining our soul ('s heart), Allah places justice into the immaterial heart of our soul instead of injustice (wrong-doing). When Allahû Tealâ looks into that person's heart, if He sees justice in place of injustice (oppression) therein, He loves that person who is the owner of justice.

Our Exalted Lord expresses also in the 222<sup>th</sup> verse of Al-Baqarah Sura that He loves those who have repented. There are three sorts of repentance in the Glorious Qur'an.

1. If the person repents and asks forgiveness from his Lord because of a single sin that he has committed and if Allah too accepts his repentance, He blots out that sin he has committed and that person is considered as if he has not committed any sin. This manifests itself completely with a supplication, a repentance between the person and Allah.

**42/Ash-Shûra – 25:**

**And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do.**

2. If he wishes all the sins that he has committed up to that day and not a single sin to be changed into good deeds, he has to repent in front of the murshid whom Allah has shown him according to the 70<sup>th</sup> verse of Al-Furqân Sura by asking Allah for his murshid through the requirement prayer at the 14<sup>th</sup> stage. It is then that Allah changes all the sins into good deeds (merits).

3. But the repentance defined that is when our Exalted Lord particularly decrees: “Allah loves those who have repented.” is the Irrevocable Repentance (Tövbe-i Nasûh). The irrevocable repentance is such a repentance that it is out of the question for that person to commit any sin once more. And this necessitates the Utter Purity (ihlâs). That is, when the person has fulfilled the seven conditions of being utter pure, he is invited by Allahû Tealâ to the Irrevocable Repentance at a time of daybreak.

The personages who have repented with the Irrevocable Repentance reach the stage of the Improvement (Salâh) that is the ultimate rank.

Up to here, we tried to make known to you the servants whom Allah loves the most by parting from the related sacred verses in the Glorious Qur’an.

If we come back again to the noble hadith in question, our Master Hz. Muhammed Mustafa says: “There are such beloved servants of Allah that they cause the servants of Allah to love Allah and Allah to love the servants of Allah”. Now, to cause Allah to love the servants of Allah is possible by that person’s refining his soul (’s heart). The murshids whom Allah has commanded and authorized to make men reach “irshad” accomplish this duty. The personage charged in the level of Irshad helps others refine their souls (’ hearts) thanks to the duty that Allah has made known to him. Thus he causes the servants of Allah to love Allah. The first part of the noble hadith was so: “They cause Allah to love the servants of Allah”. As for the second part of the noble hadith: it was like this: They cause the servants of Allah to love Allah”. At the starting point, at the stage of the soul’s purification, the duty of the murshid is only to make the disciple (murîd, the one who wants to reach Allah) love Allah.

And the sacred verse that is as though the explanation of the noble hadith is the 31<sup>th</sup> verse of Âl-‘Imrân Sura. Allahû Tealâ decrees so:



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### **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."**

So, the second duty of the murshids is to make the servants love Allah. When Hz. Ebubekir who was the closest friend of our Master Hz. Muhammed Mustafa handed over all his property to him in order that it may be spent in the Way of Allah, our Beloved Prophet asked him: "O Ebu Bekir! What have you left to your family as inheritance?" Hz. Ebu Bekir answered him: "(I have left to them) the love of Allah and the Messenger of Allah."

Thus, at the beginning point, the duty of the personages charged with "irshad" is to make Allah's servants love Allah. In each Era, one personage from among those messengers becomes the Imam of the Era. Allah has charged that personage with 4 duties:

- 1) He recites (reads and explains) His Verses (the Qur'an) to them
- 2) He purifies them (their souls' hearts)
- 3) He teaches them the Book
- 4) And he teaches them the Wisdom

The personage whom Allah has charged with "irshad" makes us love Allah by explaining the Verses of Allah to us. What does the Messenger whom Allah has charged for us, the murshid, do first off all? He reminds us of the promise, the covenant and the oath that Allah had taken from us on the Day of "Kâlûbelâ" [They said: Yes, (you are our Lord)]. Firstly he reminds us of the promise (mîsâk) of our spirit in the 20 and 21<sup>th</sup> verses of Ar-Ra'd Sura:

### **13/Ar-Ra'd – 20:**

**They fulfill the covenant of Allah (the Oath of the soul (ego), the Promise of the spirit, the Covenant of the physical body). And they do not break their Promise (the Promise their spirits have**

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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).**

The 60 and 61<sup>th</sup> verses of Yâ-Sîn Sura remind us of our covenant (ahd).

**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).**

It has been seen that Allah says to us: “Do not serve Satan, serve Me!” by proclaiming that He had taken an covenant from (each of) us in the Pre-eternity. As for being a servant to Allah: it is to be on the Straight Path (leading us to Allah).

The 38, 39 and 40<sup>th</sup> verses of Al-Muddaththir Sura remind us of our oath (yemîn).

**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 Oaths.**

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**74/Al-Muddaththir – 40:**

**(They will be) in Gardens (of Delight): they will question each other.**

Allahû Tealâ reminds us of the promise (mîsâk), the covenant (ahd) and the oath (yemîn) and declares that these have been made obligatory upon us through the tongue of the murshid, –which is the tongue of the Glorious Qur’an– through the verses.

Generally, the sacred verses that make our three covenants obligatory upon us are the 152<sup>th</sup> verse of Al-An'âm Sura and the 7<sup>th</sup> verse of Al-Mâ'idah Sura. Allahû Tealâ decrees so therein:

**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 covenant 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 covenant 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).**

If a man fulfills any covenant of his as is expressed in these two sacred verses, he has fulfilled his three covenants automatically in any way. But besides this, Allahû Tealâ has made our fulfilling our promise in this worldly life obligatory upon us with just 12 particular commands:

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**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).

**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.

**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!

**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). 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.

**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!

**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.

**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.

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**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).**

Allah be praised!

**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).**

**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.**

Allahû Tealâ has made obligatory upon us 12 times our spirit's reaching Allah in this worldly life in the 12 above-mentioned sacred verses the two of which contain our three covenants. The 21<sup>th</sup> verse of Bakara Sura makes known to us that our covenant (ahd) has been made obligatory upon us for the third time:

**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).**

Allahû Tealâ makes known to us our oath (yemîn) in the 105<sup>th</sup> verse of Al-Mâ'idah Sura for the third time.

**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.**

Can we perform these by ourselves? It is not possible for us to accomplish them without the murshid whom Allahû Tealâ has appointed for us. Why did Allahû Tealâ take an covenant from each of us in the Pre-eternity? Our Exalted Lord decrees: "Whosoever has fulfilled his promise, covenant and oath in the worldly life, I will take him into My Paradise in the next world's life."

So, Allahû Tealâ loves us first of all because He has created us as human beings. Allahû Tealâ loves us as He has brought us into being with three trusts. Allahû Tealâ loves us because He has bestowed on man the possibility to reach The Essence (Zât) of Allah in this world's life. He loves us because He had given the command to the angels and the jinn outside us: "Prostrate yourselves before Adam! He loves us because He has brought us into the world among the Community of Muhammed (PBUH). Allahû Tealâ who has created the whole universe for mankind according to the two verses (2/Al-Baqarah – 29 and 45/Al-Jâthiyah – 13) loves mankind. As for what Allahû Tealâ wishes for mankind He loves the most: It is only quietness and happiness. In the first part of the quietness and happiness that Allah wishes for mankind, there is of course the next world's felicity (Beatitude, Bliss). Our Lord had taken from us the promise, covenant and oath in the Pre-eternity in order to make us reach the next world's Bliss while we are in this worldly life. Allahû Tealâ gives the glad tidings to those who have fulfilled this promise (mîsâk), covenant (ahd) and oath (yemîn) in this world's life.

We can reach a conclusion from all these: When these are disclosed to us by the tongue of the murshids of Allah, we love Allah who loves us so much.

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Our Master the Prophet declares:

“Whosoever likes to reach Allah (spiritually before death) Allah too likes to make him reach Himself.”

Allah’s murshids cause us to love Allah first of all, by explaining Allah’s verses (the Qur’an) to us. Allah’s murshids cause Allah’s servants to love Allah. This is realized through 14 stages. The fact that we may remember our covenants, we may fulfill our promise, covenant and oath is not possible without the murshid(s) whom Allah has appointed for us, without the servants who cause us to love Allah.

In that case, those who have been announced with this noble hadith, defined as “they cause Allah to love Allah’s servants” are the Messengers of Allah. These beloved servants cause Allah’s servants to love Allah, too”.

The first part expresses the levels of belief in the relations between us and Allah. The second part expresses the purification and refinement of the soul (’s heart) in the relations between us and Allah. Whosoever purifies and refines his soul (’s heart) for Allah, Allah loves him. Allahû Tealâ expresses that those who have repented with the Irrevocable Repentance have refined their souls (’ hearts). Allahû Tealâ says that those who have fulfilled the justice, acted with favors (ihsan) in their manners of behavior, reached patience and the third takvâ in the relations between the servants have refined their souls (’ hearts). Whoever has refined (tasfiye) his soul (’s heart) becomes the recipient of Allah’s love. Allahû Tealâ loves them.

## **APPROPRIATE THE MORALS (THE MORAL CONDUCT) OF ALLAH FOR YOURSELVES.**

The Sultan of the prophets, our Master Hz. Muhammed Mustafa (PBUH), has explained with the noble hadiths the Glorious Qur'an constituted of the verses sent down to him during 23 years 14 centuries ago. The hadiths constitute a source for Islam for the explication of the sacred verses that are allegorical (esoteric). We see that the Messenger of Allah has made understandable for men the Revelation of Allah (the Glorious Qur'an) by means of his noble sayings. The Messenger of Allah who had explained the Glorious Qur'an through his hadiths during 23 years has brought a criterion:

“One day my hadiths will be a subject of disputes. On the days they will be a subject of disputes, look into the Glorious Qur'an. I cannot have any hadith contrary to the Glorious Qur'an.”

When the hadiths of the Messenger of Allah are at issue, we have to understand the messages of Allah that explaining the verses of the Qur'an and that are congruous with them.

In this context, they said to our Mother Hz. Ayşe:

“O Ayşe! We heard a hadith from the Messenger of Allah saying that Allah torments the dead person in the grave when his relatives have wept after him, what do you say?”

When such a hadith was presented to her, remembering the criterion of the Messenger of Allah, passed immediately that hadith through the sieve of the Glorious Qur'an and answered finally, taking the following verse into consideration: “And no burdened soul can bear another's burden...” Being based on this sacred verse, she answered them so: “Woe to you! You do not know the Noble Qur'an! If you had known it, you would not have asked such a question. Because the Prophet was a walking (footed) Glorious Qur'an.



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For this reason, it is necessary to explain each noble hadith by being based on the verses of the Glorious Qur'an.

### “ADOPT THE MORALS OF ALLAH!”

The one who has assumed the morals of Allah to the utmost degree among the offspring of Adam (PBUH) is surely our Master Hz. Muhammed Mustafa, the Sultan of the prophets. His moral conduct was that of the Glorious Qur'an. If so, by saying: “Adopt the morals of Allah, the Messenger of Allah decrees: “Adopt the good morals of the Glorious Qur'an”. If his morals that are at the highest point are the morals of the Glorious Qur'an and if it is he who has assumed the morals of Allah at the highest point, then we can say that the morals of Allah (the good morals) constitute all the verses of the Glorious Qur'an.

Whatever Allahû Tealâ wishes for us, we too should wish them for mankind. What kinds of behaviors Allah realizes towards us, we too should display them towards the human beings outside us. First of all, everybody should consider oneself as “Allahû Tealâ, oneself and everybody outside oneself.”

So, within which framework the relations between Allah and the person who wishes to adopt the morals of Allah manifest themselves, his behavior towards the people who are outside him must be that. Those who have assumed the morals of Allah to the utmost degree are the Messengers of Allah. These Messengers who comply with the entirety of the Glorious Qur'an have some duties entrusted to them by Allah.

#### **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**

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**and Divine Wisdom. Before that (before having depended on these Guides-Messengers), they had been in manifest Misguidance.**

How Allahû Tealâ has given His Verses to His Messengers, purified his souls (‘ hearts), taught them the Book and the Wisdom, just like this, the Messengers too give to the people what they have received from Allah.

According to the rule: “We receive from the Truth One (Hakk, Allah), we give it to the people”, all of us should request for all the human beings outside us what Allah wishes for us.

First of all, Allah wishes us to reach Himself. So, in the light of the sacred verses, we should strive so that men may reach Allah. We should give advice to them in this direction.

The servant behaves towards Allah either by his soul or his spirit in his relations with Allah.

His behaving by his soul ends at the 28<sup>th</sup> stage. His behaving by his spirit is realized at the 28 stage. When the person behaves by his soul in the relations between the servant and Allah, the behavior of Allah against that person is realized of two fashions: If the person repents and asks forgiveness, Allah accepts his forgiveness, pardons him and blots out the sin of that person if He pleases.

Just as we request Allah to blot out our sins when we behave by our soul in our relations with Allah, and Allah too blots them out, in case a person who has made a mistake against us has asked pardon from us, we too should accept that excuse and pardon him.

At the third stage, the person repents and asks forgiveness (from Allah) in front of the murshid. The murshid too, the Imam of the Era too, asks forgiveness from Allah for the person who has been repenting. Allah blots out and pardons all the sins of that person;, moreover, He writes as many good deeds as his sins. Just like this behavior of Allah towards us, our behaviors towards each other should be thus, too.

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When the persons who have made mistakes initially apply retaliation, we begin to pardon them. Later on, we conceal their faults in order not to cast them in their teeth, not to put them to the blush, to grieve them.

In the relations between the servant and Allah the person may behave with the good qualities of the spirit. As for the behavior of the spirit: it becomes manifest at the 28<sup>th</sup> stage. The person can perform his worships at the lowest level at the 14<sup>th</sup> stage. The help of Allah for the worships is 10 to 1 (merit). So, if the help of Allah for the worships is 10 to 1 (merit), we too should reciprocate the beneficences of the people outside us with folded benefactions.

Allahû Tealâ increases His help 100, 200, 300, 400, 500, 600, 700 fold to 1 when we have reached our murshid at the third 7 stages. We too should a Means to the people who display a spiritual and good behavior towards us in the purification and refinement of their souls (‘ hearts).

Allahû Tealâ grants us infinite favors when we have attained to (the stage of) Utter Purity (Ihlâs) We too should be infinitely kind and helpful to the people outside us when we are at (the stage of) Utter Purity. How can we do this? By giving our whole being to them as a Zekât (alms). The person who has become a “zekât” has surrendered his soul to Allah. All the subsequent endeavors of a man who has surrendered his soul to Allah are to recite (read and explain) the verses to the people outside him, to purify their souls (‘ hearts), to teach them the Book (the Qur’an) and the Wisdom. Thus, if Allahû Tealâ grants us his endless favors, we too should reciprocate the people outside us with favors. We should reciprocate their wickedness with goodness.

The good morals are the morals of Allah. The evil morals are the morals of the soul. Allah wants us to give up completely the wicked morals and to place the good morals instead of them, to adopt (acquire) the good morals of the spirit. To adopt the good morals of the spirit means to adopt the morals of Allah.

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Our Lord wants us to place all the good qualities in our spirit into our soul ('s heart). We may behave with our spirit or with our soul in our relations with other people. Allahû Tealâ never approves (sees fit) of our behavior by our soul in our relations with other people because Allah has no soul. The behavior of Allah towards us cannot be by soul. Just as the behavior of Allah towards us cannot be by soul, our behavior towards other people outside us too should not be by soul. The behavior of Allah towards us always occurs within the framework of the spirit. Our behavior towards other people too should definitely be within the framework of the spirit. We may behave by soul. Just as, when we behave against Allah by our soul, Allah's behavior towards our behaviors by soul manifests itself as blotting out our sins, changing our sins into good deeds and concealing our sins, so too we should reciprocate the negative behaviors of the people against us with pardoning them and changing the sins into good works.

One of the good qualities of the spirit is love. It is only love that flows from Allah to us, human beings. It is only love that flows from the men who have adopted the morals of Allah to us, too. If we have a soul, there are grudge and hatred in our soul ('s heart). But if we behave in the sense of the good qualities of the spirit, then we can make men reach love. Just as only love flows from our Exalted Lord to the human beings, Allahû Tealâ too wants us to cause love to flow to the people. In order to fulfill this demand, we have to install the love that is a good quality (haslet) in the spirit in place of the grudge and enmity in the soul ('s heart).

Love is not an ordinary, limited event. It is realized within an extensive spectrum. The fact that only love can go from us to the other people occurs through 28 stages. This love continues increasingly at each stage. The increase of the love at each stage means at the same time the decrease of grudge and enmity. However much grudge and enmity decreases, our love towards other people increases that much. In the soul ('s heart) of a man at (the stage of) the Evil-Commanding Soul, the vice of grudge and enmity is 100%, but love is zero. As for the state of the personage at (the stage of)

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Utter Purity is just the opposite of this. His love is 100%, but his grudge and enmity is zero.

Yûnus Emre says so as a requisite of this state:

“Our enemy is grudge

We never bear a grudge against anyone

Even the strangers are friends to us.”

If so, our enemies being friendly with us depends on this, that we may put the love in the spirit in place of the grudge and enmity in the soul ('s heart). Just as we should resemble Allah in respect of love so too we should resemble him in respect of knowledge.

Allahû Tealâ is Generous, consequently just as He gives gratis, so too we should constantly give gratis to other people outside us for Allah's sake. According to the statement: “We receive from the Truth One (Hakk, Allah), We give it to the people”, we too should decisively be like a watercourse in generosity. We have to spend in the Way of Allah what we have received from Allah. To spend for Allah's sake what one has received from Allah means to render it back to Allah's servants who are outside us to secure their needs.

As a requisite of His Name “Settar” (Oft-Concealer of sins), Allah always conceals the sins of His servants. Just as Allah conceals His servants' sins, we too should hide the faults of the people outside us.

The beginning and end of Islam is good manners (edeb). Good manners, in its shortest definition, is to conform to the bounds, not to exceed them, to obey absolutely the commands and interdictions of Allah. The Devil had fallen into insolence (lack of good manners) and become Satan by not obeying Allah's Command. As for Adam (PBUH): He had complied with the good manners at the most superior level by obeying the commands and interdictions of Allah and had adopted the morals of Allah. Thus, we have to assume the morals of Allah just like the spirit endowed with 19 good qualities conforms to Allah's injunction to enjoin what is good and right

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(ma'rûf) and forbid what is evil and wrong (munker) 100%. We too have to obey all the commands of Allah and not to commit any acts forbidden by Him with our physical body. If we behave thus, we shall acquire the morals of Allah by His Permission.

There cannot be any richness like contentment. "As is indicated in this noble saying of Allah's Messenger (PBUH), if we wish to be rich, we should be the owner of contentment instead of our being carried away by the vice of greed (avarice, cupidity)".

We have to comply with all the commands of Allah so that we may obey Him.

As for the merits (excellences): if the relations between us and Allah are especially by spirit, He will make us the owners of the merits. But if our relations with Allah are by soul, addictions like alcoholic beverages, gambling, (settling matters with) gambling-arrows... etc will enter into affair (enmesh us). But our Lord wants us to possess merits by saying: "Adopt the morals of Allah, the morals of Allah's Messenger".

One Name of Allah is "El-Mu'min = the One granting infinite confidence". This name of "el mu'min = believer" is also peculiar to men. Allahû Tealâ is the One who gives infinite confidence to His servants with His Name of "el-Mu'min". Just as we have infinite confidence in Allah so too we should ensure the people outside us to find the same confidence in us who have to adopt "Allah's morals". We should give them infinite confidence. If we can instill confidence instead of distrust into them, we become the ones who have adopted the morals of Allah.

When the events are considered from the standpoint of belief, love and other good qualities, we see that Allah wants us to acquire the morals of the spirit that is fitted out with the 19 good qualities and created at the most beautiful (the best) point. And Allah's Messenger too means to say: "attain the best behavior of your spirit, make your soul reach the most beautiful one, the best one" by saying: "Adopt the morals of Allah".

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### **THERE IS A “LUMP OF FLESH” IN THE HUMAN BODY. IF IT IS IMPROVED, ALL THE ORGANS OF THE BODY ARE IN IMPROVEMENT. IF IT IS CORRUPTED, ALL THE ORGANS OF THE BODY ARE IN CORRUPTION.**

Our Master Hz. Muhammed Mustafa (PBUH) decrees so in one of his noble hadiths:

“There is a “lump of flesh” in the human body. If it is improved, all the organs of the body are in improvement (salâh). If it is corrupted, all the organs of the body are in corruption.”

The Companions ask him:

O Allah’s Messenger! Which is this lump of flesh?

Our Master Hz. Muhammed Mustafa (PBUH) expresses that this lump of flesh is the human heart.

Before expounding to you this organ (the human heart) the duty of which our Prophet has indicated in his noble saying, I want to make known to you in his essential components by means of the verses the man whom Allah has created as the most honored being.

Allahû Tealâ decrees so in the 26<sup>th</sup> verse of Al-Hijr Sura:

**15/Al-Hijr – 26:**

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

Allahû Tealâ has created our physical body belonging to this lowly world (to the physical world). Our physical body is composed of flesh and bones; it functions with the internal organs. The brain is

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an organ of the physical body. When we say the physical body, we mean a man's matrix composed of the internal organs, the brain, flesh and bones. But we have also a soul designed (fashioned) so as to live within this matrix (mould).

**91/Ash-Shams – 7:**

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

Our soul is not physical, because he does not belong to this physical world, he belongs to the Intermediate World (âlem-i berzâh) that is the opposite of this physical world. When we say the Manifest World (zâhirî âlem), we mean the physical world. When we say the anti-manifest (physical) world, we mean the Intermediate World (âlem-i berzâh). The soul's heart has a constitution completely composed of darkneses. Just as our physical body has a heart that propels (pomps) blood throughout our body and takes it back, so too our soul has an immaterial heart that is situated symmetrically to it. This heart has two doors: The door of takvâ (the dominical door) and that of "fucûr" (the satanic door). Allahû Tealâ has generally used the word of "Kalp = Heart" in the Glorious Qur'an. The Saints name it "inner heart" (= gönül) in their explanations. We will say "kalp" (= heart) remaining faithful to the word used in the Glorious Qur'an and in the noble saying of Allah's Messenger.

The door of takvâ is initially closed. There is a seal named "hatem" on it. As for the door of fucûr: it is wide-open. In the immaterial (inner) heart of the soul, there are 19 illnesses, vices that our Lord has revealed to us with the qur'anic verses. These are respectively: Ignorance, stinginess, gossip (backbiting), intrigue and mischief, envy, greed (avarice), rebellion, addictions, grudge and enmity, arrogance, disbelief, hypocrisy, ungratefulness, anger and fury, unfaithfulness, impatience, lying, conjecture, wrong-doing (oppression, injustice). **The immaterial heart of our soul is the place where Allah's lights enter and accumulate and has an ear with which we can hear the voice (words) of Allah, a center of**



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**comprehension with which we can comprehend the words of Allahû Tealâ and an eye with which we can see all the things that Allah shows us.** At the starting point, as our (soul's) heart is closed with a seal named "hatem", all the human beings are deaf, dumb and blind to the words of the murshids, consequently to the words of Allah. This person who is deaf, dumb to the words of the murshid and blind to the verses that Allah wishes to show him because of the door of "fucûr" that is always wide open, possesses a property that hears the whisperings of Satan, defends them continuously and sees what Satan wants to show him. At the starting point, the immaterial heart of our soul is completely composed of the darkneses because of these 19 vices. At this point, we look at the post of irshad (murshid) but we cannot "see" him as there is a hidden barrier (hicâb-ı mestûre, invisible veil) on our head's eyes. We cannot hear what he says as there is a heaviness (vakrâ, immaterial weight) in our (head's) ears. We cannot comprehend what he says as there is "ekinnet" (coverings) in our (soul's) heart. Allahû Tealâ decrees so in the 9<sup>th</sup> verse of As-Sajdah Sura:

**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 spirit has been created at the highest point of maturity (perfection) and breathed into us by Allah and is wholly constituted of light. There are 19 good qualities (haslets) in the immaterial heart of the spirit, too. These are respectively: Knowledge, generosity, discretion, unification, good manners, contentment, obedience, merits, love, modesty, belief, sincerity, thankfulness, tranquility (calmness, quietness), faithfulness, patience, uprightness, truth and justice.

The human spirit is in a state of Allah's representative in man. Because of his being composed of light and of the good qualities in his constitution, he possesses a peculiarity that fulfills all the commands of Allah and does not commit any acts forbidden by Allah. For this reason, man's soul and spirit are diametrically opposed to each other at the beginning. The spirit created within the best (the most beautiful) standards does not stand in need of being perfected (matured) but the soul and the physical body are within the most primitive standards at the starting point. The duty that Allahû Tealâ has entrusted to us is to cause both the physical body and the soul to reach the best (the most beautiful) state just like it is so in the standards of the spirit. For this reason, our Master Hz. Muhammed Mustafa says so in his noble hadith:

Allah has surely caused this Religion to exist so that you may make your soul ('s heart) attain to the best (the most beautiful) state.

If the purpose of Allah is the soul's reaching Utter Purity (Ihlâs), then the soul becomes the best (the most beautiful). So, if we were to express the noble hadith once again by using the word of "ahsen" (= the best, the most beautiful) we can say as follows:

"Without doubt, Allah has caused this Religion to exist so that you may attain "ahsen".

It is not possible for the soul to be "ahsen" (the best, the most beautiful) at his creation. Allahû Tealâ imposes on us as a duty our physical body's being "ahsen" thereafter and our soul's being "ahsen" (the best, the most beautiful) finally. The three trusts that Allahû Tealâ has given to man whom He has created as the most honored creature can be described briefly as follows:

Moreover, our Exalted Lord has created us within the standards of a free will, too. The free will expresses the free domain that Allah grants to everyone. The person can do whatever actions, say whatever things he wishes and can have whatever thoughts he wishes. The honorable scribes (angels) that Allah has charged with the duty of writing down the negative or positive thoughts of the

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person record them immediately. They also record the words uttered and the actions done according to these thoughts. Thus, each instant of our lifespan is filmed (three-dimensionally).

So, our whole life-span has been recorded by the honorable recording angels that Allah has made officials over us beginning from our birthday. Allahû Tealâ decrees so in the sacred verse:

**36/Yâ-Sîn – 65:**

**On that Day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness to what they used to earn.**

This is the mark of the fact that the actions that we used to do with our limbs had been written down by the honorable recording angels.

And Allahû Tealâ reveals to us that our thoughts too have been recorded (by them) in the 80<sup>th</sup> verse of Az-Zukhruf Sura:

**43/Az-Zukhruf – 80:**

**Or do they reckon (suppose, think) that We do not hear what they conceal and their secret discourses? Aye! And our messengers with them (appointed angels in charge of mankind) write down (everything).**

Our Master Hz. Muhammed Mustafa (PBUH) decrees so in one noble saying of him: “The one who has no reason has no religion, either.”

As this may express that the person has no responsibility before the age of discretion, but it may also be an other explanation of this word: “We torment those who do not use their reason” while they are at the age of discretion.

Thus, Allahû Tealâ has granted us the reason as the most precious favor in addition to the free will.

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## ISLAM AND SUFISM – II

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In short, we can say that the man who is the most honored creature has been created with the three trusts, the free will and the reason. If we are to remember the noble hadith, we can understand immediately the relationship of the noble hadith with the essential favors that Allah has conferred to us:

“There is a lump of flesh in the human body. If it is improved, all the organs of the body are in Improvement, if it is corrupted, all the organs of the body are in corruption.”

This lump of flesh expresses the duty of the office of Imam (prayer-leader) and the other organs the “congregation” that follows him. Our Master Hz. Muhammed Mustafa (PBUH) indicates that if the Imam (prayer-leader) cannot perform his duty, it cannot be possible for the congregation that depends on him to attain to the goal.

The “lump of flesh” is the heart of the physical body in respect of the duty that it carries out. What can be in improvement or in corruption is the immaterial heart of the soul. Our Master Hz. Muhammed Mustafa (PBUH) expresses here the soul’s inner heart that is not material within the physical standards that we can know.

Before explaining the noble hadith to you, it is useful to explicate the relationship of the heart of the physical body with the immaterial heart of the soul.

The heart of the physical body has two doors: artery and vein.

The artery carries purified blood from the heart to all parts of the body. It conveys the purified blood to the cells that are in need of it. The blood that has got dirty to some extent after the cells have used it flows back to the heart after its being purified in the lungs and is propelled (pumped) again to the body by means of the artery.

In that case, the blood that flows in the realm of the physical body has a certain circulation, it performs its duty in an incessant movement, just like these two doors of the physical heart in the physical body, there are the door of “takvâ” (the dominical door) and

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the door of “fucûr” (the satanic door) on the soul’s heart at just its symmetry. **Just as the purified blood is indispensable for the vitality of the physical body within certain standards, so too Allah’s lights reaching the (soul’s) heart for the vitality of the soul is necessary.**

The fact that there is no more pure blood, that it becomes completely dirty or that the operation of the purification of the blood in the realm of the body stops is a death for the physical body. Because there are about 70 trillions of cells in our body. There are mitochondria in the cells. Mitochondria generate electricity (they are the power houses of the cell) and the generated electricity produces the electrical fields and the electro-magnetic fields. Because of this electro-magnetic field, the physical body has a property of magnet. With the energy produced here, the rhythmic (harmonious) movements of the physical body are realized. The physical body cannot perform its functions parallelly to the stopping of the energy that Allahû Tealâ sends by means of the mitochondria. Thus, the pure blood being propelled (pumped) cannot be realized.

At the beginning, all the human beings are at (the stage of) the Evil-Commanding Soul. The door of “takvâ” is closed and the door of fucûr is wide-open. Consequently, only the flowing of the darkneses of Satan in the immaterial heart of the soul is in question. Everyone is initially in a sort of the standards of death in respect of the soul. This soul being revived is realized through the entry of Allah’s lights into the immaterial heart of the soul. Satan’s darkneses entering through the door of fucûr (the wickedness of the Devil) on the immaterial heart of the soul represent the impure blood in the physical body gathered by means of the vein. As for Allah’s lights entering our heart through the door of “takvâ”: they express the purified blood pumped (propelled) to all the organs of the physical body. In which case, the soul is our body made up of energy. He does not stand in need of any blood like our physical body. But just as blood presents a vital property for the physical body, so too Allah’s lights have such a vital property so that the soul can perform his duty.

As the people act only with their five sense-organs nowadays, as their reasons are gathered together on their heads' eyes, they always show concern for their physical bodies. They are ignorant (unaware, uninformed) of their souls designed (fashioned) inside their physical bodies and that are their bodies made up of energy and belong to the Intermediate World and of their spirits too that are breathed in them by Allah and are His representatives in them within the standards of the World of Commands (âlem-i emr).

Is the physical body that represents man?

If we are to look into the verses of Allah, we see that this is not so. What causes man to be situated at the highest point of the most honored creatures is the spirit that Allah has granted to man. Allahû Tealâ decrees so on this subject:

**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."**

The khalif of Allah, the khalif (vicegerent) who will represent the Universe in the earth in the name of Allah is man (kind).

**2/Al-Baqarah – 31:**

**And He taught Adam all the names, then presented them to the angels; then He said: "Tell me the names of those if you are truthful (right).**

**2/Al-Baqarah – 32:**

**They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."**

The spirit is superior to the angels.

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As for the jinn who are the beings of the Unseen World (Âlem-i Gayb): The command to prostration was also given to them but the Devil had rebelled (against Allah). When Allahû Tealâ said to him: “Why did you disobey My Command, why did you not fulfill My Command?”, the Devil answered Him: “I am better than him (Adam), You created me from smokeless fire, and him You created from clay. Fire is superior to clay, for this reason I did not prostrate myself before him.”

Thus Allahû Tealâ expels him from His Presence indicating at the same time the disease of arrogance of the Devil.

You see that the devil who was rebellious against the Command of Allah said that he was superior to man by comparing himself with the physical body of man. The angels that are the beings of the World of Commands compare themselves with the soul found in man of a sort. But the property with which Allahû Tealâ has made man the most superior is neither because of the soul nor of the physical body. It is so because of the spirit granted to man. **The representative of Allah in man is the spirit.** When Allahû Tealâ said to them: “Prostrate yourselves (before Adam), we should perceive that the prostration made to him is in reality a prostration to Allah. **Thus, what represents man, makes him honorable is the spirit that is a Trust of Allah.**

If we recognize the man through these properties of him, we can surely understand Allah’s messages in an easy fashion. If what is meant by the “lump of flesh” in the noble hadith given to us by our Master Hz. Muhammed Mustafa (PBUH) is the immaterial heart of the soul, Allahû Tealâ has made known to us how this will be improved.

Firstly, He wants us to wish to reach Allah and so to become “âmenû”, then to realize the soul’s purification through 7 stages, and later on to pass on to the soul’s refinement, to reach the (stage of) Improvement by improving the soul (’s heart).

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## ISLAM AND SUFISM – II

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You will see that these amendments realized in the immaterial heart of the soul will be more easily understood when they are expressed within the standards of the physical body.

Firstly, we experience the events. Any event that occurs by the Permission or the Predestination of Allah, whether it may come into being by the Permission of Allah or by His Predestination, the aim of Allah from those events is this, that we should do Allah's zikir (we should repeat the Name of Allah, as Al-lah, Al-lah, Al-lah endlessly).

His second aim is this, that we should gain degrees.

His third aim is to give us a lesson.

So, man has to do Allah's zikir (to repeat the name of Allah) in each event beginning from the point where he is at the age of discretion and he shows zeal with a performance of 100%. In each event he has to be in contact with the sacred verses of Allah and in each event he has to gain degrees by doing the good that Allah has commanded.

Are the people who are at (the stage of) the Evil-Commanding Soul so? Unfortunately no, because the door of takvâ on the immaterial heart of the soul is initially sealed off. The "ear" of this heart is also sealed off and there is a covering named "gîshawat" on the heart's eye. Because of these obstacles, the person will never reach the lights obtainable by Allah's zikir. It is not possible for such a man to be able to perceive the required sacred verse from the event he has been experiencing. It is also not possible for the actions of a person who cannot comprehend the sacred verse to be beneficial. Because, if the reason that Allah has granted makes a decision based on the verses of Allah, the realm of the physical body can do good. The decision made by the reason that is unaware of the verses of Allah can never make us reach goodness. For this reason, Allahû Tealâ decrees in His verses: "The place where those who are heedless of the verses of Allah will go is Hell." For the actions that those who are heedless of the verses of Allah will do is evil anyway. Allahû



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Tealâ wants us to make necessary amendments so that these may turn into goodness.

Allahû Tealâ decrees so in the 216<sup>th</sup> verse of Al-Baqarah Sura:

**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.**

At the starting point, some events occur around this person who is in a position to be never able to do good through his own means. In return for the fact that the events happened by Allah's Leave grieve that person, they bring to him either benefit or make him reach a goodness. If the event occurs through the free will of a person outside us and not through our own free will, this free will may commit an evil. The evil that he has committed is a goodness for us, because he does wrong to us and we gain the degrees that he has lost. If the person does any good and this reaches us, we benefit from it.

If so, we can reach goodness or benefit only through the events that have been happening outside our own will. If the person perceives later through this own free will the messages that Allahû Tealâ has set for him and arrives at a decision such this: "At the starting point, I am not at a level to discern the right from the wrong but the messenger whom Allahû Tealâ has appointed for me certainly knows this. In that case, I have to follow his call and not my own decision, that person wishes then to reach Allah.

At the moment Allahû Tealâ sees this wish in the immaterial heart of our soul, He immediately manifests Himself with His Name of All-Compassionate (Rahîm) over us and removes the hidden barrier (hicâb-ı mestûre, invisible veil) from us. As long as the hidden barrier is present in the soul ('s heart) of a man, it is not possible for

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## ISLAM AND SUFISM – II

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him to feel love for the murshid whom Allah has appointed for him. The person hates the murshid.

Allahû Tealâ announces this in the 45 and 46<sup>th</sup> 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.**

Allahû Tealâ takes out the heaviness (vakra) that is in the ears at the beginning, too. That person can hear the words that the murshid says to him. And Allah takes away “ekinnet” (coverings, veils) on the (soul's) heart of that person. That person does not only hear, but also comprehend (the words of the murshid). Thus, the person feels love for his murshid, hears him, comprehends him and becomes thus “âmenû”.

Allah puts guidance into the (soul's) heart of the person who has become âmenû according to the 11<sup>th</sup> verse of At-Taghâbun Sura. The immaterial heart of the soul previously turned to Satan becomes turned to Allah together with Allah's putting guidance (hidâyet) therein. (50/Qâf – 33)

Allahû Tealâ slits (opens up) a way of mercy from the breast to the (soul's) heart according to the 125<sup>th</sup> verse of Al-An'âm Sura. At the instant that person begins to repeat the Name of Allah, mercy and virtue coming from the Presence of Allah arrives at the door of takvâ by following the way that has been opened up (slit). Virtues cannot

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enter the (soul's) heart on account of the seal on this door, only mercy can leak therein from its borders.

The maximum amount of the mercy that has leaked into the (soul's) heart is 2%. It is never possible for the lights in the heart to exceed 2% without the seal on the door of takvâ being opened, the word of Disbelief being taken out of the heart, the word of faith being written into the (soul's) heart (thanks to zikir done). Thus, a light of 2% makes a man the owner of hushu' (reverence) [the level of the feeling of reverence (hushu') between us and Allah is a turning point]. This person who has reached hushu' (awe, reverence) has to seek his murshid from Allah, because the Command of Allah is thus:

**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).**

Allahû Tealâ sees impossible the fact that any person who has not attained hushu' may reach his murshid. If this person who has attained hushu' (reverence) within the standards of the 16<sup>th</sup> verse of Al-Hadîd Sura seeks his murshid from Allah according to the 45<sup>th</sup> verse of Al-Baqarah Sura and goes and repents in front of the murshid whom Allah will show him (in his dream) according to the 70<sup>th</sup> verse of Al-Furqân Sura, then Allahû Tealâ will bestow just 7 Blessings on that person.

**1. Blessing:** The spirit of the Imam of the Era comes and settles over the head of the person. An other 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 22<sup>th</sup> verse of Al-Mujadilah Sura.

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

**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 of the faith into his soul ('s heart). Thus, the 7 conditions of being a believer (whose belief has increased) is formed:

- 1) Allah takes the word of the 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 reverence).
- 7) Allah writes the word of the Faith into his (soul's) heart.

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

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**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 reason), 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.

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 state of those who spend their goods in the way of Allah is that of a grain of corn (seed) which grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah cares for all and He knows all things.

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

**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.

**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

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**Path to Allah). (Allah) will be a shelter (for the one who wishes to reach Allah).**

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

**36/Yâ-Sîn – 60, 61:**

**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).**

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

**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.**

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

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Thus the person has had the possibility to fulfill the Command of “Zkir” that he has taken from his murshid with these 7 conditions of heart.

Thus, you see that the soul reaches at the starting point **the standards of being âmenû**, later, **the standards of the soul’s purification** by possessing 7 conditions of heart. He surpasses the stages of “Emmâre, Levvâme, Mulhîme, Mutmainne, Râdiye, Mardıyye and Tezkiye” by fulfilling more and more the command of “Zikir” that he has taken from his murshid. The amount of light that reaches the (soul’s) heart of this person who wulfills the command of zikir he has taken from his murshid increases at the rate of 7% parallelly to this increase of zikir. Together with 2% of light of mercy existing beforehand, the light in his (soul’s) heart amounts to 9%. Thus, there is 9% of light in the (soul’s) heart of the person who has left behind (the stage of) the evil-Commanding Soul (Nefs-i Emmâre).

Afterwards, this person increases his “zikir” (remembrance). Because of the increasing zikir, the increase of light in his (soul’s) heart has been 7% when he has finished (the stage of) the Self-Accusing Soul (Nefs-i Levvâme). Thus, the person possesses 16% of light when he has finished (the stage of) the Self-Accusing Soul.

He increases his zikir. At (the stage of) the Inspired Soul (Nefs-i Mulhîme), the amount of light in the (soul’s) heart of the person attains to 23% with the increase of 7% of light.

He increases his zikir. At (the stage of) the Satisfied Soul (Nefs-i Mutmainne), the amount of light reaching his (soul’s) heart is 30% together with an increase of 7% of light.

He continues to increase his zikir. At (the stage of) the Soul Well-Pleased (with Allah) (Nefs-i Râdiye), the amount of light in his (soul’s) heart together with an increase of 7% of light is 37%.

Because of Allah’s being Well-Pleased with himself (Nefs-i Mardıyye), the amount of light in his (soul’s) heart is 44%.

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## ISLAM AND SUFISM – II

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And when he attains to the soul's purification, the total of the amount of light in his (soul's) heart together with an increase of 7% of light is 51%. The darknesses of Satan decreases to 49%.

You see thus that we are saved from being a servant to Satan and we became a servant to Allah at the moment Allah's lights in our (soul's) heart exceed the darknesses of Satan. **To be saved from being a servant of Satan, to be a servant to Allah is a state realized through the amount of lights in the (soul's) heart.** Otherwise, a man's saying by himself: "I am a servant of Allahû Tealâ" signifies nothing. Because our Master Hz. Muhammed Mustafa decrees:

"Allah does not look at your lineage, your wealth, your appearance. The place where Allah looks is the immaterial heart of your soul."

If Allahû Tealâ looks at the immaterial heart of our soul, if the amount of lights in our (soul's) heart is 51% and that of darknesses is 49%, at the point where the lights exceed the darknesses, we have been saved from being a servant to Satan and we have become a servant to Allah.

When our Master Hz. Muhammed Mustafa (PBUH) said to the Companions while he was conversing with them:

"I offer praises and thanks that My Lord has accepted Me to His Servanthood", the Companions asked him: "O Allah's Messenger! Are we not the servants of Allah?"

Our Master Hz. Muhammed Mustafa (PBUH) decreed:

"From the angle of the creation, surely. But the servanthood that I mean is not from the standpoint of the creation. Allah has created every body (if you consider them from the standpoint of the creation). The servanthood that I express is from the angle of fulfilling the commands and interdictions of Allah. Those who are the servants of Allah are the ones who have absolutely purified their



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souls (’ hearts). We mean those who have been absolutely saved from being servants to Satan and have become servants to Allah”.

The Companions had then perceived this fundamental truth.

Thus, when this person has increased his “zikir”, parallelly to the increase of zikir through the stages of refinement (tasfiye), the amount of lights who has reached his (soul’s) heart at each stage increases at the rate of 10%. With 10% of light reaching his (soul’s) heart thanks to the increase of zikir at the stage of Extinction (Fenâ), the total amount of lights in that person’s heart reaches 61%; at the stage of Everlastingness (Bekâ) 71%; at the stage of Asceticism (Zuht) 81%. Allahû Tealâ discloses the negative asceticism in the Glorious Qur’an:

**“And they attached no value to him”** (they were “zâhid” (ascetic) against him (Yusûf, Joseph) (12/Yûsuf – 20).

Allahû Tealâ means with this statement the people on the second stage who follow their souls (’ low desires), do not attach any value to “zikir” (to repeating the Name of Allah) but attach to much value to the worldly wealth. But if we are to relate the men who are not like those on the second stage, who pass more than half of their days in doing zikir, these are the owners of the positive asceticism (zuhd), they have turned their backs on the lowly world, have caused Allah to precede the lowly world and they have been doing Allah’s zikir. They are at the stage of Asceticism (Zuhd) and the amount of lights in their (souls’) hearts is 81%. In the (soul’s) heart of whomever there is 81% of lights, only it is he who has caused Allah to precede the lowly world. Later on, when the person increases his zikir, the amount of lights in his (soul’s) heart attains to 91%. That person has placed Allah before all other human beings. As for the darkneses of Satan: they are 9%. The case being thus, as his person constantly fulfills the commands that he takes from his murshid, he reaches goodness by doing good all the time. This person causes subsequently Allah to precede all the things by attaining to continuous zikir, because the (soul’s) heart of the person has been

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## ISLAM AND SUFISM – II

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illuminated 100% when he has reached continuous zikir. Because of this continuous zikir, Allah closes the door of “fucûr” of Satan, 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 a friend for him.**

Now, Satan will not be able to send his darkneses into our (soul’s) heart through his door of fucûr any longer because of the continuous zikir.

If the darkneses of Satan will not enter our (soul’s) heart, the vices will immediately leave their places to the virtues parallely to the fact that the lights entering through this open door will fill up the (soul’s) heart. These vices in the immaterial heart of our soul resemble the leaves of the trees. The leaves being broken away from their boughs and twigs are realized in two phases:

In the first phase, Allah stops the water that goes to the stalks of the leaves and turn them completely yellow. Like this, the vices dry out until one reaches continuous zikir.

In the second phase, Allah causes those leaves to break away from their boughs and twigs by sending His winds in fall. Each leaf that has broken off symbolizes a calamitt. Those vices immediately leave the (soul’s) heart. Parallely to this, Allahû Tealâ places the good qualities of the spirit into the (soul’s) heart under the name of “virtues”. Now, this (the heart’s being completely filled with lights) is the expression of the person’s reaching (the stage of) Utter Purity (Ihlâs).

So, at the surrender of the physical body (to Allah), the physical body attain to the best (the most beautiful) (state). At the surrender of the soul to Allah, the soul reaches the best (the most beautiful, “ahsen”) (state).

If we return to the noble hadith:

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## CHAPTER – VII

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“There is a lump of flesh (the heart) in the human body. If it is improved, all the organs of the (physical) body are in Improvement. If it is corrupted, all the organs of the body are in corruption.”

Now, the immaterial heart of the soul is in (a state of) improvement, is illuminated 100% and is utterly fitted out with virtues but it has not yet reached (the stage of) Improvement (Salâh). When the seven heavenly floors (layers) and the seven worlds of the seventh heavenly floor are shown him, in case he has fulfilled the seven conditions of (the stage of) Utter Purity (Ihlâs), this person who has attained to (the stage of) Improvement (Salâh) is invited by Allah to the Irrevocable Repentance one day at a daybreak. This personage who realizes his Irrevocable Repentance through the words that Allah gives him reaches (the stage of) Improvement. The immaterial heart of the soul of this personage who has attained to the standards of the total zikir (zikr-i kullî) has been completely made to improve and is in Improvement. Now, all the organs of the body are in Improvement, because all in his body, including each fine filament of his hair, do Allah’s zikir. This makes known to us the result that our Master Hz. Muhammed Mustafa (PBUH) had expressed in his noble hadith.

If it is in amendment (islâh), if all the organs of the body (even the fine filaments of his hair) repeat the Name of Allah, they are within the standards of the Improvement (Salâh). If it is in corruption (this expresses the second stage), all the organs of the body are in corruption, and this is valid even for the fine filaments of his hair.

The continuous zikir (zikr-i dâim) is realized in the stage of “‘Ulû’l elbâb” (those who accomplish continuous zikir, those possessing the treasuries of the Divine Secrets), the total zikir (zikr-i kullî) is realized at the stage of the Improvement (Salâh). But “tesbih” (Glorification) is an event that is realized by the demand of the person. This personage who has attained to the greatest (azîm) servanthood, if he requests from Allah to be his slave with his own will and Allah too accepts him to His slavery, then the degree of the Improvement regarding the will being tied (to that of Allah) is opened

to him; from that point on, that personage is at the glorification (tesbih). If Allah accepts him to His slavery, then He causes him to reach the will being bound (to that of Allah).

**But the surrender of the reason is in question only for one personage in each period: This is the Imam of the Era.**

In that case, the noble saying of our Master Hz. Muhammed Mustafa (PBUH) includes the 28<sup>th</sup> stage, the stage of Improvement.

Thus, you have been seeing that our Master Hz. Muhammed Mustafa (PBUH) has expounded to us Allah's messages of the highest level with this noble hadith. He indicates to the immaterial heart of our soul and wants us to make the necessary changes in our soul ('s heart) parallelly to the call of the murshid, to his advices and to the fundamental commands and interdictions of Allah. In case we achieve them, He proclaims that we shall attain the never-ending bliss in the Hereafter and in addition to it He gives us the glad tidings that we shall experience the ceaseless worldly happiness. The amendment (islâh) of the heart is expressed with the concept of "kalb-i selîm" in the Glorious Qur'an. Allahû Tealâ decrees so in the 88 and 89<sup>th</sup> verses of Ash-Shu'arâ Sura:

**26/Ash-Shu'arâ – 88, 89:**

**The Day on which neither wealth nor sons will avail, except him who comes to Allah with a heart free (delivered from all kinds of impurity, attained to the salvation).**

A sound heart (kalb-i selîm) is the definite outcome of the fact that the person is one of the Improved ones (sâlihîn), has attained to (the stage of) Improvement (Salâh) Allahû Tealâ declares that Hz. Ibrahîm had come to Allah with a heart free (a sound, healthy heart).

In that case, Allah's Messenger wants us to attain a heart free (from all kinds of impurity) by saying: "There is a lump of flesh in the body. If it is ameliorated, all the organs of the body are in amelioration. If it is corrupted, all the organs of the (physical) body are in corruption."

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## CHAPTER – VII

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The heart free (the sound, healthy heart) expresses the (soul's) heart's surrendering to Allah. That is to say, the person surrenders his spirit to Allah at the 21<sup>th</sup> stage. At the 25<sup>th</sup> stage, he surrenders his physical body to Allah. At the 27<sup>th</sup> stage, he surrenders his soul to Allah and at the 28<sup>th</sup> stage he surrenders also his (soul's) heart to Allah. Thus, the person becomes one of the Improved ones (sâlihîn) by surrendering entirely to Allah.

By beseeching Allahû Tealâ to cause all of you to possess the worldly happiness with a heart that has reached improvement and through making all your organs also reach improvement, I am ending here my words.