



Tasawwuf Suhbas

Hadbrat Abdurrahim Reyhan

from The
ROSE to The
Nightingales



***From the Rose
To the Nightingales***



SUFI SUHBA'S

Hadhrat ABDURRAHİM REYHAN



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SUFİ SUHBA'S**

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FOREWORD

This work is a result of discourses delivered by Our Master Abdurrahim Reyhan (Erzincanî) (the Sultan of hearts) in the gatherings of his followers, disciples. Meticulous care has been given to be faithful to the original form of these discourses while putting them into written form.

These discourses have been selected from a wide collection of discourses delivered at different times and in various places. "Discourses on Sufism from the Rose to the Nightingales" (Gülden Bülbüllere Tasavvuf Sohbetleri-4¹) has been supplied with footnotes in order to appeal to every reader and provide easy reading. May Allah compensate for our shortcomings. We ask for your prayers in that regard.

Mehmet Ali Demirci

On behalf of everyone whose efforts made this work possible
July 2011

¹ Gülden Bülbüllere Tasavvuf Sohbetleri-4, Ankara 2008, ISBN 978-9944-0746-0-5

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Sufi "Suhba"s'

A Sufi Master's (Sheikh's) Abdürrahim Reyhan Conversations

Subba "1"

"Come, whoever you are, come again!"

The graces² bestowed to us by *Allah* are enormous. For the sake of his Beloved Prophet *Hadhrat Muhammad* (SAW = PBUH), *Allah* made Himself known to us through his *awliya* who are inheritors³ of the prophets. Our precious and exalted greats say:

Can there be any other grace bigger than this!

So let's appreciate the value of this grace and hope that *Allah* increases it. What happens if *Allah* increases and augments our grace? He amplifies, amplifies, amplifies his grace and finally He shows his *jamaal* ^(beauty) to us. Because the *jamaal* of *Allah* ^(*jamaalullah* = beauty of *Allah*) is *haqq* ^(the truth, the reality) the servant's seeing the *jamaal* of *Allah* is also *haqq*. There was a *madhhab* denying the seeing of *jamaalullah* which, at the end, became *batil* and disappeared. In

¹ The words written in italic letters such as this one (*suhba*) are explained alphabetically at the end of the text

² Boons, blessings, favors, benefactions

³ Successors, substitutes

this respect, *Cenâb-ı Haqq* says ^{through the mouth of his Prophet *Hadbrat Muhammad*} ^(SAW) “We were a hidden⁴ treasure and we created the men so that we become apparent” and He says in the *Quran* (51/56) “I have not created the jinn and the men except that they should serve Me”. *Allah* created us as *Muslims*. If we live in accordance with our beliefs, *Cenâb-ı Haqq* promises us to show his *jamaal*. What are our beliefs? ... If we live in accordance with the *sharia* and *tariqa*, we reach *Haqiqa*. Our reality is our spirit. Our spirit came from *Allah* and it reaches *Allah*. In an “*al-Kalaam al-Kebaar*” in *Salib Baba Divani*, it is said:

When ^(now that/inasmuch as) *the Himma(t) of the lover of Allah* ^(The assistance of awliya of Allah) *is with us,* ^(our supporter)

That is, “if the *Himma(t)* of *awliya* is our assistant” or “if *awliya* (all of whom are exalted) help us” ...

When ^(now that/inasmuch as) *the Himma(t) of the friends of Allah is with us*

When the Shah ^(Sheikh, leader, head, king) *Naqshbandi is ser-Hünkar* ^(head of all spiritual leaders, friends of Allah, sultans, kings, sovereigns, rulers, shahs)

*When Seyyid Tâbâ and Sibgatullah*⁵ *are in the golden chain of “spiritual masters”* ^(murshids) *of this Sufi path”*

Our journey ^(spiritual travel) *will take us up to “gâbe gavseyin”* ^(to the presence of Allah)

⁴ Unseen, unknown, secret

⁵ Two of the *sheiks* taking part in the *silsilah* (the golden chain of *sheiks* of *Naqshbandiyyah*)

“*Gâbe gavseyn*” is the station given by *Cenâb-ı Haqq* to His Beloved *Hadhrat Muhammad (SAW)*. It is mentioned in *Quran* (53/9). In this verse, *Cenâb-ı Haqq* ^(Allah, God) says: “My Beloved! You approached me so close that you were at a distance of two eyebrows (two bow-lengths) or (even) nearer”. Of course, a man ^(human being) can't reach to the station of our Prophet *Hadhrat Muhammad (SAW)* ^(his closeness to Allah) no matter how much he ascends ^(gets closer to Allah). But it is said that he can climb up there, that is, he can go up to that station. Will he be a prophet, if he can climb up there? No! He won't be a prophet. But he becomes “inheritor of prophet”. The phrase “inheritor of prophet” means substitute ^(deputy) of our Prophet *Hadhrat Muhammad (SAW)*.

These ^(the spirits of the sheikhs) *are pure spirits⁶ who reached “Cem-ül Cem”* ^(Allah; Oneness or Unity of Being of Allah; Unification with Allah)

They came from “Cem” ^(Allah) *back to the “Farq”,* ^(created world; creatures) *Sheikh is the deputy of^f (substitute for) Muhammad Mustapha*

When does this happen? ... They are “pure spirits”, that is, the spirits of the friends of *Allah* are “pure spirits”⁷. “These pure spirits” signifies that they all reached “the station of pure spirit”. And “reaching the station of pure spirit” means that they became estranged to or grew away from everything other than *Allah* and that they ceded everything other than *Allah* and that they disposed of everything. They now consist of “A Friend and a

⁶ These spirits are purified from accidental and defective human features and become as pure as they had been before they were breathed in men (in human shaped bodies).

⁷ Considering from the point of view of ordinary people (or of a human being not being the friend of *Allah*), they are “pure spirits”. However, when considered from the point of view of Oneness of *Allah* “Their spirits are in fact “One and the Same Pure Spirit”, that is, they (their psychal bodies) are mirrors to the “Spirit (attributes) of *Allah*”.

pelt⁸. “The Friend” is *Allah* and “the pelt” is their bodies. They made The Friend sit upon the pelt. What becomes the man who managed to take ^(to exalt) his spirit to its ^{real} station? He becomes the inheritor of the prophets. *Salih Baba* says in his *diwan* ^(collection of his poems) called “*Salih Baba Divani*”:

These are pure spirits who reached “Cem-ül Cem” ^(reaching Oneness or Unity of Being of Allah; Unification with Allah)

They came from “Cem” ^(Allah) *back to the “Farq”*, ^(created world; creatures) *Sheikh is the deputy of* ^(substitute for) *Muhammad Mustapha*

Sâlik, ^(traveler in the Path to Allah) first of all, becomes “*fanâ fish-sheikh*”, that is, he annihilates his existence (being/entity) in the existence of his *Sheikh*.

But those who don’t join in *tariqa* ^(the spiritual path to Allah) can’t obtain or reach to these graces. They can only be one of those who managed to abandon this world ^(his worldly-desires). That is, he can save his spirit only from this world; he quits this world’s life ^(his worldly desires) and becomes only one of the desirers of the life to come. He can be qualified as a dweller of *Jannah* ^(Paradise). He of course obtains *Jannah* or the life to come ^(hereafter). “The resurrection ^(revival) after the death...” Isn’t “believing in hereafter ^(the life to come)” one of the prerequisites of “Faith”? But this world is *batil* (unreal, false). Men can abandon the world. They can be among those who earned the eternal world ^(hereafter, jannah). But, it is said that, for man, there are ^{stations of} “abandoning the world”, “abandoning the hereafter” and “abandoning the ^{false and deceptive feeling}

⁸ Hide, skin

of abandoning the world and the hereafter". Men can abandon the world. They can also be among those who earned the eternal world. But they can't abandon the hereafter by themselves and they can't abandon the feeling of abandoning or having abandoned the world and the hereafter.

As for those who became "*fanâ fish-Sheikh*", that is, annihilated their existences (beings/ entities) in the existence of their *sheikhs*, they abandoned this world, they abandoned the hereafter, and they also abandoned the false and deceptive feeling of having abandoned the world and the hereafter. Of course, this is something very difficult to be understood. This can only be known by the ones who experience this abandonment.

Therefore, what happens to a man joining in a *tariqa*? He becomes "*fanâ fish-Sheikh*", that is, he annihilates his existence in the existence of his *sheikh*. Then, he becomes "*fanâ fir-Rasoul*", that is, he annihilates his existence in the existence of the Prophet *Hadbrat Muhammad (SAW)*. Finally he becomes "*fanâ fillab*", that is, he annihilates his existence in the Existence of *Allab*. When he becomes *fanâ fillab*, he also becomes *Cem-ül Cem* (One and the Same with *Allab*). Then, they abandon all of these levels or stations including *fanâ fillab* and come back to *Farq* (back among the creatures). That is, they first reach *Haqq*, (*Allab*) then return among the creatures. However, this time, when they return among the creatures, they never cease their relations with *Haqq* (*Allab*). They have relations with both the *Haqq* who is the Creator and the creatures at the same time. Manifest sides (bodies, outer dimensions, appearances) of the friends of *Allab* are with the creatures and the folk. Aren't they? Friends of *Allab* have also manifest bodies fashioned out of substance. Apparently they

are human beings. Friends of *Allah* are outwardly human beings like us; they are social and get in touch with the people. They have social status, they eat, they drink, they sleep, they become ill, they get tired, and they instruct and get instructed... They experience all of these humanly activities. However, while they experience all of these outwardly, that is, while their manifest bodies are in contact with the people or the creatures, their inwards (nonmanifest sides) are with *Haqq*. Then, what does a friend of *Allah* do? What is his function?

They have come from "Cem" (from Allah) back to the "Farq", (among the creatures) ...

That is, here, there is "Cem" and there is "Farq". Behold! There is an "*Al-Kalaam al-Kebaar*":

Nobody knows the totality of the "Dhat", (Real Individual, Allah Himself, Essence of Allah) so don't be eager to know "Dhat" (to set off in that way)

Know that the tongues become dumb (unable to speak) and the breaths cease at this point,

Never try to speak about the Nondelimited Dhat the knowledge about whom is delimited for the creatures

The purpose of this mystery (enigma, conundrum) is to understand the difference between "Cem" (Allah) and "Farq" (the creatures)

On this point, (in connection with *Cem* and *Farq*) human beings can only speak about "Farq" and give examples only about "Farq". The words can't describe "Cem". So nothing can be said or spoken

about “*Cem*”. But the words can describe “*Farq*” (the creatures). So man can speak about “*Farq*”. What is *Farq*? *Farq* is the creation and the creatures. What is *Cem*? *Cem* is the *Dhat* of *Allah* (Essence or Core of *Allah*, *Allah* Himself, Real Individual). Nothing can be said about *Cem*. When men become or reach *Cem-ül Cem*, first of all they are annihilated in the Being/Existence of *Allah*. How is this annihilation called? *Fanâ fillah* (annihilation in *Allah*). After passing through that station of *Cem-ül Cem* and *Fanâ fillah*, they come back to *Farq* (among creatures). They abandon *Cem* and return back to *Farq* without putting an end to their connection with *Allah/Cem*. Then they have two sides: Their outwards (manifest sides/bodies) are created and therefore their outwards are with the creatures and the people. Their inwards (nonmanifest sides) are *haqq* (real) and therefore their inwards are with *Haqq* (The Real Being, *Allah*). This is the meaning of the two sides of those returning from *Cem* to *Farq*.

These are pure spirits who reached “Cem-ül Cem”

They came from “Cem” back to the “Farq”; Sheikh is the deputy of Muhammad Mustapha

Then, what do they become? They become intermediaries between the Creator and the creatures. When we say “creatures”, we mean the “people”. When we say “people”, we mean the “human beings”. Yes... Not all of the creatures can go back to *Allah*. Notice that all of the creatures except from human beings perish. After dying, they are not (will never be) created again with some exceptions.

But mankind is different. For man, there is a coming from *Allah* and there is also “a going back to *Allah*”⁹. The spirits of men came from *Allah* and will go back to *Allah*. That is why their spirits do not perish while their bodies ^{made of earth (clay)} become earth again. But, *Cenâb-ı Haqq* will create a new body again for his servant, that is, for the spirit. “The resurrection ^(revival) after the death = wa’l ba’su ba’da’l mawt” ... On the resurrection day, human beings will be revived. At that revival, *Cenâb-ı Haqq* will create new bodies for the spirits. But spirits earn their new bodies to be adapted or assumed in the life to come while they are in this world. If a spirit has earned a beautiful body ^(appearance) in this world, *Cenâb-ı Haqq* will create a beautiful body for that spirit in the life to come. The spirit will enjoy himself in *Jannah* within that beautiful body. If the spirit hasn’t earned a beautiful body in this world and has left the world having earned an unattractive body, *Cenâb-ı Haqq* will revive that spirit in that unattractive body and that spirit will be chastised in the *Jabannam* (Hell) within that unattractive body ^(appearance). How is this called? Animal attribute ^(bestial quality)! Why does a man remain in animal attributes? If a man doesn’t accept *Allah* and the Holy Book (*Quran*), if he doesn’t obey ^{the orders of} *Quran* and if he doesn’t believe in the celestial books coming from *Cenâb-ı Haqq*, he remains in animal attributes. Man should believe in the holy books. However, there are some people who believe in holy books, but don’t practice in accordance with them... It should be emphasized that a man should practice only in accordance with *Quran*. *Quran* is

⁹ *Quran* 2/156: “... we are *Allah*'s and to Him we shall surely return...” or “To *Allah* We belong, and to Him is our return”

the Truth. Whose practices or which book's practices are *batil* (refused unaccepted, invalid, null, void)? ... For example, other than *Quran*, there are Injeel, (Bible / Gospel sent down to the Prophet Christ) Tawrat (Torah / Old Testament sent down to the Prophet Moses) and Zabur (Psalms sent down to the Prophet David) ... They are all major Holy Books... But in addition to these books, some pages (scrolls) were also sent down. The validity of these pages was cancelled by *Allah* and they became invalid. The validities of other celestial books were also cancelled by *Allah*. Which book is valid now? The provisions of the Holy *Quran* are valid now. Whoever doesn't obey the rules and provisions of the Holy *Quran* and *Sunna* [the words, deeds and approvals of the Prophet *Hadhrat Muhammad (SAW)*] remains in animal attributes. *Cenâb-i Haqq* ordains as follows: "If my servant obeys and submits me, I protect him with my all-mighty hand". Obedience and submission is to *Quran*. And the *Quran* is the orders of *Cenâb-i Haqq*. On the other hand *Cenâb-i Haqq* ordains as follows: "O My beloved! He, who submits himself to Me, let him obey you. Whoever doesn't obey you doesn't submit himself to Me, whoever hasn't obeyed you hasn't submitted himself to Me".¹⁰ So, what is *Islam*? What is *sharia*? What is *tariqa*? What is *Haqiqa*? And what is *mârifa*? All of them depend on *Quran* and *Sunna*. However, the understanding and interpretation of the *Quran* and the *Sunna* is different for those in *sharia*, in *tariqa* and in *Haqiqa*. Isn't the book of *Muslims Quran*? Isn't the guide of the *Muslims* the holy verses of the *Quran*? But the Holy *Quran* has its exoteric meaning, esoteric meaning and real meaning. Real meaning is "batne" meaning (inmost meaning, inmost esoteric meaning, a kind of esoteric

¹⁰ *Quran* (4/80): "He who obeys the Messenger, obeys *Allah*. But if any turn away, We have not sent thee to watch over them"

meaning of the esoteric meaning) ... Its exoteric meaning, its esoteric meaning and its “batne” (real, inmost) meaning... *Quran*’s exoteric meaning is known by exoteric scholars. Its esoteric meaning is known by *sheikhs* and its “batne” (real, inmost) meaning is known by the prophets. *Cenâb-ı Haqq* revealed *Quran*’s “batne” (real, inmost) meaning only to the prophets. It is known by the prophets. Therefore in the “*Salih Baba Divanı*” (Collection of the Poems of *Salih Usta* or *Salih Baba*) it is said as follows:

When (now that / inasmuch as) *the Himma(t) of the friends of Allah is with us*

When the Shah (Sheikh, leader, head, king,) *Nakshbandî is ser-Hünkar*
(head of all spiritual leaders, friends of Allah, sultans, kings, sovereign, rulers, Shahs)

The meaning of Hünkar is “head” and “king” (*shah*, padishah, sultan). It also means fast, (quick, rapid) active, (dynamic, agile) alive and strong”.

When (now that/inasmuch as) *Seyyid Tâbâ and Sibgatullah¹¹ are in the golden chain of “spiritual masters (murshids) of this Sufi path”*

Our journey (spiritual travel) *will take us up to “gâbe gavseyñ”* (to the presence of Allah)

The path taking the traveler to *Allab* is open... The path is open until “*gâbe gavseyñ*”. Go there if you can... Is it possible to arrive at that station? Yes, it is. Five of the *awliya* (friends of *Allab*) reached the station of “*gâbe gavseyñ*”. Who are they? *Hadhrat Mansur al-Hallaj*, *Hadhrat Ibn Arabi (Muhyiddin-i Arabî)*, *Hadhrat Bayazid*

¹¹ Two of the *sheiks* taking part in the *silsilah*, that is, in the golden chain of *sheiks* of *Naqshbandiyya*

Bastami (Bayezid-i Bistami), our master *Hadbrat Baha-ud-Din Naqshband Bukhari* (founder of the *Sufi* path *Naqshbandiyyah*) and *Hadbrat Najmuddin-e Kubra (Necmettin-i Kübra)*. But four of them were sent back down to their previous stations as they couldn't manage to stay there. To give an example, let's imagine that the head official of a district was appointed as the governor of a province. But he couldn't manage that rank (the governorship) and said that "I can't govern this province". Then he left that position ^{of being a governor} and went back down to the position of being the head of a subdistrict... God forbid! This is just an example... They couldn't manage to stay at that station ^{of *gâbe gavseyñ*} and descended down. But our master *Hadbrat Baha-ud-Din Naqshband Bukhari* managed and stayed at that station and was chosen as the head of *awliya* ^(friends of *Allah*).

The reason why *Hadbrat Mansur* couldn't manage to stay at the station of *gâbe gavseyñ* and was sent back down to his previous station is his famous saying "Ana al-Haqq = I am *Haqq* = I am The Truth/The Real/The God". The reason for rejection or lowering of *Hadbrat Ibn-Arabi* is, again, his famous saying "Allah to whom you worship is under my feet..." *Hadbrat Bayazid Bastami's* reason of being rejected is also his famous saying "There is nothing ^{wrapped} in my turban but *Allah*". However, in fact, they hadn't been promoted ^{to the station of *gâbe gavseyñ*} from their original stations. That is, simply, they couldn't govern or managed to stay at that station which is higher than their ^{levels of *walaya* (their being friends of *Allah* / their sainthood)} and they descended down to the station of being friend of *Allah*. They stayed at their ^{original} stations of being friend of *Allah*. I mean *gâbe gavseyñ* was not their original stations

and therefore, we can say that they didn't lose their own original stations. But our master *Hadhrat Baba-ud-Din Naqshband Bukhari* managed and stayed at that station and that's why he was chosen as the head of *awliya* (friends of *Allah*). Pay attention to what our master *Hadhrat Baba-ud-Din Naqshband Bukhari* says: "If there had been any one of the spiritual sons (khalifas or successors) of *Khawaja* (Master / Sheikh) *Abdul Khaliq Gajadwani* in all over the world at the time of *Mansur*, he would have helped *Mansur* pass his station and *Mansur* would have managed to stay at the station of *gâbe gavseyin*. Consequently he wouldn't have been hanged or executed." But, who are his spiritual sons? When *Hadhrat Baba-ud-Din Naqshband Bukhari* said "sons", he meant himself and those whom he trained (his students / *khalifas* or successors). What he said has been and still is the fact indeed. After *Hadhrat Baba-ud-Din Naqshband Bukhari* appeared in this world and his fame reached all over the world, this *hâl* (the state in which *Hadhrat Mansur* said "I am the Truth / the Real / God = *Ana al Haqq*") hasn't been observed any more on any of the *murids* (disciples) of the *sheikhs* of *Naqshbandiyyah*. Even if there were some, who had experienced the same state they didn't insist on this claim and gave up saying the same words with *Hadhrat Mansur*. Yes... that is why it was said in the *Diwan* of *Salih Baba*:

Our path (tariqa) *is the path of Naqshbandi*

Murids (disciples) of this path are *the beads* (the biggest, the greatest, the noblest) of the murids of *all other paths*

Our branch in Naqshbandi Tariqa *is "Khaledi"* (Mawlânâ Khâlid-i Baghdâdî) *which is the most-loved* (liked, enjoyed, preferred) *branch by the hearts*

Those who joined awakened from the sleep of heedlessness
(forgetting Allah)

That is our belief in our path... In the same way, it is also said
by the *Sheikh* Muhammad Sami through the mouth of his disciple *Salih Baba*:

Naqshbandi Tariqa is the way ^{taking the disciple} *to Haqq* ^(Allah)

Those who joined all are wali ^(saint, friend of Allah)

But, only on condition that he/she perseveres on this way after he/she joins and preserves the honor of his/her *tariqa* and his/her *sheikh*. This is a “must” ^(a necessity). If this condition is not fulfilled, then it is said in the *Diwan* of *Salih Baba* ^{for this type of people}:

If we don't have the ^{necessary} *gift,* ^(aptitude, and ability) *what can the*
sheikh do!

Even if our sheikh is Hadhrat Muhammad (SAW)

All of these verses were said by the same person ^(*Salih Baba*). But who in fact said them? Is it really *Salih Baba* himself? His *rabeta* ^(*Sheikh / Murshid*) said these verses through the mouth of *Salih Baba*. *Salih Baba* professes this fact in many verses. He states that it isn't he who said these poems. As a matter of fact, it is a reality that they were said by his *sheikh* Pir-i Sami (Muhammad Sami al-Erzincânî). In one of his quatrains, *Salih Baba* says:

Since Hadhrat Pir ^(my sheikh) *accepted my initiation into this*
Path by taking hold of my hand, O Saliha!

Meaning of “*Saliha*” in this verse is “*Salih*”. He says that “whoever holds the hand of a *kâmil* ^(the one who is perfect) and

mukammeel (mükemmil) (the one who himself is perfect and has the ability and the authority to make the others perfect) *sheikh...*”;

Since HadbratPir (my sheikh) *accepted my initiation into this Path by taking hold of my hand! O Saliba!*

I have been heralded with having experienced the order of the Prophet Hadhrat Muhammad (SAW) *“Die before you die”*

What it means “Die before you die”? This is a *hadith qudsi...* *Cenâb-ı Haqq* ordains through the mouth of His Beloved *Hadbrat Muhammad (SAW)*: “Die before you die”. If a man dies in the path of *Allah* / in *tariqa* under the spiritual education of his *sheikh* before he dies physically, then, it (this type of dying) means that his life or days in the grave, his doomsday (his resurrection and his judgment day), his fears and dreads in connection with rendering his account in the presence of *Allah*, his *nefy* [his obligation of rejecting all false gods (imaginary existences consisting only of non-physical appearances, outer forms, shapes, figures) other than *Allah* which are fabricated by his imaginary existence (his commanding-nefs)], angels’ questioning him in the resurrection day, his rendering accounts of how he lived in this world, his everything (problems, troubles, matters) are over. Nothing is left for the other world. That is the fact! Look at what was said by *Salib Baba*:

Can a person be called as “dervish” if he hasn’t drunken from the Hauzu'l-Kausar (the lake of abundance) *and satiated with it*

Before entering in to the grave and reaching the Resurrection (Judgment) *Day and passing over the Sirat* (The Bridge of Hell)

Therefore, Praise be to *Allah*...

Take (accept) this opportunity as booty say the exalted greats of our way;

Avail yourself of every night as al- Laylat al-Qadr ^(The night of Qadr)

Consider ^(accept, take) *whomever you see as al-Khidr*

And *Take* ^(accept) *this opportunity as booty* ^{from Allah}

Whose words are they? They are the words of *Hadhrat "Ibrahim Hakki Erzurumi"* which are recorded in his book named "*Mârifetname*" ^(Book of Gnosis):

Avail yourself of every night as al- Laylat al-Qadr ^(The night of Qadr)

Consider ^(accept, take) *whomever you see as al-Khidr*

And *Take* ^(accept) *this opportunity as booty* ^{from Allah}

The first verse means "pay great attention not to spend the nights heedlessly ^(negligently, thoughtlessly), on the contrary enliven them as if each of them was *al-Laylat al-Qadr*."

Consider whoever you see as al-Khidr

We say that this verse mean "consider everybody as higher ^(exalted, superior) than yourself and see yourself as lower ^(inferior) than everybody else". This is the modesty. *Cenâb-ı Haqq* praises modest people. Also our Prophet *Hadhrat Muhammad (SAW)* praises them. How does *Cenâb-ı Haqq* praise them? *Cenâb-ı Haqq* ordains "whoever degrades himself for the sake of *Allah*, we upgrade him." Meanwhile it is also said ^{by our exalted greats}:

The modesty opens ^(conquers) *the gate* ^(door) *of al-Fettah* ^(one of the names of Allah meaning "The Opener", "The Conqueror")

“The Gate ^(Door) of Al-Fettah!”... That is, modesty opens all the doors which should be opened. ^{Let’s turn back to the verse of *Hadbrat Ibrahim Hakki Erzurumi*}

Consider whoever you see as al-Khidr

The meaning of “consider as *al-Khidr*” is “behave modestly”, “be modest”, “consider everybody as higher ^(superior) than yourself no matter who he is”. In the *Diwan* of *Salih Baba* it is said:

You knew that Allah is The Absolute Maker ^{(Doer, Performer, Executer, Creator) of everything}

And you also knew that *all* ^{of the creatures} *constitute the world* ^(kingdom, universe)
of the Creator ^(All in the universe were created and owned by the same Creator)

So *Look at all* ^{the creatures} *with the same eye* ^(don’t make distinction among them as “good” or “bad”; consider them to be the acts or mirrors of One and the Single *Allah*)

And *never say* “*This is beautiful and this is ugly*”.

Salih Baba also says:

Don’t talk against ^(assail, defame, malign) *anything in the universe,*
because the Creator of the Universe is One and the Same

Don’t despise ^(disdain, look down on, feel contempt for) *anybody,* ^{and} *always*
concentrate only on your own deficiencies.

If we want to understand ^{the secrets of the} *tariqa* and live ^(experience) it, we must behave as advised in the above mentioned verses. We must be modest and mustn’t spend the nights heedlessly. There is also another “*al-Kalaam al-Kebaar*”:

^{One day,} *at dawn, my life-bird awoke*

Those in *tariqat* in the old days were always awoken (heedful) at dawn, at the time of *subhoor*, at the time of *imsaq* (the time when the day's fast begins during Ramadan), that is to say the sun never rose over them when they were sleeping. They performed regularly their *tabaccud salats* (mid-nigh prayers) and their daily-obligatory duties ordered by their sheikhs (rituals such as *dikr* and *rabeta* for a certain time). But, now, these duties were made easier for the disciples. For example, they were allowed to perform their *tabaccud salats* before the original praying-time. They can perform it just before they go to bed instead of waking up at midnight if they fear that they can't wake up at mid-night. Though, it was made easier to perform *tabaccud salats* and disciples were told that they could perform it earlier than its original time, it is better and more virtuous to perform it waking up at midnight. If you can wake up, get up at midnight and perform it. It is more virtuous. If you can't wake up and perform it at that time, then first perform it, and then go to bed. Yes...:

Take this opportunity as booty

What is booty? It means abundance. People wish that they have what they desire abundantly. What is abundance? What is booty? It is the opportunity. Then, what is the opportunity? The meaning of the opportunity mentioned in this verse is "our coming into this world only once" and "our passing through the youthfulness and the adolescence only once". Man comes into this world once and he also passes through the youthfulness and the adolescence only once. Whatever he finds, he finds it when he is young, and whatever he earns, he earns it when he is young. Because, as a matter of fact, once he gets old, the world leaves him. The core

of the problem is whether he can leave the world before the world leaves him? Because the world is in love with ^(adores) the youth. It prefers the young and hates the old. It doesn't love the old people. It loves the young very much. But, if you aren't deceived by the world and if you don't love it while it is in love with you, while it enjoys or adores you and while it is trying to cheat you with its coquetries, seductiveness, attractiveness, soul-striking appearances, false brilliance and gorgeousness, only then you can find what can be found and only then you can earn what can be earned ^{in this world which is the field to be sowed or planted for the other world}. Note what our Prophet *Hadbrat Muhammad (SAW)* ordains: "You should know the value of five things before five things reach you" What are they? First of all, he says: "Know the value of the youth before old age ^(senility) reaches you". How can the value of the youngness be known? When you consider another *hadith qudsi* together with this one, it can be understood how the value of the youth can be known. What is the explanation of this *hadith*? "The ^{value or strength} of the worships of the young is like the light of a 300 watt- lamp ^{or 300 candles}. The worship of an old person is like the light of a candle". That is, the worship performed when someone is young is very strong ^(acceptable) and very bright ^(luminous). But the worship performed when someone is old is very weak ^(peaky) and non-luminous ^(pale).

- * Know the value of your youth before old age reaches you.
- * Know the value of your health before sickness reaches you.
- * Know the value of your richness before poorness reaches you.

- * Know the value of your life before death reaches you.
- * Know the value of your leisure times before pre-occupation reaches you.

He (*Prophet Hadbrat Mubammad, SAW*) also says that *Cenâb-ı Haqq* (*Allah, God*) divided the day into three parts for human-beings and *Cenâb-ı Haqq* commanded “Work for eight hours for your sustenance. Perform your worshipping duties for eight hours, and rest for eight hours” You should note that a human being has no leisure time. But he can sacrifice from his rest and sustenance (*earning, working*) hours for (*in favor of*) his worshipping hours. However, he loses if he sacrifices from his worshipping hours in favor of his rest and working hours. Then, what does *Cenâb-ı Haqq* say for this type of people *in the Quran (103/2)*? «*Verily Man is in loss*”. What else does He say *through the mouth of His Prophet*? “Human beings are in the state of sleep. They wake up when they die”. That is, *what we should understand from “human beings are asleep” is that either* they don’t worship at all, *or* they don’t worship for eight hours, *or* they worship incompletely, inadequately and insufficiently. He who doesn’t worship at all is in very great loss. He who worships insufficiently is in less loss than he who *doesn’t worship at all and therefore* is in very great loss.

Cenâb-ı Haqq says “Man is in loss”. But, how does our prophet *Hadbrat Mubammad (SAW)* explain this loss in his *hadith*? He says “He whose two *successive* days are the same is in loss”. Who is in loss? *Firstly* he whose deeds are the same for two successive days is in loss. So, not to be in loss, man should increase his deeds and worships every day, as our Prophet *Hadbrat Mubammad (SAW)* indicated. However, man can

understand the ^{real} meaning of this *hadith* and can escape from this sort of loss only if he benefits from the *bimma(t)* of a *murshid* or of a *wali* (a friend of *Allah*). If such a *bimma(t)* reaches you, if you are bestowed with such a *bimma(t)*, only then you can understand what this *hadith* really means. If a man tries to find a solution to dispose of this sort of loss ^{without having been bestowed *bimma(t)* by a *murshid*}, it is impossible for him to find a solution. Because, when a man increases his deeds every day, at the end he will fulfill twenty-four hours of the day with his deeds. ^{Then (at this point), his two successive days will have to be the same and he will unfortunately be in loss again}. Can't we extend ^{the hours of} the day? No, we can't! ^{But according to this *hadith*}, he should increase his deeds in order to escape from being in loss. ^{So}, what is the meaning of this ^{*hadith*}? The following verse explains it:

Our journey ^(spiritual travel) *will take us up to "gâbe gavseyñ"* ^(to the presence of Allah)

This is the ^{real} meaning of the *hadith*. ^{Otherwise, it is impossible to dispose of this loss.} Behold! We have reasons and logics ^{and we should use them!}. Let's imagine ^{that} we performed some good deeds today and increased the amount of our deeds by half as compared with the previous day and tomorrow we also increased our good deeds as compared with today ... Our prophet *Hadhrat Muhammad (SAW)* says "He whose two ^{successive} days are the same is in loss"... When a person increases his good deeds every day, what happens at the end? The day will be fulfilled ^{with the good deeds} within ten years. A man can fulfill his twenty-four hours ^{with good deeds} within ten years. After 10 years, what else can you do to dispose of being in loss? ^{The amount of the deeds which can be performed in a day has a limit or an end.} However, the love

towards *Allah* has no end, *qurbiyet* ^(nearness or closeness) to *Allah* has no end, the fear from *Allah* has no end, and the heedfulness towards *Allah* has no end. That is why *Salih Baba* says:

When ^(now that / in as much as) *the Himma(t) of the friends of Allah is with us* ^(our supporter)

When the Shah ^(Sheikh, leader, head, king,) *Naqshbandi is ser-Hünkâr* ^(head of all spiritual leaders, friends of Allah, sultans, kings, sovereigns, rulers, Shabs)

When Seyyid Tâhâ and Subgatullah are in the golden chain of "spiritual masters" ^(murshids) *of this Sufi path"*

Our journey ^(spiritual travel) will take us up to "gâbe gavseyn"

That is the truth... Among all *tariqas*, the highest stations and positions were attained and obtained in *Naqshbandi Tariqat*. These high stations couldn't be reached in the other *tariqas*. When you search throughout Turkey, you will realize that all of the *sheikhs* taking place in the *Naqshbandi Silsilah* ^{(Spiritual lineage; chain of sheikhs in Naqshbandi Tariqa starting from Prophet Hadbrat Muhammad (SAW), followed by Abu Bakr, the first Caliph and the others)} are all *qutub* or *gavs*. All of them are known to be *qutubs* and *gavs*. But you should remember that in every century there is only one *qutub* and one *gavs*... Among the *awliya* ^(saints), there are some responsible for *teblig* ^{(notifying the people the orders of Allah given through Hadbrat Muhammad (SAW))}, there are some responsible for *irshad* ^[guiding or leading people or disciples (murids) in the right path or showing them the way to Allah], and there is a *gavs* and there is a *qutub*. This is similar to the elections. In a ^{democratic} country, ^{first of all} *parliamentarians* ^(members of the parliament) are chosen. They come to the parliament, don't they? There are many members in the parliament. They are all chosen

among the people and sent to the parliament. The situation is ^{more} or less the same for the *awliya* (saints). That is, *awliya* are like the parliamentarians. They are chosen from among people. Among *awliya*, some are charged with or responsible for *irshad*. They are similar to the ministers among parliamentarians. *Gavs* or *gavs'ul azam* who is chosen among the *awliya* ^{by Hadhrat Muhammad (SAW) on behalf of Allah} is like the prime minister.

To repeat it again;

- * *Awliya* (saints) are like deputies ^{chosen by the people}
- * Those *awliya* charged with *irshad* are like the ministers
- * *Gavs'ul azam* is like the prime minister and
- * *Qutb'ul Aktab* is like the president.

These are the ranks of our *tariqa*, that is, of *Naqshbandi Tariqa*. The order of our *tariqa* is like the order of the Military. Its policy is like the policy of the Military, its education is like the education of the Military, and its ranks are like the ranks of the Military, starting from the unranked soldier going up to the marshal. So, ^{in our *tariqa*;}

Our journey ^(spiritual travel) *will take us up to "gâbe gavseyn"*

Therefore, a man can never reach the station of "gâbe gavseyn" no matter how long he lives and no matter whether or not he increases his earnings ^(deeds) every day as compared with the previous day. So, what is this ^{station of "gâbe gavseyn"}? It is *qurbiyet* ^(nearness or closeness) to *Allah*. What does it ^(qurbiyet) mean? It means love towards *Allah*? What ^{else} does it mean? It means *say* ^(exertion, ardor, effort, endeavour, struggle, and performing good deeds) to reach *Allah*. Why does *Allah* ordain

“Behold? Verily on the friends of *Allah* there is no fear, nor shall they grieve” in the verse [Younus (Jonah) in *Quran* (10/62)]. This verse was sent down or came about *awliyaullah* (the friends of *Allah*). There is another type of fear on them. But we can't understand their fears of *Allah*. We can't know what sort of fear they have. But, in spite of this verse saying that there is no fear on them, why are they afraid of *Allah*? Because they came close to *Allah*, they approached *Allah*. The more a man gets close to the substance of the fire, the more his fever becomes. The more he moves away from the substance of the fire, the lesser his fever becomes. Getting close to *Allah*, Prophet *Muhammad* (*SAW*), and *sheikh* (*murshid*) has this type of effects on man. “Being close to *Sultan* (King = *Allah*) is like a burning (scorching) fire”. However, being close to *Sultan* or *Allah* is also a great blessing bestowed by *Allah*. So what do the *awliya* have? They have fear. But what do they fear for? They only fear for (on behalf of) their *murids*. They don't fear for themselves. Because it is said in the *Quran* that “for the friends of *Allah* there is no fear, nor shall they grieve”. If a *murshid* has 100,000 *murids*, he fears for all of them. He doesn't want that they commit mistakes or that they have faults. He doesn't want that they commit sins and consequently be chastised. He has only these sorts of fears. He doesn't fear for himself. Therefore, notice that *tariqa* has its own conditions. What are the conditions of *tariqa*? Let's not go further and put them aside. Let's learn what is necessary for us? What we need is to try to be *fanâ fish-sheikh* (to annihilate his being in the being of his *sheikh*). We aren't able to know what happens after being *fanâ fish-sheikh* (annihilating his being in the being of his *sheikh*). So we should try to be *fanâ fish-sheikh* so that we can cleanse ourselves from our imperfect (deficient, incomplete, lacking) attributes. If we can't remove our imperfect attributes, we can't progress (proceed towards *Allah*). Therefore,

if we want to avoid our deficient attributes, we should be *fanâ fish-sheikh*.

Cenâb-i Haqq ordains; “seek the means of nearness to Him”¹². *Cenâb-i Haqq* asks us to find the means to reach *Allah*. But what is meant here ^(in this verse) is the *sheikh* ^(*mursbid*). Let’s suppose that one has to get across an ocean or a sea. To reach his destination he needs a ship or an airplane. ^{Otherwise,} how can he get across ^{the ocean or} the sea? But there is a long way until he reaches the sea. So he has to walk along that way. The ship or the airplane would never come to his hometown or to his village or to his house to take him ^{to his} destination. To get across the sea ^{or the ocean,} he should board either on the ship or on the plane. But before boarding, he should walk until he reaches the ship or the plane. ^{Boarding on the ship or the plane means} “being *fanâ fish-sheikh*”. But, here, to be able to be *fanâ fish-sheikh*, our *sharia* and *tariqa* should be strong ^(we should obey and perform their rules in a complete and disciplined way). They shouldn’t be imperfect. Notice what our exalted greats say:

The ^{duty of the} *Father* is *himmata*(t), and the duty of *the son* is *service* ^(to serve)¹³

To be *fanâ fish-sheikh*, we need *himmata*(t) ^(spiritual assistance of the *sheikhs*). But this is impossible without service ^(performing the duties prescribed in *sharia* and *tariqa*). To benefit from *himmata*(t), we have to serve. First of all, we have *sharia*, and then comes *tariqa*. If someone is imperfect ^(lacks) in *sharia* even in the smallest of amounts, he finds no place ^{for} himself ⁱⁿ *tariqa*. He should be perfect ^{or his progress should be complete} in *sharia* so that he can step into *tariqa*. *Tariqa* is the way taking the wayfarer ^{(initiate,}

¹² *Quran* 5/35: O you who believe! be careful of (your duty to) *Allah* and seek the means of nearness to Him and strive hard in His way that you may be successful.

¹³ *Himmata*(t) is the duty of the father and service is the duty of the son = If the son serves, the father helps him = If the son doesn’t serve, his father won’t help him.

traveler, *salik*, *murid*) to *Allah*. But *tariqa*'s outward (apparent) means is *sharia*. So our *sharia* and *tariqa* should be strong and healthy. Then, bear in mind what is said in this respect by *Salih Baba*:

The mystery (secret) *of the universe* (the created world) *can never be known,* because *it* (the mystery) *is concealed*

It is a universe which turns depending on the commands (authority, domination, mastery) *of four-shahs* (leaders, heads, kings)

It is a kind of travel special only *to ârifs* (wise people; those knowing the reality of the created things and on whom the knowledge of *Allah* is disclosed)

For perfect man, every created *thing has become a name of Allah* (a kind of *dhikr*; a mirror showing certain attributes of *Allah*; something reminding *Allah*)

He (*Salih Baba*) also says:

Give-up this barzakh-world and;

See what there are behind it,

Attain The Light of *Allah* *and dispose of all the fires,* (the created bad character traits taking man to the Hell; the human-qualities separating the spirit from *Allah*)

Be aware (informed) *of the world of spirits*

Is there a spirit in us? Yes! But, do we know how it is or what color it is? No! Do we know how it tastes? No! Do we know its shape? No! Despite our not knowing anything about it, there is a spirit in us. Can a man be aware of his spirit? Yes he can! Who can be aware of his spirit and how? What can a man see in the darkness?

Give-up this barzakh-world and (give up your false free-being which is darkness and darkens the Reality)

See what there are behind it, (see The Light behind it / see The Light behind the darkness)

What is this *barzakh*-world? It is humanity. What is this *barzakh*-world? It is the world. If a man loves the world, if a man occupies himself with this world, it means that he hasn't yet removed himself of the darkness or he hasn't yet passed through (extricated himself from) the *barzakh*. And, if a man loves his body (his physical being), it also means that he couldn't extricated himself from the *barzakh*, because his body is his humanity or his *barzakh*. If he loves himself (his personality, his body, his physical being), then he can't get out of it (the *barzakh*) and he can't give it up. To be able to leave the body behind (the physical substance; the human-shaped sculpture), man shouldn't love his physical body. So, the meaning of *four-shahs* spelled out in the above-verse reading "It is a universe which turns depending on the commands of *four-shahs*" is the four-sources or proofs of the *sharia* [*Quran, Sunna, Ijma and Qiyas*]. What does our *sharia* transform us into? If we obey it and carry out its orders, it upgrades us from having the animal-attributes to having human-attributes. In other words, it adorns us with human-attributes. This is the meaning of "... which turns...". It is in fact the *sharia* which turns us from having animal-attributes into having human attributes. But, what upgrades us from having human attributes into having angelic-attributes? What turns us? That which turns us from having animal attributes into having angelic-attributes is *tariqa*. What do we need in *sharia*? We need *Quran, Sunna, Ijma and Qiyas*. This is the meaning of *four-shahs* in *sharia*. And what is the meaning of *four-shahs* in *tariqa*? It is "love (affection), *ikhlas* (fidelity, sincerity, purification, refining), *adab* (spiritual courtesy or manners, modesty) and submission (resignation, giving himself up, surrendering)". Love: You must love your *sheikh* very much. One day, our Prophet *Hadhrat Muhammad (SAW)* asked: "O *Omar!* How much do you love me? What is the degree of your love towards me?" *Omar ibn al-Khattab* answered: "O Messenger of *Allah!* I love you more than

anything else except my 'self'." Then, *Hadhrat Muhammad (SAW)* said to him: "O Omar! ^{Then,} your faith hasn't yet become perfect. You haven't yet had a perfect faith. You should love me more than yourself so you can have a perfect faith." *Omar ibn al-Khattāb* was one of the eminent and distinguished *sahaba* and of the *Khulafah Rashidun* (The Rightly Guided *Caliphs*). Therefore, when the Messenger of *Allah* answered him this way, naturally his love towards *Hadhrat Muhammad (SAW)* increased and became exuberant. Then he told to *Hadhrat Muhammad (SAW)*: "O Messenger of *Allah*! Now, I love you more than my 'self'." The Messenger of *Allah* answered: "Alright, O Omar! Now, your faith has become perfect. You have had a perfect faith." Look at what *Salih Baba* says here:

If you want to find ^{(obtain, reach) the essence of} "*the faith*" ^(certainty in the faith) *itself*

Endeavor so that your being ^(entity) *can be annihilated in* ^{the being} *of your sheikh* ^{and}

Know Him who is closer to you than yourself

What is this? This is an "*al-Kalaam al-Kebaar*". Also, *Cenāb-i Haqq* ordains: "O My Servant! I am closer to you than your jugular vein".¹⁴ ^{What and} where is the "jugular vein"? It is a central vein in the heart of the men. It is the head of 366 veins dispersing into the body. That is to say, 366 veins diffusing into the body are attached to the head-vein which is jugular vein.

¹⁴ *Quran* 50/16: It was We Who created man, and We know what suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

Yes! *Cenâb-ı Haqq* ordains “O My Servant! I am closer to you than your jugular vein”. Furthermore, *Hadbrat Muhammad (SAW)* says “There are 70,000 curtains between the servant and *Allah*. The distance between each curtain is as far as the distance between the earth and the sky”. One of them is the order of *Allah* and the other is the order of the Messenger of *Allah* ^(Prophet Muhammad, SAW). What does this closeness expressed by *Allah* mean? And what does this remoteness expressed by the messenger of *Allah* mean? How should we understand this verse (*Quran* 50/16) and this *hadith*? How should we comprehend them? Therefore;

If you want to find ^{(obtain, reach) the essence of} “*the faith*” *itself*

You should *endeavor so that your being* ^{(entity) can be annihilated in}
the being (entity) of *your sheikh* and

Know Him who is closer to you than yourself

Look! *Allah* is closer to us than our jugular veins. But we believe in *Allah* in His absence. Our belief is in absentia. Can we see Him? No, we can't! Not only we can't see Him, but also we forget him. And when we forget him, we go away from Him. ^{The meaning of} this distance is “to forget *Allah*” and “heedlessness”. That is why our prophet *Hadbrat Muhammad (SAW)* says “you are far away from *Allah*” and “There are 70,000 curtains between the servant and *Allah*. The distance between each curtain is as far as the distance between the earth and the sky”. This *hadith* points to the heedlessness, to the heedlessness from *Allah*, to being heedless of Him.

Therefore, we believe in *Allah* in absentia. We didn't see the Messenger of *Allah* (Prophet Muhammad, SAW) either. So we believe in him, too, in his absence. But, are the faiths of those who believe in a *sheikh* "in absentia" or "apparent"? Of course, their faiths towards their *sheikhs* are "apparent", aren't they? Those who believe in a *sheikh* have apparent beliefs. What do the people whose faiths are "apparent" believe in? We know that *sheikhs* are the beloved and the chosen servants of *Allah*. They are chosen from among the people and they are *awliya* (saints). What does "*wali*" (saint) mean? A *wali* is a substitute of a Prophet. There were also *awliya* [saints (substitutes)] of the prophets of the "children of Israel". Who were they? For instance, *Âsaf bin Balkiyya* (Berahyâ) was one of the *awliya* of *Hadhrat Sulaiman* (Solomon). He wasn't a prophet. He was a *wali* and a perfect man (*al-Insân al-Kâmil* (الإنسان الكامل)). He brought the throne of the Queen *Balkis* in a very short time which lasted as short as a closing and opening of eyelids. Besides him, *al-Khidr* is one of the *awliya* of the children of Israel. He isn't a prophet. Pay attention to what kind of authorities (powers) *Cenâb-ı Haqq* bestowed on him! And those authorities will be valid until the end of the world. A *wali* is *hayy* (alive) even after he changes his world (dies physically). The spirits of the *awliya* go out and wander around the earth and the skies. What is the difference between a *wali* and *al-Khidr*? There is no doubt that *al-Khidr* is also a *wali*. In *Quran*, *Cenâb-ı Haqq* informs us the duty and the authorities of *al-Khidr*. The event which took place between *Hadhrat Musa* (Moses) and *al-Khidr* is narrated in *Quran*,¹⁵ isn't it? *Cenâb-ı Haqq* made *al-*

¹⁵ *Quran* Verse: 60. And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years. 61. So when they had reached the

Khidr drink *ab-ı hayat* (life-water, elixir) and consequently he hasn't died so far and won't die until the end of the world. If he isn't dead, why can't he be seen? *Al-Khidr* also can't be seen the same as a *wali* who changed his world. When a *kâmil* (one who is perfect) and *mukammeel* (one who himself is perfect and has the ability and the authority to make the others perfect) *murshid* (the Righteous Teacher) changes his world, he has the capability of being seen to the other-living men as different objects under different forms or formal existences. So, what is the difference between him and *al-Khidr*? In fact, in *tariqa*, *Khidr* means *al-murshid al-kâmil*" (the perfect *murshid*). See what *Salih Baba* says:

Go to the darkness together with al-Khidr and collect those jewel-stones (jewelry)

...

Al-Khidr means *al-murshid al-kâmil* (perfect *murshid*); *the darkness* means "the ignorant (unenlightened, unknowing, uninformed) heart".

...

Jewel-stones (jewelry) mean "sharia", so *rescue your essence* (spirit) *from ignorance*

...

junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away. 62. But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey. 63. He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder! 64. He said: This is what we sought for; so they returned retracing their footsteps. 65. Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves. 66. Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? 67. He said: Surely you cannot have patience with me.

There is also “*Hadbrat Uwais al-Qarani*”. He didn’t see our Prophet *Hadbrat Muhammad (SAW)* in person (his physical body). He lived at the time of *Hadbrat Muhammad (SAW)* but he didn’t see him. But, our Prophet *Hadbrat Muhammad (SAW)* praised and exalted him very much ^{by saying:} “Uwais is the most auspicious and the highest of my *ummah*”. Therefore, it is said that at the times when there is no prophet on the earth, the *awliya* ^(who are the substitutes of the prophets) carried out the duties of the prophets.

The Bible was sent down to *Hadbrat İsa* ^(Jesus / Christ), the Prophet of *Allah*. But, how many people believed in Bible? They were ^{only} twelve apostles. One of these twelve apostles seemed to believe in *Hadbrat İsa*, but in fact he betrayed him. He exposed *Hadbrat İsa*. He said the place of *Hadbrat İsa* to his enemies who wanted to kill him. He said “he is here”. After *Hadbrat İsa* ascended ^(was raised alive up) to the sky ^(Heaven), each of these eleven apostles went to a different place. They also hid themselves. They were substitutes of *Hadbrat İsa*. They secretly taught and preached ^{the Bible and Islam} to the people who followed them. They guided and trained them. What did the apostles do? They spread the Bible in this way.

So, in the times when there were no prophets, *awliya* fulfilled their missions ^{of spreading the religion (Islam)}. *Cenâb-ı Haqq* designated the *awliya* to perform this task. Therefore ^{we should turn towards awliya}. Then, if we believe in *awliya* ^(friends) of *Allah* ... Another ^{important} point is that we can see the ^{physical} body, place ^(the space that they occupy) and attributes of *awliya* of *Allah*. But our belief in *Allah* is in

absentia. To attribute a “place” for *Allah* (that is, to say that *Allah* is here or there) is *kufr* (impiety, infidelity, misbelief). According to our belief, ascribing an attribute to *Allah* with a view to defining the Essence of Him is also *kufr*. But, is it *kufr* to say that the *wali* (friend) of *Allah* is there? No, it isn’t. Is it *kufr* to say that “There is a *wali* of *Allah* in Istanbul and his *tekke* is there (at such and such address)” or “There is a *tekke* of another *wali* of *Allah* in Erzurum”? No, it isn’t. The attributes and bodies of *awliya* of *Allah* are apparent and can be seen by the people. But, why did *Mawlânâ Jalal ad-Din Muhammad Rumi* say the following verse?

Come, ^{come} *whatever* (whoever) *you are*¹⁶

To whom did he tell these verses?

Come even if you are *Mecusi*; [Even if you worship the “fire”; even if you are

Come even if you are Christian,

Come even if;

- You committed a hundred sins and

- You have repented for your sins (vowed not to commit sins again) and

- You have broken your vows a thousand times

And, at the end he says:

Come, come again *whatever* (whoever) *you are*

¹⁶

Come, come, whoever you are,
 No matter whether you are a Wanderer, an idolater, a worshiper of fire,
 Come even though you have broken your vows a thousand times,
 Come, and come yet again.
 Ours is not a caravan of despair.

Why did he say this? To whom did he call ^(invite)? To *Haqq*, to *Allah*. His *dargah* is the *dargah* of the *Haqq*. That is to say, he is calling himself at his place ^(dargah) and in his ^(Mawlânâ's) body... But ^{in fact} he who is calling him isn't himself... It is *Allah* who in fact is calling his servant ^(Mawlânâ) to Himself. In appearance ^(outwardly), he ^(Mawlânâ) is calling... He is calling to himself... Look! Christians and all of the foreigners accept this. ^{These verses} are said and accepted everywhere. The saying of *Mawlânâ* "Come, come again whatever ^(whoever) you are" is accepted ^{not only by Muslims but also} by non-Muslims and by seventy-two and a half "*millet*"s ^(members of all-beliefs; everybody). But how do the Muslims and non-Muslims, who couldn't understand what these verses in fact mean, accept these words? They say that *Mawlânâ* called the humanity and called them to humanity". And according to them if a man is harmless, if he doesn't harm anybody and if he serves ^(helps) other people, this is the meaning of the humanity. They hold that this is the aim of the invitation of *Mawlânâ*. They think that these are the meanings of the words of *Mawlânâ*. Their understanding or commentary isn't so bad. But this isn't the fact! *Mawlânâ* called the *Haqq* ^(the reality or essence of the mankind), not the humanity. Humanity can only be realized through believing in and obeying ^(submitting himself to) *Haqq* (*Allah*). Why? It is because he who doesn't believe in and obey *Allah* isn't ^{in fact or in essence} a "human". Though in appearance he is a human being, in fact he isn't. If he was really a human being, ^{he would believe in Allah and obey Him}. Whom was the Book (*Quran*) sent to? To human beings! Whom was the prophet sent to? To human beings! So, he who doesn't believe in the Book, he who doesn't have a Book, he who doesn't believe in the Prophet

and he who doesn't subordinate ^(submit) himself to the Prophet can't be considered as a human being!

Therefore, ^{as it was said before,} a *wali* has a place ^{occupied by him in the space} and ^{some} attributes. A *wali* of *Allah* has attributes in appearance (outwardly) which can be seen by an ordinary man. Those apparent attributes hide the attributes ^{of Allah}. That is why ^{the famous Turkish Sufi Yunus Emre said:}

I have been covered up ^(wrapped with, clothed in) *the flesh and bones and*
I have appeared as Yunus ^(in the form of a human being)

In these verses, he says that "my body ^(substance) is composed of the flesh and the bones and they appear as *Yunus*". Therefore, pay attention ^{to what was said in *Salib Baba*:}

He uses "the curtain composed of four-elements" ^(his physical body) *as a veil to hide His Essence*

What is the veil? The veil is a ^{kind of} cover or camouflage. What does "the curtain composed of four elements" mean? ^{The curtain composed of four elements means "the body" of a human being composed of four components} ^[earth (clay), water, air and fever (heat)]. What does this "body" become? It becomes a curtain. What does it ^(the body) curtain? It curtains the spirit; it covers and hides the spirit. The body becomes a form, mold, cover or a curtain for the spirit. But, which spirits does it hide?

- * It hides the spirits having animal-attributes
- * It hides the spirits having human-attributes
- * It hides the spirits having angelic-attributes

For instance, let's suppose that there is a man who rebels against *Allah*, who doesn't know ^(accept) *Allah*, Prophet, good or bad deeds and who commits all major sins. But, ^{in spite of all these animal-attributes,} does he still look like ^{outwardly} as a human being? Yes, he looks like apparently as if he was a human being. But, ^{in fact,} he has nothing to do with being a human being. He has ^{inwardly} animal attributes; however, his apparent body ^{composed of four elements in the form of a human being} hides his inward animal attributes and doesn't let the people see them.

On the other hand, ^{let's suppose that} there is another person who "enjoins what is right and forbids the wrong"¹⁷. He carries out what his servitude necessitates. He performs his divine services ^(acts of worship). He avoids all prohibitions and sins. ^{Inwardly,} he has ^{human} attributes. But his body hides also these ^{inward human} attributes. This man also has the same human appearance as the previous man having animal attributes. Pay attention to what was said in an "*al-Kalaam al-Kebaar*":

In appearance, he looks like a human being,

However, inwardly he is an animal

His body has also hidden him ^(his spirit having human attributes).

And there is another group of people who are chosen from among human beings. They have reached the *Haqiqah* ^{(the Ultimate}

¹⁷ This sentence ^(enjoining what is right and forbidding what is wrong) which takes part in *Quran* is accepted as one of the definitions of *sharia*:

Quran 3/104: "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong..."

Quran 3/110: "You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong..."

Quran 3/114: "They believe in *Allah* and the last day, and they enjoin what is right and forbid the wrong..."

Reality; the Being of *Allah*) through their knowledge, their deeds, their obediences to *sharia* and their obediences to *tariqa*. Despite that such a person reached the *Haqiqa*, his body's outward human shape has hidden his *Haqiqa* (his Reality). His outer human form doesn't let his *Haqiqa* be seen. In *Salih Baba* it is said about those who are adorned or qualified with perfect attributes which in fact belongs to *Allah*:

He uses "the curtain composed of four elements" as a veil to hide His Essence

These words were uttered for an owner of *walaya* (sanctity, friendship), that is, for a *wali*. Who said those words? The one, who perceives, believes and affirms the *walaya* of the owner of *walaya*.

*He (You) use "the curtain composed of four elements" as a veil to hide His (Your) Essence*¹⁸

O "The Precious Breath"¹⁹ of the Owner of Beneficence (of Allah)»!
Aql-i kull ²⁰*consists of you,*²¹

*The trusted secret*²² *is with you, O "The One whose heart is shining like the sun"* due to having that secret!

¹⁸ In *tariqa*, the essence (spirit) of the *sheikh* is believed to be One and the Same with the Essence (Spirit / Real Self) of Hadhrat Muhammad and of *Allah*. Therefore, here, the one who use "the curtain composed of four elements" as a veil to hide His Essence" is *Allah*, *Hadhrat*Muhammad and -especially for the disciple- the *sheikh*.

¹⁹ *Quran* (38-71, 72, 73, 74): 71. When your Lord said to the angels; Surely I am going to create a mortal from dust: 72. So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him. 73. And the angels did obeisance, all of them, 74. But not Iblis: he was proud and he was one of the unbelievers."

²⁰ *Allah's* eternal knowledge which becomes apparent through *Hadhrath* Muhammad; The *aql* (intellect, reason, rational faculty) which comprehends the reality of every thing; universal *Aql*

²¹ The spirit breathed into your body by *Allah* has reached "*aql-i kull*" by getting rid of "The False Self" (human's soul, false existence, the false dream of being existent by himself); your *aql* which was previously particular (personal, partial) *aql* is now "*aql-i kull*".

Don't I know that Allah honored you with the secret of ^{the verse}
*"Allah taught Adam all the names"!*²³

There is another saying ^{of Salih Baba}:

*I saw a beautiful being in the city of Haqiqa (Reality)*²⁴

However, ^{Unfortunately} *I couldn't see anybody who saw him* ^(my sheikh's walaya)

Here is a similar saying ^{of Salih Baba}:

O, My Master! I saw a beautiful being not having a ^{physical} *body*
^{He was hidden} *within the bone marrows and veins*

O, My Master! I asked the people living in the Countries of the Beloved (Allah/Sweetheart)

And I was said that *there is a secret* ^{life-giving} *spirit within* ^(hidden in) *the spirit.*

What do these sayings mean? They point to an existence ^{(Real Being, Entity, Presence, Secret Spirit) hidden} in the *awliya* of Allah. Outwardly, a *wali* has a body ^{like other people}. But his body ^{consisting of four elements [earth (clay), water, air and fever (heat)]} becomes a curtain for ^{his} *Haqiqa* ^(Reality, Essence, Spirit) and doesn't let ^{ordinary} people see it. It is *kufr* to say "Allah is here or there". But, it isn't *kufr* to say "Allah is in the heart of *awliya*

²² The secret is "the spiritual light of our prophet *Hadhra*Muhammad" and this secret is trusted to *awliya* (friends) of Allah. *Awliya* of Allah are the substitutes of *Hadhra*Muhammad

²³ *Quran* 2/31-32 and 33: 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 right. 32. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. 33. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is *ghaib* in the heavens and the earth and (that) I know what you manifest and what you hide?

²⁴ He says that he saw the *walaya* (Essence, Spirit, Reality) of his *sheikh*

of *Allah*". On the contrary, it is *haqq* (true) and *Haqiqa* (the reality) to say it. Why is it so? It is because it is the decree of *Allah*. It is the prescript of *Cenâb-ı Haqq*. He said:

“Only the heart of my *mumin*²⁵-servant can encircle (compass, surround) Me”

Therefore, we believe in *Allah*. It is *kufr* to ascribe an imperfect attribute to *Allah*. He is free from imperfect attributes. It is also *kufr* to ascribe a space for *Allah*. He is free from spaces (occupying or being encircled in a place in the space), too. *Cenâb-ı Haqq* freed also *awliya* of *Allah* (His friends) from “time” (being imprisoned in time) and imperfect “attributes”. Therefore, it is said in *Salih Baba*;

*If you want to find the truth of the faith*²⁶ (If you want to reach the certainty -perfection- in the faith; if you want to believe in what you see)

You should *struggle for fanâ* (annihilating your existence) *in* the Existence / Entity / Being of *your sheikh*.²⁷

And you should *know* (recognize) “*He*” *who is closer to you than your “self”*²⁸

²⁵ The one who submitted himself completely to *Allah*; the one whose faith is perfect; the faithful

²⁶ The real faith; the faith itself

²⁷ See “*Fanâ fish-sheikh*”

²⁸ The “One” who is closer to us that our “selves” is in fact *Allah* and the spirit of His servant *Hadhrrat* Muhammad and the spirits of *Hadhrrat* Muhammad’s substitutes (*sheikhs* / *awliya*):

Quran (50-16): And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life (jugular) -vein.

Quran (2-186): And when My servants ask you concerning Me, then surely I am very near;...

Quran (56-83, 84, 85): 83. Then why do you not (intervene) when (the soul of the dying man) reaches the throat- 84. And ye the while (sit) looking on,- 85. But We are nearer to him than ye, and yet see not,-

...

If you want to see the roses of Haqiqa (Reality) and

If you want to taste the fruits of Mârifa (Gnosis)

Then, look ^{at what was also said in Salib Baba:}

Don't I know that Allah honored you with the secret of ^{the verse}
"Allah taught Adam all the names"?

...

He ^(You) use "the curtain composed of four elements" as a veil to
hide His ^(Your) Essence²⁹

Aql-i kull ³⁰ consists of you,³¹ O "The Precious Breath of The
Owner of Beneficence ^(Allah)!"

"The Breath of The Owner of Beneficence" is a precious spirit. As for "The Breath", it is *Cenâb-i Haqq's (Allah's)* blowing of spirit into the man ^(Adam) from His Own Spirit.

Quran (33-6): The Prophet has a greater claim on the faithful than they have on themselves

Hadith: "I am closer to every *mumin* (believer) than his "self".

So, you aren't the one you suppose to be. You are in fact *Allah's* servant (attribute) not being separate from Him. The "One" who exists in you is *Allah*. The "One" who speaks in you is *Allah*. The "One" who hears in you is *Allah*. The "One" who thinks in you is *Allah*. And so on...

²⁹ In *tariqa*, the essence (spirit) of the *sheikh* is believed to be One and the Same with the Essence (Spirit / Real Self) of Hadhrat Muhammad and *Allah*. Therefore, here, the one who use "the curtain composed of four-elements" as a veil to hide His Essence" is *Allah*, *Hadhrat Muhammad* and -especially for the disciple- the *sheikh*.

³⁰ *Allah's* eternal knowledge which becomes apparent through *Hadhrath Muhammad*; The *aql* (intellect, reason, rational faculty) which comprehends the reality of every thing; universal *Aql*

³¹ The spirit breathed into your body by *Allah* has reached "*aql-i kull*"; your *aql* which was previously particular (personal, partial) *aql* is now "*aql-i kull*".

The trusted secret is with you, O "The One whose heart is shining like the sun" due to having that secret!

What does this verse mean? *Wali* of *Allah* carries the light of *Hadbrat Muhammad (SAW)*. A *wali* carries the miracle of his light. This is "the trusted secret" (the secret trusted to *awliya* of *Allah*).

O "The One whose heart is shining like the sun"

In this phrase, *Salih Baba* says ^{to his *sheikh*} that his ^(the sheikh's) heart is like the sun or like the full moon or he says that his heart is like the shining or luminous sun. Yes! We believe in *Allah* in His absence. To ascribe an imperfect attribute ^{to *Allah*} is unlawful, sin and *kufir* ^{in *Islam*}. It is also *kufir* to ascribe a space for *Allah*. But *Allah* is in the hearts of *awliya* of *Allah*. The attributes of *Allah* are disclosed in *awliya* of *Allah*. In a *hadith* qudsi, *Cenâb-ı Haqq* says ^{through the mouth of His Beloved *Hadbrat Muhammad (SAW)*}: "The seeing eyes of Our *wali* servant (the servant whom I accept as my friend) are Our Eyes; the hearing ears of Our *wali* servant are Our ears; the speaking tongue of Our *wali* servant is Our tongue; The reached-out hands of Our *wali* servant are Our hands; the walking legs of Our *wali* servant are Our legs; the thinking *aql* of Our *wali* servant is Our *aql* (*aql-ı kull*)..."³²

³² Bukhari *Ar-Riqaq* (To make the Heart Tender): The Following *Hadith* Qudsi was narrated by Abu Huraira (may *Allah* be pleased with him):

"The Messenger of *Allah* (PBUH) said: *Allah* (mighty and sublime be He) said: Whosoever shows enmity (hostility) to someone devoted to Me (a pious worshipper of Mine), I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works (*nawafil* = praying or doing extra deeds besides what is obligatory) so that I shall love him. When I love him I am his hearing (I become his sense of hearing) with which he hears, his seeing (his sense of sight) with which he sees, his hand with which he strikes (grips) and his foot (leg) with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would

One day, *Hadbrat Ibrahim (AS)* ^(Abraham) asked for two things from *Cenâb-ı Haqq*. [He is the second most loved prophet after Our Master *Hadbrat Mubammad (SAW)*. *Allah* named Our Prophet as His “*Habib* = Beloved” and *Hadbrat Ibrahim* as His “*Khalil* = Close Friend”]. Let me tell you one of these two wishes. He said: “O My Lord! Glory be to you! I know and I believe that you are above (free) from going and coming. ^{But, still,} I wish you came to my house in this world so that I could see You and be honored with Your Presence!” *Cenâb-ı Haqq* answered by saying: “O, *Ibrahim!* I will come on such and such date”. He accepted his invitation. *Hadbrat Ibrahim* had many male and female servants. He mobilized them ^(made them work very hard) so that the house be ready for the visit of *Allah*. Cleaning services were finished. Foods and drinks were made ready. And they started to wait for the day when *Allah* would come. They were wondering about “Where *Allah* would come from?” That is, they were curious about whether he would he come from the sky or from the earth ^{like ordinary people?} While they were waiting for *Allah*, a very old man appeared. He was so old that he had become hunchbacked. He had a stick in his hand. He was proceeding very slowly and leaning upon that stick. The surrounding of his eyes was wrinkled. His hair and beard were intermingled. There were crusts round his eyes and dribbles were leaking from his mouth. ^{And finally} he arrived at the house in a very exhausted state. He said: “O *Ibrahim!* You know ^(see) in what state I am!” When *Hadbrat Ibrahim* saw old man’s pitiable and miserable condition,

surely grant him it (protect him). I do not hesitate to do anything as I hesitate to take [seize] the soul of My faithful servant for he hates death and I hate to disappoint (hurt) him.”

he said: “O Father! Don’t show up around here! ^{Because,} a very important guest is about to visit me. Take this piece of bread and eat it!” Thus, he drove him away. Then, he continued to wait until evening. But *Cenâb-ı Haqq* didn’t show up. [From where would *Allah* come!!!? God forbid! ^{Of course, he doesn’t come by His Essence. Because} *Allah* is far from coming and going.] Then, *Hadbrat Ibrahim* asked *Allah*: “O My Lord! You never break your promises. ^{But, this} time, you didn’t come ^{despite you promised me!}” *Cenâb-ı Haqq* answered: “O *Ibrahim*! I came. But you ignored me. You sent me away by giving me a piece of bread.” ^{Upon hearing this answer,} *Hadbrat Ibrahim* said: “O My Lord! Please forgive me. I am not aware of having done such a thing. I would never do it! How did it happen?” *Cenâb-ı Haqq* answered: “O *Ibrahim*! I am far from coming, going, eating and drinking. You know and believe in that. But, you know, there was an old man who seemed very ugly in your eyes. I came ^(visited you) in his heart. I was in his heart. If you had fed and offered him some drink, you would have fed Me and offered Me some drink. If you had respected him, you would have respected Me.”

In an “*al-Kalaam al-Kebaar*” in *Salih BabaDivani*, it is said:

If you want to find the truth of the faith ^(If you want to reach the certainty -perfection- in the faith; if you want to believe in what you see)

You should struggle for fanâ ^{(annihilating your existence) in} ^{the Existence / Entity / Being of} *your sheikh*.

And you should know ^(recognize) “*He*” *who is closer to you than your “self”*

If you want to go beyond (transcend; get rid of) *this barzakh-world*

And if you want to immigrate from this *barzakh-world* *to the eternal rose-garden*³³ (the roses of which would never fade away)

It is also said in *Salih BabaDivani*:

If someone isn't aware of a sheikh (If he doesn't commit himself to a *murshid* in the spiritual path taking the person to *Allah*)

If someone isn't loyal and faithful (If he isn't loyal and faithful to his *sheikh* or to the word he had given to *Allah* before having being sent to this world)

If someone isn't fully committed (to sacrifice his life in the way of *Allah* or to obey and fulfill the orders of his sheik at any cost)

Where (how) *can he find his "Beloved"* (How can his spirit reach *Allah*)?

It is impossible. It isn't possible without *sharia* and *tariqa*. Men can never get the graces³⁴ prepared by *Allah* for His servants without *tariqa*. We all have "aql"s (intellects). So far, so many *awliya* of *Allah* has lived and are still living. If we think seriously, we shall obviously see that none of them reached their graces without *tariqa*. All of them managed to possess their graces only through *tariqa* and their *sheikhs*.

³³ Paradise; heaven; very beautiful garden; garden of Eden; elysium; city of *Allah*; city of *Haqiqah*; the other world; hereafter; eternity

³⁴ Boons, blessings, favors, benefactions

Subba "2":

"My love has become the Burâk¹ for me"

Leaving me to the flames of forlornness²

*And making my body a barrier in the way to the gallows of
the beloved's locks³,*

What 'tis love has rendered me, come and see.

It has ultimately turned me into a dervish;

What it has in mind, I do not know.

Words are so meaningful, though.

"What it has in mind, I do not know." Is it possible that he does not know it?

Who throws him into the flames of forlornness? ALLAH does...

Or, who makes his body a barrier in the way to the gallows of the beloved's locks?

Again, ALLAH does...

What does burning in the flames of forlornness mean?

¹ The heavenly horse - or the means of teleportation - used by Prophet Muhammad during His ascend to the presence of Allah.

² Descent from Allah and the state of being bereft of Allah are likened to an agony of the heart set on fire.

³ In Sufi's world of love, the beloved's locks are likened to the gallows in which the lover is entrapped and is doomed to perish. To reach that state and to die for the sake of the beloved are said to give an inexplicable zest.

It is the descent of our soul from heaven, the departure from Allah.

What does “the gallows of the beloved’s locks” signify?

It is love for the Awliya, Allah’s beloved servants and friends. So, didn’t he know about the deal in all this – why He did it that way, why he was thrown into the flames of loneliness and why he became a barrier in the road to the gallows of the beloved’s locks?

There are deeds stemming from the Jalal of Allah the Almighty as well as those that stem from His Jamaal. In order for His Jalal and Jamaal to be known, those who know His Jalal but deserve hell (Jahannam) need to be sorted out. The hell is the embodiment of His Jalal, while heaven (Jannah) is that of His Jamaal. Allah the Almighty did not create them in vain. Heaven does have its own possessions, assets, and services as does Hell.

Where will the sorting out take place?

In this world. So, what is this forlornness for?

This loneliness means that they have descended from Allah and are now bereft of Allah.

Making my body a barrier in the way to the gallows of the beloved’s locks

points to a murid’s attachment to a murshid.

That is because attachment to a murshid or love of murshid means attachment to Allah and, ultimately, the love for Allah.

So, how will our salvation from this loneliness and the state of forlornness be granted upon us?

By loving the Awliya of Allah, the beloved companions of Allah. Thus, he will save you from this isolation and forlornness. Nobody else can save you...

How so? Because as the soul has descended from Allah by the means of an instrument, it will be returned to Allah by the means of an instrument. In one of the ayahs, Allah the Almighty says, "... seek the way of approach unto Him;" it means "You have descended from Allah and seek the means of ascending back to Him."⁴

Hence, the verse reads;

Leaving me to the flames of forlornness; what do the flames of forlornness signify?

The departure of the souls and descent to this world – the departure from Allah.

And making my body a barrier in the way to the gallows of the beloved's locks.

Here, the beloved's locks signify the beauty.

The barrier refers to the process of being bound and enslavement... You have enslaved me with Thy beauty.

But it is not this beauty... what sort of beauty enslaves a person?

The beauty radiated by the Awliya of Allah. The Awliya reflects

⁴ The Koran, Al-Maeda 5:35.

the divine beauty of Allah, the Sheikhs possess the divine radiance.

His face is the Seb'û'l Mesani⁵

His words convey the speech of Messiah

What do these lines mean? On your face – the face of the Murshid – are written the verses of Al-Fatiha.

Your language and your words are truthful – haqq. In other words, your words are Allah's speech and words.

We have believed and concurred. Does Allah Almighty not reveal that to us in a Hadith Qudsi?

His speaking tongue is Ours...

Who is this? A Wali of Allah. It is also revealed that:

“We have concealed the Awliya (the wali servants of Ours) under our green dome, and no one but we know who they are.⁶” And another hadith qudsi goes further:

“His tongue that speaks is Ours, his eye that sees is Ours, his ear that hears is Ours, and his hand that reaches is Ours. Even his feet that walk are Ours, as his brain that ponders is Ours.⁷”

And making my body a barrier in the way to the gallows of the beloved's locks means:

⁵ The sura of Al-Fatiha.

⁶ Eşrefoğlu Rumi Müzekkin Nufüs p.309

⁷ Muhyi'd Din-i Nevevi Trc. (Diyanet İ.B.Y) 38

Those who believe the Wali of Allah and have seen his spiritual face and his spiritual beauty become attached to the Wali of Allah.

What it has in mind, I do not know. Why did you push me into this separation? This beauty is yours. You are responsible for this separation. You made me descend and you set me apart from you.

In the Qur'an, Allah declares, "... When I breathed into him of My Spirit..."⁸ This means "We have created Adam and breathed into him of our own Spirit."

Yet, what is the message in the Kalaam-ul Kibar?⁹

How beautiful Allah the Almighty has created Al-Insan Al-Kamil

And set "perfection" to become what is indicated in "When I breathed into him of My Spirit."¹⁰

Who did He create very beautiful?

Al-Insan Al-Kamil – the one who has reached perfection and experienced all stages of the ascent.

So, how is it that a man of such highness reaches perfection? How does he come into possession of such beauty and where does this happen?

⁸ The Koran, Sad 38:72.

⁹ Kalaam-ul Kibar refers to the poetic verses produced by distinguished sufis, say, the Awliya of Allah Almighty or the Ulama (the men of thought), indicating a point in wise and splendid way.

¹⁰ The Latin transcription of the phrase, "Nefahatu fihi min ruhi," is used in the original text.

The souls descending from such a holy position get sorted out here and ascend back to that high position.

Yet, only those who can earn that blessing manage to ascend. So, how can one achieve this blessing?

Only by means of Sharia, Tariq, Haqiqa, and Mârifa;

Should one experience all these, one excels. When he excels, he ascends back to that holy position. Otherwise, he stays imperfect and never ascends back to that position. So read the verses:

*I have come to this world to leave it behind one day,
To excel in erudition¹¹ and magnanimity.*

Why has Allah the Almighty declared, “some are noble, some are low-down.”?

Nobility here refers to the level of highness exceeding that of the heavens and of the angels. Our souls have descended from a higher place than those of the angels, anyway. Why has Allah created angels free of shortcomings (defects)? They are free of defects. So, why have they been created free of defects?

Does any one of the ayahs refer to the angels? Does Allah ever say, “We have created the angels and breathed into them of Our own Spirit?” There is no such ayah.

Allah the Almighty informs us about everything related to Him in the Qur’an – about His might, omnipotence, secrets, and

¹¹ The word “ilm” is used in the original text, which denotes self-awareness and awareness of one’s worldly weaknesses and, hence, realization of Allah’s perfection.

wisdom. Why did He let us know all this via His Lover Mohammed (SAW)?

So, is there any reference to the angels in the Qur'an pointing to this? Yet, it should not be misunderstood here; angels are free of flaws and shortcomings.

What do shortcomings (defect) refer to? We are driven to believe that a defect is the sin that we commit, the haram (illicit) food that we eat, the lies that we tell and all the mistakes that we make. No, it is not that...

Our shortcomings or weaknesses are our need for sleep, food, drinks, rest and the ailments we suffer. We get old. These are our flaws, which angels lack.

Allah the Almighty says, "We have created Adam and breathed into him of our own Spirit."

Therefore, human spirit has come from a higher place than that of angels.

Allah the Almighty created angels from Nur-al Siffat.¹²

He created our spirit from His Dhat; hence, we have come from a higher place. At face value, Gabriel was the messenger between Allah and our Holy Prophet. He was simply delivering the revelations. Yet, how far could Gabriel go during the Miraj¹³ incident? And where did our Prophet go?

¹² Allah is said to have Nur-al Asma (Names), Nur-al Siffat and Nur-al Zat (Himself). Nur-al Asma is the attraction radiated by the names (of objects, persons etc.). Nur-al Siffat refers to the attraction radiated by the objects or persons, namely all those created. Nur-al Zat, on the other hand, is inexplicable for it refers to Allah Himself.

¹³ The Miraj incident refers to the divine trip that the Prophet took and rose up to meet with Allah.

Gabriel stopped at one point and He could go no further. However, our Prophet kept going... What did Gabriel say? "Behold! Messenger of Allah, here I shall stop and this is as far as I can go. I can go no further. I am not allowed to take one more step; otherwise, I will vanish." And our Prophet proceeded.

So, how does the spirit that came from Allah go back to Him? With the help of a Sheikh, by his means. This is what is implied in the following kalaam:

*Leaving me to the flames of forlornness
And making my body a barrier in the way to the gallows of
the beloved's locks*

Why did you let me fall from this high place?
Why did you insert a means (between you and me) to go back to
that high place?

He wouldn't know about his shortcomings...

*What 'tis love has rendered me, come and see,
It has ultimately turned me into a dervish*

A dervish who got rid of everything and broke free of the
chains of things...

Here goes another one:

*For long I have suffered from the destitute of separation
And no inquisitions are left in my heart.
My love has become the Burâk for me.*

It is not his dikhr (zikhr – repeating the names of Allah), prayers, contemplations (tafakkur), or good deeds.

Sofus remained in Jannah, while lovers reached the beloved.

Who is sofu?

It has three meanings. One, he is the one who worships a lot. Another meaning is being purified – Makam-al Safiyyah. A sofu cannot reach purity, but a lover does. Why can't a sofu become pure?

A sofu owns up to his good deeds, a lover does not. In other words, a lover is the one who does not dwell upon his good deeds. He is free of them.

Yet, his good deeds are ornamentation for a sofu. His good deeds are like his outfit. And his deeds blur his vision, blocking his sight. On the other hand, the lover has no deeds; consequently, he is free of that blockage.

Who is lover then?

The one who has matured with love for Allah.

The one who burns in love for Allah.

The one who has ripened with love for Allah.

Could something be served uncooked? Would it be good enough to eat?

Thus, Mawlânâ Jalal ad-Din Rumi said,

I was raw, burned and then cooked.

When did he say it and why?

Why did he not say it before he met with Shams-el Tabriz? He said it after he met him.

Even though he was wise and possessed a high level of perfection (kamaal), he had a raw spot. And then he met Shams, by virtue of whom a love for Allah possessed him. This love for Allah burnt him, cooked him, and salvaged him from crudity.

*For long I have suffered from the destitute of separation
And no inquisitions are left in my heart.
My love has become the Burâk for me.
What 'tis love has rendered me, come and see,
It has ultimately turned me into a dervish*

What is Burâk?

Burâk was the means of transportation by which our Beloved Prophet ascended to meet with Allah during Miraj. Yet, that was peculiar to our Prophet. He rose in person, with all His flesh and blood, by riding Burâk.

Miraj is true (haqiqah). Believing and attesting it are a prerequisite for becoming a Muslim. Allah also mentions (in the Qur'an) the Prophet's trip to Masjid-al Aqsa. From there, He rose up to the heavens. Gabriel arrived and took him with Burâk, yet, only up to a certain point. Gabriel stayed and the Prophet was alone from then on. Gabriel's trip was only as far as the seventh heaven. The most Gabriel could do was to show all the blessings over the heavens. However, he had to be left behind with all other objects there. Our Prophet proceeded.

For this reason, Allah called upon Him, “Qaba Qawsain aw Adnah.” It means, “My Friend, You are so close to me now that the distance between You and Me is no more than the distance between the two eyebrows, even closer”.

Lovers are those who are in love with Allah. Beloved is the one who is loved and lover is the one who is in love. So, what is the Miraj for lovers?

Love for Allah, love for the Prophet, and love for the Wali of Allah. Because the Messenger of Allah is the means by whom we come to love Allah and the Wali of Allah is the means by whom we come to love the Messenger of Allah.

This is also a command issued by Allah. Allah the Almighty says, “My Companion, the one who loves Thee is the one who loves Me and the one who does not love Thee cannot love Me.”¹⁴

Mohammed became of muhabbah

So what becomes of muhabbah without Mohammed?

Muhabbah is the love for Allah. Our Prophet Mohammed became of the love for Allah, He was made from this love for Allah, in other words.

There can be no love for Allah in the one who does not recognize and love the Prophet. The Muhabbah cannot cherish in him.

¹⁴ Ali'Imran 3:31; If you love Allah, then follow me, Allah will forgive you and and forgive your faults, and Allah is Forgiving and Merciful

So, Allah declares, “My Companion, the one who loves Thee is the one who loves Me and the one who does not love Thee does not love Me.”

Furthermore, it is declared that

The one who knows about Thee will know about Me

The one who does not know about Thee will not know about Me

The one who finds Thee will find Me

The one who cannot find Thee will not find Me

The one who sees Thee will see Me

The one who cannot see Thee will not see Me

My servant! love Me, love the ones that I hold dear, and endear Me and them to my servants

Who is this servant? The Wali of Allah.

Therefore, it is the love for Allah that bestows the Miraj on men.

It is the love for Allah that frees men of their earthly shortcomings.

It is the love for Allah that renders men pure, mature and well-cooked.

It is the love for Allah that displays all virtues of good ethics and drives away all ill-manners from men.

It is the love for Allah that changes the way the four elements are configured in our make-up.¹⁵

Men manage to transfer themselves from the dominion of bestial drives to humanly feelings, free themselves of the dominion of bestial drives by means of dhikr, tafakkur and worship.

Yet, one cannot transfer himself from humanly feelings to angelic feelings by means of dhikr, tafakkur and worship. This destination cannot be reached through dhikr, tafakkur, or worship,

Make your loyalty to your Sheikh a permanent one and seek for His consent.

Fall in love by making your way into His heart,

“Nullify thyself” is what is meant by the distinction between “lâ” and “illâ”¹⁶

Hubb-ul Al-Allah (the love for Allah) is mentioned. So, it means that someone who is not attached to a Wali of Allah cannot perform his or her prayers for the sake of earning the

¹⁵ The four elements (air, water, soil, and fire) are believed to be the physical being of human beings. All bad habits and ill-manners are the results of excessive indulgence in worldly pleasures characterized by what worldly drives each one of the elements represents. Only the love of Allah instilled by the Wali of Allah can turn these elements into maturity and render the individual Al-Insan Al-Kamil.

¹⁶ One can only reach Allah and the Divine salvation by self-nullification, or in other words, by giving up standing in Allah's way into their heart. Allah is the ultimate and only possessor of the heart and only when a complete possession of the heart by Allah is reached can eternal satisfaction be earned. In this respect, “lâ” stands for nothingness and “illâ” stands for absolute existence.

love for Allah. His nafs will always interfere with his ibadah (prayers).

Yet, someone attached to a Wali of Allah will never be prone to the tricks of the nafs. He or she prays and performs good deeds just for the love for Allah.

Hence, that is what the kalaam indicates. Yet, how opposing these words sound to the ears of those who cannot comprehend them... Which kalaam, though?

“Hasana-t-ul abrar, seyyia-t-ul muqarrabin”

What is hasana? Good deeds.

What is abrar? Those who perform good deeds.

What is seyyia? Sin.

What is muqarrabin? Those who believe all their good deeds are indeed sins.

The muqarrabin are the servants of Allah. And so are the abrar. The abrar prays, and he does it to earn benediction.

The muqarrabin avoids such prayers, recognizing them as sin. Please notice this contradiction and how misleading it can be. Indeed, it is not so.

The abrar engages in deeds, yet, he owns them, seizes them for himself.

The muqarrabin, though, does the same practice but does not possess them. Why?

The abrar says he has accomplished his duties, fulfilled his service, earned the prize and deserved Jannah, the Heaven.

This is not the case with the muqarrabin. They believe they have not been able to fulfill their service. They believe they have not been able to salvage themselves from the rage of Allah. They are indeed able to perform their duties and service; however, they believe they haven't. They feel such remorse and penitence. They consider themselves inferior, faulty and sinful, and they believe they have not been able to fulfill anything.

This kind of service is what Allah consents to. Hence, Allah inquired when the Prophet ascended to the skies during the incident of Miraj.

“My beloved, what gift have you brought to me?”

“Almighty, you need nothing, nor are you short of anything... You are rich and your treasures are full. I am the one who is needy. It is me who is dependent on you. I have come to you as a poor soul writhing in deprivation.”

Then Allah the Almighty replied, “You have brought me something very invaluable and justifiable.”

So, they call on to us, “Hasenetü'l-ebrar, seyyietü'l-mukarrebîn.”

The muqarrabin abstains from what the abrar takes as good deeds.

But is it the case that the abrar prayed and the muqarrabin did not? Is it the case that the abrar fasted during the month of Ramadan and the muqarrabin did not? The prayers, charities... Did the muqarrabin not do any of these?

The abrar says he has contributed with his charities and deserved reward. The muqarrabin says he has not been able to and sighs in penitence and remorse.

It is only love that lets them be so. It is love that saves them from the servitude of possessing their deeds and the servitude of being. Without love, one cannot avoid the burden of the possession of deeds.

They have the will power and they do it.

For what purpose are they doing it?

They are doing it for a purpose, a goal. It is will of Allah the Almighty, which is true. Yet, the muqarrabin regrets not having done it righteously. Thus, the ultimate benefit of the Tariqat is the state of fana, renunciation of all worldly claims.

*For long have I suffered from the destitute of separation
And no inquisitions are left in my heart.*

Yes, indeed, what we think of being separated is this: Allah the Almighty says in the Holy Qur'an, "Qalu inna lillahi wa inna ilai-hi rajiun." "We have descended from Allah and to Allah we will return¹⁷."

Yet, is it only our descend to this world that is indicated in being separated?

No, it is not. However, as a result of our descend, we came into existence, and we came to know that we exist. In fact, we existed even earlier than that but we did not know it.

¹⁷ Baqara 2:156

Since when do we exist? Since the creation of Ilm-i Azali, the Eternal Wisdom. Allah the Almighty created the souls and called onto them, "Alastu bi Rabbukum," meaning, "Am I not your Creator¹⁸?"

To whom? Not to the soulless bodies.

We do not know when Allah the Almighty created the souls.

Where did these souls remain? They came a long way, treading the whole universe.

Treading the universe, I ended up in this world.

I came to this world. It is also stated:

*I came to this place as a remnant of the Pen¹⁹,
Becoming a cloud or rain, I came into existence.*

When the soul was separated from the Pen, its journey started and it came to see the whole universe until its arrival in this world. [So, this indicates a departure, a separation from the Pen that wrote the destiny]. Allah the Almighty created the soul of the Prophet Mohammed first. Allah created everything, every soul from the radiance of the soul of Mohammed (PUV). It was also our Prophet's wisdom that was created first. And then, his radiance and his soul. Then comes the creation of Qalem, the Pen.

¹⁸ Araf 7:172

¹⁹ The Pen is indicated as Qalem in Sufi Terminology, which in fact indicates the Creation as if it was written by a Divine Pen. The incident also refers to the creation of the Prophet Mohammed, the mother of all souls. So, the whole event indicates a separation as souls were embodied and left in this world away from home.

Therefore, the list goes in this order: The Highest Heaven, The Dais, The Sheet, The Pen²⁰. Allah the Almighty created the Pen and looked at it with His Jalal Power, and the Pen split in fear.

*For The Pen split by the rage of His Jalal;
One found the Eternal Bless and the other found destitute.*

Due to Allah's overwhelming excellence, the Pen split.

*One wrote the Heavens and the fruits of Jannah, the Heaven.
One wrote the dense creation of all existence.*

It means that one of the pieces wrote valuable things, places and beings that came out of Allah's Jamaal, the Eternal Bless. The other wrote the multitude of everything that came out of His Jalal, the Eternal Rage.

*Upon departure from The Pen, I came to see,
Becoming a cloud or rain, I came into existence
From plants and animals I came to be a human.*

So many places had this man traveled until he came here. Whatever is laid out here we can comprehend. And there are also places so incomprehensible, so unimaginable. These places are not mentioned here, though. So many stages have been covered until our arrival here.

²⁰ The Highest Heavens are defined as inexplicably vast template of radiance at the bottom of which there is an illuminating Dais that covers the whole of the universe. The Pen wrote everything on The Sheet, those in the past and in the future, the good or bad, upon Allah's demand. So, the destiny is all set, however, they say Allah reviews everything written and makes additions or subtractions from the Eternal Destiny as He wishes.

Allah knows how our soul was created but we do not. Where did these souls remain? Whence have they come?

For long have I suffered from the destitute of separation

“Long,” it says here. Everyone on this planet has a life span. Yet, this cannot be considered long. No numerical indicator has been mentioned. Allah the Almighty created his soul at The Eternal Wisdom, about which we know nothing.

For long have I suffered from the destitute of separation

And no inquisitions are left in my heart.

My love has become the Burak for me.

My love has become my Burak, my ride. Hence, I salvaged myself from the destitute of separation and no inquisition has been left in me.

What 'tis love has rendered me, come and see.

It has ultimately turned me into a dervish;

Nevertheless, one must stick to his practices, dhikr, tafakkur, prayer, good deeds²¹. Love has its own degrees, too.

What, then, is the degree of love?

There is no end to the degree of love. Love is the act of loving.

Whence did love come to us?

²¹ Dhikr is the practice of reciting one of the names of Allah as prescribed by the Murshid. Tafakkur is the act of conceiving of one's position within the whole of creation in order to understand how little and helpless one is. Prayers are the daily practices as dictated in Islam. Finally, the good deeds are all the actions of one in social life which are considered good and admissible.

It came to us by descending from Allah.

How can one reach there?

By means of love...

The Tariqats start with the nafs, the worldly self, and the heart. Two ways of advancement: prayers and love. One reaches love at the end of an advancement through practicing prayers. A Sufi that has fallen in love never returns to the way in which prayers are the means. Why should he? He practices his duties, the prayers, yet he attaches no value to them.

It is said, “we have the ultimate gain, which is only achieved in the final stage in other sufist schools, bestowed in the beginning.”

In other schools, seclusion, asceticism, setting on a journey and all similar deeds are done to be able to find love in the end. Yet, in our school, one is bestowed with love in the beginning. One is simply made to reach love at the outset.

The degree of love comes from Allah the Almighty.

Allah demonstrates His love to his servant. One is given love as an endowment. Yet, there is always a gate for every purpose.

Allah creates one’s needs, food and everything. Allah created an angel called Qasim-ul Arzaq to deliver man’s needs.

It is Allah who claims the lives of people. An angel called the Angel of Death does it for Allah.

The Angel of Death cannot take the lives of those who are in love with Allah. The angel confronts them but cannot take their lives.

The lover says, "I am in love with Allah and show me The Sheet of Jalal, the Eternal Sheet of Destiny, with my name written on it and I will let you take my soul."

I witnessed it myself in someone suffering from an illness. As he was dying, when the moment came for him to give out his last breath and his eyes fixed on a spot on the wall, the Sheet appeared like some illuminating electrical circuit. He was someone with lots of love and tears were flooding down his cheeks.

It is indicated in the verses,

*The flesh and juice in me down to the soil and the flame and breeze to the air,
I gave my soul to the beloved as all else in between vanished.*

Which means, I let the soil and water in my body go down to the soil and the fire and air up to the air.

Life remained and I gave it away to the beloved. Life is gone, flesh is gone and all else disappeared. What is left for the Angel of Death to take? I am non-existent anyway... The Angel of Death claims the lives of those who are alive.

This is what is said in the verses of the holy men and they all find support in the Qur'an and the Hadith. When people die the element of fire also leaves the body. There is also the air. It also leaves the body as the last breath is given out. The water and the flesh disintegrate into the soil. "Qullu shey'in yarji-u ila aslihin" unfolds itself. "The essence of everything goes back to where they belong." All these four elements return to their origin.

Whence did this soul come?

It came from Allah and it will return to Allah.

What is left of it? Dead and will turn to dust.

Yet, there are two kinds of death: Allah demands, “Mutu Qabla ente mutu²²,” meaning “Die before death comes to you.” If one dies before death comes, one is salvaged from the burden of being. Such a person still possesses a body. He moves around. However, you make him move as you make a tree or a rock move.

The flesh and juice in me down to the soil and the flame and breeze to the air,

I gave my soul to the beloved as all else in between vanished.

My mystery lies in the skies, “Rahman alal Arsh-istiva²³”

I need no Angel of Death to take away my soul.

“My mystery lies in the skies” corresponds to the soul given to you.

Whence did this soul come? From Allah Almighty.

With the secret knowledge of “Die before death comes to you,” the soul has gone, too.

Therefore, you need no Death of Angel to be ripped of your soul.

²² Omer Dagistani “Fetvalar” s. 149.

²³ Taha 20:5. Rahman, Allah The Compassionate, rests on the Arsh, The Highest Heavens.

Subba "3":

*"They don't say "grief won't come,
They say grief shouldn't be kept"*

Almighty Allah says "Wish from me so that I will give you that" (talebena vecedena). Our wishes shouldn't deceive us. We should be aware of our goal. We should know what we wish for.

We have a spirit and a body. Our soul has a wish and our (flesh) body has a desire.

Nefs means body, flesh. *Nefs* has many desires and all of these are misleading. Our spirit has also a wish but it is not misleading.

If only we could know and ask for our spirit's wish as we know these doings of ours.

Tariqa is for the soul and *Sharia* is for the body.

A disciple, follower should be in *Sharia* with his body, in *Tariqa* with his soul and should be in *Vuslat* ^{Holy Union} with his secret

Who is a *Talib*? ^{Disciple, follower}

Almighty Allah says "My servant, wish from me so that I will give you that"

A *Talib* wants *Hakk* ^{one of Allah's beautiful names}, Allah

Why? Because we came from Him and He is our wish, in fact. Why do we say “My God, you are my wish and your approval is my goal,” each time after chanting his holy name 100 times in our daily practices?

Since we say “My God, you are my wish and your approval is my goal.”, then we should be truthful and shouldn’t be unfaithful

That’s why a Talib is one who wishes Allah. However, there are some requirements for one who wishes Allah.

What are these requirements?

1. He should always have an ablution. In Islam Sharia “An ablution is a believer’s armor” A Muslim is always ready for a religious duty when he has an ablution. It means this.

2. Awareness of what is eaten.

3. Preservation of bliss

A *Talib* should maintain all these three requirements. Who is a *Talib*? He is the one who joined *Tariqa*. Why? It is because no one can find Allah without a *Thariqa*.

Our soul came from Allah and He will return to Allah. Body was made from earth and it will return to earth, dust again. However, our soul came from Allah and will go back to Him again.

Look, now. There is Sharia, Tariqa, Haqiqa (Reality), and Mârifa (Gnosis). It starts with Sharia, but without Tariqa one cannot reach Haqiqa (Reality). If one cannot reach Haqiqa what happens? His soul can't attain his grace. Where did a soul come from? It came from Allah. It will go back to Allah. When soul reaches Haqiqa it returns to Allah. Man can find Haqiqa only by means of Tariqa. Therefore, there is preservation of bliss.

One should always have an ablution. A disciple should be prudent while eating, and should make sure his food is *Halal* ^(food that is allowed, acceptable by Islamic dietary regulations, legitimate). We will make our living in rightful ways, we will avoid uncertain things. We will do what we know is right. We will keep away from what we know is wrong. However, there are also those things which are doubtful and we cannot tell whether they are legitimate or forbidden. There are so many such things in our time. There is hardly *Halal* food in our time. People have only forbidden and doubtful food and other things. We ask Allah to keep us away from illegitimate things. May Allah save us from being those eating illegitimate food. Our time is very difficult. Now protecting oneself and finding legitimate earnings are very difficult. It is necessary to avoid things which are not clear if they are legitimate or not.

Our Master Sheik Nakshbandî ordains; "Worship has 10 parts, nine of which are *Halal* food."

Humans have physical and financial practices, don't they? No matter if it is a physical or financial practice, every religious practice is based on *Halal* and righteously earned food.

It's said that "If a person eats one piece of food which has been unduly obtained it goes to his stomach and from there it passes to his blood and this food can be cleaned from veins and his bone marrows only after a forty-day period. During these forty days his religious practices aren't accepted because of this forbidden food. That's why it's said "Worship has 10 parts nine of which are legitimate food". This is called awareness of what is eaten.

There is also preservation of bliss. It means you should preserve the divine love submitted to you. Since you joined Tariqa, how did you get this love? You got it from your Sheik. This is because love for Sheik is for Allah. Almighty Allah says "My servant, love me; love whom I love, and make my other servants love them." My servant, love me so that you can love whom I love and you can love me only by means of those whom I love. You can make other servants love me this way. That's why here preservation of bliss means to preserve the love ^(fondness, muhabbet) given to you through your Sheik.

Of course, love is a light ^(noor) in the heart. We cannot see it but we feel it and we like it, don't we?

"However, this feeling has a place in the heart as light ^(noor). Allah's light ^(noor) is a burning candle. In order to keep it burning and not to extinguish it, we should preserve the bliss and we should nourish our love.

This has two aspects. A person preserves his love through his words, actions, his state and practices. He also improves his/her love

by means of his words, actions, his state and practices. That is, as long as one keeps his love, it keeps growing larger. It gets larger and larger and as the love grows larger, the heart grows larger.

People have a stomach, so what does our stomach want? It needs water. Our Beloved Muhammad ordains "Divide the space in your stomach into three. One third is for food, one third is for water, and the last third is reserved for air. Don't exceed any of these three, favoring one another.

One third is for food, one third is for water and one third is for air. Since this is so, it means that the stomach has a capacity and an ability to digest. Not everybody's stomach is the same. Some people are small so they have small stomachs and some others have big bodies and they have big stomachs. Some get full after eating 100 grams of food, some others get full eating one kilo of food. However, there are also people for whom even one kilo is not enough.

Thus, people's love for Allah is the same. If you preserve the love in your heart, the heart grows larger. Unlike the stomach, the heart grows larger. Both the stomach and the heart have a body. However, the body of the stomach cannot grow larger but that of the heart grows bigger. Of course, the heart doesn't grow bigger in flesh, it has another body which is spiritual, and it has a holy secret of Almighty Allah. It has a hidden secret, mystery. What is this Holy secret, mystery in it? The Holy secret, mystery in it is this; Allah almighty says in a Hadis Kuds *Allah's direct words through the prophet's mouth* "I may not be contained in Arsh, Kurs, Levh and Kalam *Holy places in the spiritual world*, however, I may be

contained in the heart of a believer servant of mine.” So it means this heart which is a small piece of flesh has a great magnitude in the spiritual sense. What is physical? What’s spiritual? Physical is what’s seen, spiritual is what’s unseen. In the spiritual sense, this heart is so big that it is bigger than earths, heavens, worlds and everything else.

Almighty Allah, who cannot be contained by anything else, says “I fit in the heart of a faithful servant of mine.” This heart grows larger in its own spiritual body and spiritual secret and mystery. It doesn’t grow in its flesh body or in the physical sense.

Humans are also great beings. They are very valuable and very beautiful beings. Nonetheless, humans don’t reveal this beauty, value and magnificence of theirs because their bodies cover and hide all these good qualities. There are three qualities in humans, 1) Animal quality 2) Human quality 3) Angel quality. All the three qualities have been concealed by the body. Animal quality is hidden under the cover of a human appearance. Human quality is shown in human shape. Angel quality is also covered up in a human appearance. If a person ascends to angel quality, he becomes greater than all other beings. Therefore, Allah says “we created the human great, precious and the most beautiful of the beautiful” *Qur’an Verse 95:4* However, Almighty Allah ordains again “we make him descend to the most contemptible of the contemptible” *Qur’an Verse 95:5*

Why? It is because a man loses this dignity, preciousness and value of his, if he doesn’t fulfill his responsibilities and duties to Allah.

Also, Allah commands “Humans are sublime, humans are contemptible.” Sublime means humans exceed heavens, angels and they become higher than angels. Where are angels? There are angels in Arsh Ala *a place in the spiritual world*. They keep chanting the holy name of Allah. They’re so numerous that Allah knows how many. Arsh Ala is a great station. It is not like these worlds. It is such that one hundred thousand worlds like the earth and eighteen thousand realms are nothing when compared to it. Angels there keep worshipping Allah. Only humans can become sublime, scared when attain angel quality. Angel quality means when he reaches Haqiqa (Reality) *the truth*. What happens when one reaches Haqiqa? He gets qualified with the sacred attributes of Allah. Eight sacred self attributes of Allah reveal through that human. What does this human turn into then? He becomes higher and greater than all angels in Arsh Ala and even greater than the highest angels. He was said to “have his head in Arsh Azam” *Arsh Ala, a high station in the spiritual world*. Who is this? The one with Valayat *Allah's power to govern*. Awliyauallah *Humans entrusted to use Allah's power to govern*, the perfect human. Allah says “we created man great and the most beautiful.” Which man? That man who has been qualified with those qualities, the man who has reached the truth of Allah. Only then man becomes so great that he becomes the greatest being except for Allah himself. That person becomes the most precious except for Allah. Why shouldn't he be so? What does Allah Almighty ordain? “My beloved (Muhammad), if it hadn't been for you, I wouldn't have made these creatures!” But how were these beings created? They were created from our prophet's being. Allah Almighty first created the light of our exalted

prophet, and then created all other beings from our prophet's being. Do people reach annihilation in their sheik, and in the exalted prophet? They do, but they should get annihilated in their sheik first, then in the presence of our exalted prophet.

This is because Allah has three kinds of light; light of his names, light of his attributions and light of his Self. Awliyallah have the light of his names. Rasulallah has the light of his attributes. Almighty Allah has the light of his own Self. However, Awliyallah have attained all these three lights. They have experienced all these lights. These are called *Fena fi Allah* annihilation in the presence of Allah, *baka bi Allah* perpetuation in the presence of Allah and *Seyr lil Allah* procession in the presence of Allah. Man becomes great after passing through all these three lights of Allah. This man becomes the greatest being of Allah's. But wouldn't this man waste himself if he didn't have these graces? Let's put aside people of infidelity. Allah already separated them in his eternal knowledge. Allah classified the souls into three groups; worldly people, heavenly people, and people of Allah's divine presence. In the interpretation of *Ruh'ul Beyan*, it is explained. What does it write there? When Almighty Allah created all souls, He asked them "Elestu bi rabbikum Am I not your deity??" Some of them answered "Bela^{Yes}". The number of those who did not say so was much bigger. Infidels, non-believers, that is, worldly people did not say "Bela^{Yes}". However, heavenly people, people of faith and people of divine presence said "Bela^{Yes}, you are our deity" But where were all those worldly people, heavenly people and people of divine presence? Even in Allah's eternal knowledge they had been separated from one another. How had they been separated?

Almighty Allah had created all souls and lined them up to ten groups. Worldly life had been shown to all these souls. They were made to see how the world life was. They were asked "Do you agree to accept this kind of life, do you want it?" Some of them wanted it, some of them did not. Nine tenths of them wanted it. This group was separated from others and they got the World. Nevertheless, one tenth did not want it. They did not accept the offer. Therefore, these were shown the afterlife and the life in Heaven. Of those, nine tenths wanted afterlife and accepted the offer. Remaining one tenth did not want it. They did not accept this offer, either. These are all mesmerizing divine events. Now, 90% of all souls were classified as people of infidelity, people of fire. Ten percent remained. Nine tenths of these accepted the afterlife and the life in Heaven. Now only one percent remained as the last group. Well, as the number grows bigger, it gets larger. One percent is ten thousandths, isn't it? Thus, Almighty Allah asked this last party of souls "You wanted neither the world nor the heaven, what do you ask for?" They answered "we only ask for your blessing" Allah said "You are asking for my blessing but you will have to go to the world and seek my blessing there."

This is because souls are being tested in this world. In the spiritual realm, Souls were in the rule, knowledge and authority of Allah. But if those souls had not been sent to this world, Allah's presence wouldn't be known to them. This is because Allah ordains "we created humans and jinn so that they would worship us" *Qur'an Verse 51:56*. They would obey us. There is a Hadis Kuds in which Allah says "We were a hidden treasure, and we created humans so that we would be known."

That is, those are us, humans. Thanks to Allah we are Muslims. We have a faith. However, some people believe, some others don't. Non-believers deny the existence of Allah and they say all beings come from Nature. However, for believers all these beings are the signs and evidence of Allah's existence. If we, all these beings and this universe hadn't been created, Allah Almighty would not be known. Thus, all these creatures first necessitate the existence of Allah, the creator and then make Allah known.

Sharia tells the existence of Allah and Tariqa makes him known. "We were a hidden treasure we created man so that we would be known," Says Allah; this is Tariqa. If Allah is the hidden treasure in this metaphor, then where is this hidden treasure?

Almighty Allah says "Neither Arsh nor Kurs nor anything can contain my presence." But we believe in "Amentu Billah," which is Allah is the One and only, he has no partners and he cannot be associated in any place. Despite this, he also says "I cannot fit in anything but could be found in the heart of a true believer." It means that Allah surrounds everything not only with his knowledge but also with his excellence.

However, whenever man understand Sharia, Tariqa, and Haqiqa, and truly comprehend Haqiqa, man become Fana fillah *annihilation in the presence of Allah*. Do you know what it looks like? It likes a river reaches the sea and becomes a part of it. The river had a substance, a power, a sound and a movement before reaching the sea. Does it have all these after pouring into the sea? It does, but

it takes all his power from the sea. All his power, sound and substance are from the sea, aren't they? Likewise, what happens when the human soul that came from Allah returns to Allah? It becomes a precious being and becomes so precious that it becomes the greatest being except Allah. Such a man is called *Vahdat'i Vucud* ^{*Oeness of Body..*} What does it mean for this man? "He became dead before his death". He has become *Cem'ul Cem* ^{*being one with the ultimate one*}. He becomes unified with Allah's magnificence. To this man, everything in the universe disappears. The divine promise "Kullu sheyin halikun illa vechehu" ^{*Qur'an verse 28:88*} gets realized through this person. This divine ordinance gets realized both in *Enfas* ^{*individual*} and in *Afak* ^{*universe*}. *Enfas* means in every individual and *Afak* means in the universe. How is this?

Due to the divine promise "Kullu sheyin halikun illa vechehu" ^{*Everything will perish but his face*}; *Israfil* ^{*one of the four great angels*} was created for two tasks. In his first blow of the horn, everything will disappear, vanish. In his second blowing of the horn everything will come into being again but this is going to be for all the created in the universe. Allah's creatures are divided into three; *jamadat*, *nabatat*, and *mahlukat*. *Jamadat* means earth and inanimate beings, *nabatat* means plants, vegetation and *mahlukat* means all animate beings ranging from insects, wild animals, humans, jinn to angels, that is, all these, starting from the tiniest insect to the largest one are *mahlukat*. Is man also a creature? Yes, however, man is the most superior of these creatures. If a man is to experience revelations of Allah through the created, where does this experience of witnessing Allah's light of quality start from? It starts from the earth. Allah's light of quality is first

manifested through mines underground. There are many kinds of mines in different colors. What is the peak of things getting out of earth? It is pearl, because it comes out as a pure substance. There is also gold but gold isn't found in its purity in the nature and it has to be purified, refined from other substances. No matter which precious stone or substance, it has to be purified, or refined except for pearl. However, pearl is found in its pure form in the nature. Genuine pearl is more precious than gold. From pearl Revelation of Allah's light of quality passes on to plants, only the blessed ones who has an understanding of Tasavvuf *purity attained through Tariqa, Islam sufism*. Such people witness Allah's light of attributes in all plants. Which one is the peak among the plants? It is a date palm tree. That is, date palm trees are the last point where Allah's light of quality is revealed. From there, Allah's light of quality passes on to animate beings. In animate beings Allah's light of quality passes from one to another and it reaches horse, the most precious one among animals is horse. Allah's light passes on to man from horse. This is Allah's classification of the created beings. When Allah's light of quality reveals through a man, and when a man experiences this revelation then he might get into conceit, pride. May Allah save us from this; if he can get through this state then he gets redeemed. If he cannot, there is the possibility of destruction. This is a place where one may fail. But what happens here? If one move from this step on then he will progress to Allah's light of self from Allah's light of attributes. This is one way. There is also another way, which is Allah's revelation of his light through the created in the physical world, revelation through the spiritual

realm and revelation through his own self. These are all for a Talip *one who wants to attain Allah's light via Tariqa*. As one can see Allah's revelation of his light through the created in the physical world is very risky. If one passes this step, he reaches the revelation through the spiritual realm. That revelation is Lafz'ı Jalal *The name Allah*. Lafz'ı Jalal becomes visible through all things. Lafz'ı Jalal becomes animated and apparent in all things in the form of light. This is Tecelli Manavi *revelation through the spiritual realm*. As for Allah's revelation through his own self, it is witnessed without any shapes or words. Only those who have witnessed Allah's revelation through Allah's own self will become Cem ü'l Cem *Getting one with the Ultimate One* and they join the sea just like a river which pours into a sea and gets lost in it. It is not a river because it is in the sea. It is not the sea, either. However, it is not outside of the sea, either. It gets lost in the sea but it may get power from the sea as well. How did our Suhba *Conversation, discourse* begin? There are three conditions for a Talip *one who joins Tariqa and wants to reach Allah* to attain his wish. He should always have an ablution. He should be aware of what is eaten. He should preserve the bliss. Now, a Talip *one who joins Tariqa and wants to reach Allah* will protect his blessing. What is he going to protect this against? There is some love entrusted to him. He will preserve this. He will preserve it so that it grows larger. There are two aspects to the preservation of this; first, he needs to watch his state, practices and acts. There should be no shortcomings in his practices. The most contrary thing to this in a person is rage. If a man cannot overcome his rage, this love dies out. That is, if a man gets outraged, frustrated and if he hurts, insults someone then what happens? His blessing of divine love

goes away. Just like a candle it dies out when it is blown out. However, it will keep growing larger even it is like a candle light. How is he going to achieve this? Of course, it is through his practices. His practices and actions are in his own hands but his state of mood is not in his own will. We cannot know and understand why it is so. All we know is that there are two moods; mood of distress, despondency and mood of relief. These moods come to him from his Rabita *His Master, Sheik*. What comes to a murid's *disciple* heart is a state. What he witnesses is a state. Whatever he witnesses, no matter he's asleep or awake, is just a state. It comes from his Rabita, Sheikh. But whatever he practices and does, it is all in his own will. What's his practice? His practice is what Tariqa requires him to do. He is supposed to fulfill all these and he won't have any shortcomings. What are his actions? They are his lifestyle, behaviors and words. He will judge all these within the framework of Sharia. If his words are in line with the Holy Book, and the Prophet's actions, then he can utter those, if not, he won't. All his words and sayings will be in accordance with the holy book and practices of our holy prophet. All his doings, behaviors, the ways he is eating and drinking, and the way he is dressed should be in compliance with Sharia. This is how his practices should be. When we say "one's state", we mean what comes into his heart without his own will. A Murid has times of difficulty. He repines, feels depressed. Everything crosses his mind. He forebodes things. He wants to dismiss them, but he cannot. This is Jihad *struggle*. He should try to get rid of these, this is his Jihad *struggle*. While he is in times of relief, he has so much love, affection and enthusiasm in his heart

that he never minds anything, and gets stressed as if he owned everything in the world.

In times of depression, he loses so much that he criticizes people, looks for their faults saying this is false, that is false ... etc.

However, in times of relief, he tolerates people; he likes the behaviors and words of people no matter what. This is for people of dhikr, remembrance. Who are people of remembrance? They are those who always remember Allah. These are all states. He gets through all these states. Consequently, humans reach the truth of things. As stated in the sayings of the exalted;

Unknown is the secret of the universe

Under the rule of four sultans this world turns

To the man of Wisdom a different face it shows

Everything has been a sign to the exalted

Notice that it says man of wisdom, who is he?

“Unknown is the secret of the universe” That is, Almighty Allah’s secrets, reasons and his ways cannot be realized.

Are there just things we know?

There are more than what we know.

There are more than what we see.

There are things we don’t know even in those we see. That is, he created a group of people whom he blessed with a gift. It is

such a gift that university graduates cannot do or understand what they can, isn't it?

Unknown is the secret of the universe

Under the rule of four sultans this world turns

What is this world? What are these four sultans?

World is your body. If you have transformed the opposition of your elements, what have you become? If you have been released from your being, and have reached the real being, what have you become?

Then you have become the big universe. While you were a little being, you have become a great being.

Unknown is the secret of the universe

Under the rule of four sultans this world turns

What is meant by four sultans? Sources of Sharia rules. "Universe" means both the outer world and the body of a man. People should better, correct themselves. How will they do it? Through Sharia; the holy book, the prophet's exemplary practices, Consensus of the believers, Deduction. If a man corrects himself what becomes of his body? He improves his body. What is this? He progresses from the animal state to the human state.

Also, there is Sharia, Tariqa, Khakiqa, and Marifa.

In addition, there is love, purity, courtesy, submission. What's meant by four sultans is all these. Sharia is for your

physical being, that is, we shall follow the holy book, the prophet's (exemplary) practices, Consensus of the believers, the method of Deduction from rules already present. If one obeys all the rules derived from these, then he proceeds to human state from animal state. Since we have joined, these are also four pillars of Tariqa; love, purity, courtesy, submission. What do these do? They make one proceed to angel state from human state. When one attains angel state, he becomes a great being. Then he becomes blessed with Allah's gift of "mutu kable entemutu *die before death comes to you*", he gets cem'ul cem *unified with the unity of Allah's*. Allah's attributes are revealed through him. Allah's ways of conduct become those of his. Isn't he so? This is how people of Khakiqa are. Khakiqa is reached through Tariqa. Tariqa is based on four foundations; love, purity, courtesy, submission. Love means to love your sheik a lot. Why not love him? One (murid, talip *a disciple, follower*) loves his sheik because it is Allah's command. Allah ordains "love me, love the ones who love me". A disciple shall love his Sheik *his master in Tariqa* very much. This is love.

Purity means; he shall view his sheik as great as he can. The greater he views his sheik, the better he can love his sheik. Why shouldn't he do so? The saying of the exalted goes "You are somewhere, you are everywhere". That is, if you have joined the unity of Allah, then you are everywhere. You have been released from the boundaries of time and place as well. Almighty Allah has set his Awliya *chosen and entrusted servants of his* free from the limits of Time and Place. Therefore, there is a verse in the anthology. You have been reading the anthology of Salih Baba; maybe some of his poems confuse you, or you can't understand them. What is

this? Or they might look opposing to you. You might think why he said so. Look at what he says:

He wishes nothing in the Heavens or in the World.

Whom is he talking about? About his Sheik, an Awliya. It is really like that. If Allah's attributes are revealed through an Awliya, then he has Allah's attribute "Settar'ul Uyub" *Hiding the faults.*

Look, a saying of the exalted goes "*It doesn't befit a Murshid Kamil to distinguish between the good and the bad.*" So it says, there is another saying; *Awliyaullah cover all the faults which you see.* Since Awliyaullah are the successors to the prophet; wouldn't our prophet overlook these? Among his Ashab *companions, disciples*, there were some who appeared to be believers but in their hearts they were enemies of our prophet. They didn't like him. They hated him. If they had had the opportunity, they would have insulted or even killed him. However, Our prophet didn't give them away although he knew their real intentions. Yes, that's why it is said;

He wishes nothing in the Heavens or in the World.

That is, Awliyaullah has no wish to distinguish between things as good or bad. Why? It is because the tiniest thing and the biggest thing have become the same to him. Yes he is in Divan *the court of Allah*.

He wishes nothing in the Heavens or in the World

Allah's great attributes have become his nature

He has reached the essence, person of Allah. Allah's glorious light has been manifested through his person. The person of

Allah, who cannot be accommodated in any place, has dwelled in his heart.

He wishes nothing in the Heavens or in the World

Allah's great attributes have become his nature

His body has attained the truth, his aim is to be

He revealed his person through each attribute

(While reading this quadrant they say “gun” instead of “kun”. The correct one is “kun^{be}”.) Since Allah has set his Awliya free from the boundaries of Time and Place; things happen when his Awliya say “be” to them as Allah does. In other words, there are neither time limitations nor place limitations for Allah’s Awliya. There aren’t any procedural limitations as well.

Therefore, he’s ever present everywhere “you are somewhere you are everywhere”. He might appear everywhere at a time, he can be seen in a body in each place. Such people, also, have the ability to travel in time and place. Allah has set them free from the boundaries of Time and Place. There aren’t any procedural rules for them, either. Someone who has his will has to do things by means of his tools and skills no matter however strong he is. For instance, there’s a machine called bulldozer. It does the work of one thousand people. However, there are some procedures to follow for a bulldozer to do something. On the other hand, as for Allah’s Awliya there are no procedures to be followed. Why? It is because he has been blessed with Allah’s attributes. Isn’t it Allah who says in a Hadis Kudsi *Allah's own words through his prophet*

“We have concealed our Awliya under our green dome, nobody knows them except us.” ? In another Hadis Kudsi *Allah's own words through his prophet* Allah says “we become the seeing eyes, the hearing ears, the speaking tongue and the moving hands of our Awliya servant.” If his speaking tongue is Allah’s then it means since everything comes into being when Allah says “Kun” ^{be} then an Awliyaullah has the same, that is, Allah’s “Kun” ^{be} is manifested through the person of an Awliya. No matter what, when he says “be”, it comes into being. He is not to work. He can realize things which will normally take tens of centuries within a second. Can’t he? Yes He can. All are possible. How? You are reading those tasavvuf *Tariqa* books, what was written in them is not false, Allah save us from denying them. The things in those books are things only Awliyaullah can do. This is a gift and privilege to them from Almighty Allah.

Yes. So, then it is a murid’s *follower* inner state, practices and deeds which make him to progress. His practices are his service for Allah according to Sharia, the holy book and the prophet’s legacy. Also what he has been told to do in Tariqa is his service for Allah. His deeds are his doings in daily life. He shall be careful about them. What about the state? This is not under his control. That is, things which you don’t like come to your mind although you don’t want to have them. This is the state. It is not in your hands it just happens. That’s why they didn’t say “grief won’t come” but they said “grief shouldn’t be kept”.

Notice that if a man doesn’t want anything which is contrary to the book and our prophet’s practices to come to his mind, but

it keeps coming, then it is the devil, his nefs which does it. He tries to push this bad idea away, it goes away but there comes another bad one. If he drives it off again this is his jihad. If he can repel these bad wishes and ideas coming, he will make a progress. If he can push away such negative things he will have a great progress, a progress which is beyond conception. What is it like? There is a river flowing. There are some rivers running through cities. Is there any dirtiness in those cities with rivers running through them? They pour all their garbage from houses and offices and that river takes it away, and keeps the city very clean. Okay then, think of a lake, what happens is that whatever people throw away into this lake remains in it and never goes away. All this garbage rots, and gets mossy consequently, it pollutes the lake. So, a heart struggling against evil is like a river. It never holds dirt in it. On the other hand, a heart not struggling against evil is like a lake, pond. Therefore there's a struggle of the heart or mind against evil trying to invade them. In fact, this is the biggest jihad. Therefore, in times of challenges what should you do with the undesired ideas making their way into your heart? You should dismiss them.

If you drive them off. Your heart won't be polluted, like a flowing river. If you don't they will get mossy and make your heart dirty. This is how the period of depression is, when it happens, one gets relieved if he pushes away those negative ideas, wishes. Also, there is a period of relief at times, when one has it in his heart; he never thinks anything else from Allah, the prophet and his sheik. Nothing else could enter his heart. He is so relieved and so easy that he never minds anything. He cares

about neither hunger nor poverty nor diseases. He likes all people, he never feels offended or hurt by the words or behaviors of others. This is how the time of relief is. What should he do in such a time? How has he gained such a state? He has either Allah or the Prophet in his heart. When people have their sheik in their hearts there is no doubt that Allah and the holy prophet are with their sheik in their hearts. This is because they love their sheik for the sake of Allah and his prophet.

So, when one is in a state of relief he's relaxed, peaceful and easy going. However, they should keep this state. If any distraction comes to him, he should not let it happen. He should keep thinking about his sheik feeling him in his heart. This is called *rabita* ^{*attachment*}. This is mostly in the form of a spiritual link or attachment in our Tariqa. Now, we're practicing this here. We have *Suhba* ^{*conversations of preaching*}, *teveccuh* ^{*getting directed to Allah*}. In other times when you are not here or when you are under pressure, think of this practice and imagine you are here again. Certainly then you will get relived from that distracting situation or mood. You will overcome that state of distraction. Keep this state as long as possible when you have it. Keep it in your mind and hearth while walking around, shopping, or eating and drinking as long as possible. This will help you to decrease your distraction and get relieved.

These two are the opposites of each other, when one has stress his calmness fades away. It is like the contrast between darkness and light; or night and day. The heart of a person under distraction is like a dark night. However, the heart of a murid in the state of relief is like weather which is bright, clear and sunny.

There is also gratitude, contemplation and citation. Gratitude, thankfulness increases our blessings. Isn't this how Allah ordains? If my servant appreciates thy gift, blessing upon him, then I increase them and make them more. If he doesn't, then I take them back. *Qur'an verse 14:7*. The greatest bliss upon us here is that Allah created us as Muslims. We aren't worldly ^{materialistic} people. We are people of afterlife ^{faith}. This is our blessing. We believe in Allah, we believe in afterlife. If we live our lives in line with our belief, we will become people of Allah's presence. Therefore Allah ordains "My servant give in your self take back the real self. Return the life I have given to you so that you can have me."

"One who happens to have Allah's essence is Allah" But what does this mean? Allah says "We gave you a soul, to take back that soul to us ^{Allah}, ^{reach Allah} you need to leave materialistic things behind." Without leaving worldly things behind you cannot reach *Canan* ^{source of all life, Allah}. As it goes in the saying of the exalted:

Sacrifice your self ^{leave worldly things behind} *and enter the arena of oneness*

Wage the greatest war against your self and leave your ^{worldly} *nefs* ^{desires} *behind*

Realize, how those who love Allah make sacrifices for him

That's the way ^{leaving worldly things behind} *you can reach Allah* That means, mankind cannot reach Allah without leaving worldly things behind.

Those who leave worldly things behind earn the afterlife.

Those who leave the afterlife behind earns the presence of Allah ^{Allah's Jamal (Beauty)}

There is leaving behind the physical life.

There is leaving behind the afterlife. Those who leave behind both physical life and afterlife find ^{reach} Allah

Then what happens: Those who leave everything behind virtually dies as Allah ordained "Die before your death comes to you." One gets released from physical and worldly desires, and leaves everything behind.

As for assets, one's belongings, wealth, nobility, deeds, knowledge, beauty, power and art are his assets; or he has strived and Allah has bestowed him with the ability to work miracles. This is also an asset. Maturity is the fruit of assuming existence, self identity, but that of knowing truly your nonexistence. That's why whoever has realized his nonexistence through the truth of being has reached maturity, fullness. Whoever realized his nonexistence has discovered the true existence. Such a person attains maturity and fullness. That's why Allah says "Give me yourself, get the real self in return. Give the life I have given to you ^{leave behind} and back to me so that you can have me"

Sacrifice your self ^{leave worldly things behind} and enter the arena of oneness

Wage the greatest war against your self and leave your ^{worldly} desires behind

Realize, how those who love Allah make sacrifices for him

That's the way ^{leaving worldly things behind} you can reach Allah

Love...what is love?

It means loving Allah, his prophet and love for our Sheik
spiritual master .

When these loves full fill a person and that person nourishes and increases such love, you know what happens? He leaves everything behind, his being disappears, and nothing occupies his heart ^{but love of Allah} .

However, these worldly things, our worldly assets... such as knowledge, deeds, wealth, they occupy a place in our hearts as they exist in the outer world. Since we love them they also have their existence in our hearts. Therefore, as long as we keep their existences in our hearts, ^{we can't reach our ultimate goal, love of Allah} . That's why it is ordained "Whatever you love, it is your idol, deity.

In the fire of the pot of his love, he burned away the engraving of the love for the world in my heart idolatry like a butterfly burning

What does this mean? My heart was idolatry, there were many desires, wishes and they had been keeping the heart busy as they occupied it. But what is the pot of love? Love for Allah, we have a true deity, if we have found our true God; the love for our true deity will burn others and perish them. But how are we going to know our true love or how can we find it? Almighty Allah has created means by which every goal is achieved. For people who came from Allah, Almighty Allah created a means by which to return to him. We already came through a means, not without a means. We didn't pop out of an underground hole,

a cave; we didn't spring from the earth like a weed. There is a means in between. Our parents were the means. They brought us from that spiritual realm to this world. In the Holy Qur'an, Almighty Allah says "ileyhil vesilete"^{a means by which to reach Allah. The holy place where our prophet was buried. Literally, it means Garden of the cleanly}. This is the heart of an Awliya ^{Muslim Saint}

Take our ego, let our will disappear

Bless us with your Jamal, have us achieve our wish

It is you who is our means here

Make us reach the sublime destination

This is the means. These are words of wisdom of the exalted. Those are in line with the Qur'an verses and the honorary words of our prophet; and interpret them.

Take our ego, let our will disappear

Bless us with your Jamal, have us achieve our wish

What does that mean?

Awliyaullah relieve people from their will ^{worldly desires}. This is the power of Awliyaullah. The spiritual power of Awliyaullah is nothing but relieving people ^{or helping people to relieve} from their worldly desires.

The true power of Awliyaullah is nothing but helping you to go through the journey of leaving worldly things and reaching Allah ^{oneness}, this is the true power.

What that power does to you, revives you.

His life is death, his death is life

He reveals one hundredthousand of colors despite his one source

His words are never the same.

This is one way of expressing; it's also said:

I have witnessed his Jamal ^{beauty} revealed through eight attributes

There are thousand excellences in each attribute

All these have been told to Sheiks, Awliyaullah. Almighty Allah has bestowed Awliya with this authority. He has been given this power by Allah.

So, what is he doing? He will have you die ^{virtually} first.

What that means? He will not kill with a sword. He will not behead you, this is not killing. What does it mean?

My glorious sheik is my guide and my Lord Abraham,

The palace of his heart is my Garden of Kaaba

It is my contemptible person is what I have given to him

I have submitted myself to his knife like Samuel

Some of these are understandable, some of them are not.

As you know, *my glorious sheik is my guide and my Lord Abraham*, is understandable. You should submit yourself to your sheik just as Samuel yielded to his father Abraham. This is clear.

It is my contemptible person is what I have given to him. This also is clear.

I have submitted myself to his knife like Samuel. This is plain as well.

The palace of his heart is my Garden of Kaaba, what is this? If a man gets into the heart of an Awliya, he enters Ravza' u Mutahhara is also Allah's home, Kaaba. In Hadis Kudsi ^{a saying by Allah through the prophet's mouth}, Allah says "I cannot be found anywhere but the heart of my faithful servant," this is what it means. Whoever enters the heart of an Awliya reaches his goal, attains his wish. What is being looked for cannot be found in the outer world, it is found in the hearts. It is necessary to win a heart.

Therefore Yunus Emre said;

Yunus says "hey hodja!

Even if you participate in the pilgrimage for thousand times

Winning a heart is better

Than anything else

Did he say this in vain?

"To win a heart". Whose heart is this? This is an Awliya's heart. It is because his heart has been opened. If his heart has been opened, Allah ordains in Qur'an "we will show the truth of our verses to them both in their persons and in their surroundings." *Qur'an Verse 41: 53*. What was this verse sent for? What was its purpose? It's about the greatness and glory of the hearts

of Awliyaullah. Therefore, if a man wins, enters such a heart, he finds there what he's looking for. That's why it's said in a saying of the exalted;

If you want the pretty, pretty

Make the pretty pretty

You will find the pretty

Very important mystery for dervishes

What is this important mystery for dervishes?

It says if you want to become beautiful, find the beautiful. You can't become beautiful unless you find the beautiful one. If you find the beautiful one, then he can make you beautiful as well. "Pretty" means "beautiful". Once you get beautiful everything gets beautiful. Why does everything become beautiful? It is because you get to see Allah's quality light through everything: Everything turns into a mirror to you. It reflects Allah's light, that's why you become beautiful.

This is the goal of Tariqa. What is there for one who realizes and lives it and reaches Haqiqa ^{Truth}. For a person who reaches Haqiqa ^{Truth}, everything turns into a mirror reflecting Allah, all things including himself turns into a mirror.

Yes, we also need gratitude, contemplation, and remembrance.

Gratitude will increase our blessing. What is our blessing? Our house, our factories are also graces bestowed upon us, but

these are worldly ones. They can turn into fire or light for us. Our gold, pearl, real estates, that is, our wealth, assets all are gifts to us. But these are blessings if you appreciate them. This world is potentially is either fire or light, if a person earns these worldly assets for Allah in order to spend them in good ways keeping in mind that he is only the caretaker not the owner, then they will become financial services for Allah. They are considered as everlasting charities. On the other hand, if he spends these on forbidden things in banned ways, then these assets will become fire for him. So worldly wealth can lead you either to fire or become light for you. Fire means hell, light means heaven. Well, these also require gratitude.

What does gratitude mean here? What is the gratitude for assets and wealth? How will we thank for it? By knowing that they really belong to Allah.

You shall spend these in the way of Allah. Only doing so can you become thankful for these graces. You have knowledge, you shall be thankful for that, you have your religious practices, you shall be thankful for that. You are in good health, you should be thankful for that as well. You can be thankful for all these if you are Muslim. If you appreciate Islam and you are grateful for being a Muslim. We should be very grateful as we are Muslims. We should prostrate ^{be humble} day and night in gratitude for our being Muslims. We will prostrate in our heart. We will put our heads under the feet of all people ^(another expression of being humble). Why are we going to do this? We don't know what's in the hearts of people, only Allah knows it. Our exalted prophet says Almighty

Allah looks at the hearts of people He doesn't look at their physical glamour, wealth, beauty or anything else. Someone you think is poor or ignorant might be a true believer.

What is ignorance?

It is rebellion. Why?

Even though he has so much knowledge

He, the devil, couldn't have your knowledge

Ignorance means rebellion, one who is a believer and lives his faith isn't ignorant. He can be illiterate but not ignorant.

Then you should be thankful for being a Muslim. If you are grateful for being a Muslim it means you are thankful for all graces given to you. If you are grateful for being a Muslim, then you will find Allah you know. If you are grateful then Allah will increase your gifts.

- Be thankful for being a Muslim
- Be thankful for being a follower of our prophet
- Be thankful for joining Tariqa
- Be thankful for having a Sheik for finding a Sheik of excellence and submitting to him as his disciple.

Almighty Allah will make your blessings more if you are grateful. This is his promise; "I shall increase, enlarge, make more sublime," he says. What is the upper limit of this? Therefore, it is stated in the anthology of *Salih Baba*;

They said "Salih why are you lying down, get up!"

They said "depend on Allah in faith"

They said "Haq^{Allah} isn't hidden, but obvious"

There are so many graces through this blessing

This is Allah's wisdom, his way;

First he gives humans the knowledge of his existence.

Then he ordains "my servant, call my name, I will call your name.

A believer's calling Allah's name, his thankfulness to Allah, his contemplation of Allah, what do these do to a servant? These enable him reach Allah whose existence has been declared. Through his gratefulness Allah will increase his graces. If one was created as a Muslim, he should be grateful for this so that he could achieve to reach Allah's essence of person, gain Allah's Jamal ^{Beauty}.

He should think that there is a way leading to Allah's essence. This is hid goal and he should never leave this path. Why are people praying? Pious people pray to Allah to be on the right path, and not to be strayed from this right path. What is the right path?

When the Qur'an Verse ^{Shura 42:15} "be on the right path as you are required to be" got revealed to our prophet he had some grey hair in his beard even though he hadn't had it before. Why? This verse was very heavy ^{powerful} on him, and he felt huge

responsibility put on his shoulder. Who was he afraid of this for? He's already Allah's most beloved. He has been sent as Allah's Mercy to eighteen thousand worlds Commandment given to him is given to us. What is it? "My beloved don't deviate from righteousness and your direction. He was worried for us thinking "Alas! My community, followers cannot be in the right direction as commanded or they cannot keep being on the right path"

There is also Dhikr *Chanting, remembrance of Allah's name*

As for meditation, it is a means of yours to progress on this path. You will progress on this path by means of meditation.

*Subba "4":**"All you posses in this path**Is your submission to the Sheik in faith"**(Discourse with ladies)*

There is a folk song by Koroğlu.

Each song has a literal meaning and a deep meaning. It depends on every person's understanding. For example it says 'beloved, beloved'. How many types of beloved ones are there? 'Beloved' has many meanings. However, the real beloved one is Allah; the real beloved means one who takes care of the loving one.

When one says 'my beloved one, my beloved one, it is the one from whom help comes. The real beloved one is Allah. All helpers except for Allah are deceitful, transient and false.

Therefore it is said as follows;

*If you are in love with the beloved**Don't be fooled by others**Jump into the fire as Abraham**No one gets burned in that rose garden*

It says “If you are in love with the beloved, don’t be fooled by others.”

What is meant with “others”?

“Others” means those who intervene between you and the beloved.

You say “I love Allah”, but Almighty Allah looks into my and your hearts. Human hearts are the places which Allah looks into. Almighty Allah says “We don’t care about people’s nobility, beauty, skills, appearances, or wealth. What matters to us is only what is in their hearts”.

Therefore, you should check what is in your heart when you say “I love Allah”. Almighty Allah sees through your heart and knows what is in it. If you love Allah, you should get rid of all other wishes in your heart. Only then it means you love Allah. This is what “If you are in love with the beloved, don’t be mistaken by others” means.

If you really love Allah, there should be no space in your heart for the love of anything else. If there is love for other things in your heart, they will set you apart from Allah. Other wishes, desires cause you to get away from Allah.

Jump into the fire as Abraham

No one gets burned in that rose garden

Look at Abraham. Fire did not burn him. Why didn’t it burn him? He was also a human, a created one and a prophet. Prophets are humans in appearance. They aren’t angels. Angels

don't eat, drink, fire doesn't burn them and they never turn into ashes. Angels don't get old, sick or don't die. Humans get old, tired, sick, hungry, and thirsty and die. These are for humans, not for angels. Prophets are humans in appearance; they eat, drink and doubtlessly get sick.

What big pains they suffered! They got old. For example; Abraham (peace be upon him) got very old. He lived very long; Noah (peace be upon him) lived 900 years. Abraham (peace be upon him) also lived very long, got older than 100.

When Allah Almighty wished to take back Abraham's soul from his body, he ordered the Angel of death "Go and take back Abraham's soul, my friend, from his body but first make him agree to that and then do it. Do not take back his soul without taking his consent.

The Angel of Death goes to Abraham in the disguise of an old man. He looks so old that his voice is hardly audible. Abraham (Peace Be upon Him) tells him

- Speak loudly to my ears so that I can hear you.

Angel of death walks with great difficulty, by using a cane, because of his distorted back. With his wrinkled face and drooling mouth, he can hardly keep his eyes open due to eye crust.

- "Lo, Abraham, I am hungry" he says.

Abraham (Peace Be upon Him) gives him a bowl of soup with a spoon. However, Angel of death takes a spoonful of the soup

to his ear, instead of his mouth. His hand shakes so badly that there remains no soup in the spoon. He can't have even one single drop of the soup. Upon seeing this, Abraham (Peace Be upon Him) asks him;

“Father, how old are you?” At the time, Abraham is 100.

“I am 101”, he replies.

“Am I going to be like this next year?” asks Abraham.

“Of course, you are going to be like me next year”, answers the Angel of Death.

Then Abraham prays to Allah:

– Allah Almighty, please take my life before I become like this.

This is how Angel of Death makes Abraham agree to die.

If you are in love with the beloved

Don't be fooled by others

Jump into the fire as Abraham

What did Abraham do?

Fire didn't burn him. Why didn't fire burn him? He's a prophet, but he was also a human. Therefore, fire should have burned him, but why didn't it?

He expelled all things from his heart but his beloved. He was just with his beloved in his heart. Nobody helped him; he didn't expect help from anyone else. He said, “I don't need anyone

else's help. Allah is enough for me". Allah Almighty sends four highly skilled angels to protect him from fire.

Abraham was in the air, having been thrown into the fire, just like a shell from a mortar. Then Allah sends those angels by telling them to save Abraham from fire. Allah Almighty has such powerful angels that they govern the Earth and Heaven; they rule lands, mountains, all waters such as seas; Allah Almighty also created angels who rule winds and fires. Nowadays people assume earthquakes result from mines in the depths of Earth which burn away and cause cavities underground, and these cavities make earth plates move and collapse. But should we believe this or the Holy Qur'an verse (Zilzal 99:1-2) which says "izâ zülziletil ardu zil zâlehâ, ve ehrecetil ardu esgaleha" which transliterates as "we shake Earth plate by plate"

The people of Prophet Lot were subdued by an angel; to some, that angel was Gabriel; to some others, it was Michael. They appeared in the disguise of human. There were seven people who crossed the line among these people. They were involved in very bad practices. However, others did not stop these from their malpractices. They were indifferent to them.

These people were even harassing other people; couldn't seventy thousand people stop these seven people? They would not. They were also disturbing Prophet Lot. Consequently, Allah Almighty sent them four angels in the human appearance. They wanted to harass these Angels, too. They wanted to perform their malpractice with these Angels as well. Four Great Angels used their skills. Gabriel (Peace be upon Him) pushed his

wing under the ground of the city and lifted it up in the air. What kind of a power is this? There is another angel who is in charge of lands, he comes to Abraham (Peace be Upon Him), and tells him “Abraham, I am the one in charge of the lands, I can bring those mountains upon this fire, would you like me to do so?” Abraham (Peace be Upon Him) says “No, how can you do this, where do you get this power of yours? The angel answers, “I do it with the power gifted to me by Allah Almighty.”

Abraham (Peace be Upon Him) says, “No, I don’t want your power, I am asking from Him, don’t intervene between me and Him, get out of the way. He is enough for me, I don’t want you to save me, don’t get involved in this”. After this, Abraham (Peace be Upon Him) refuses all those angels who are in charge of winds, mountains and waters. Allah Almighty orders the burning fire “Yâ nâru kûni berden ve selâmen alâ İbrahim” ^{Enbiya}

^{21:69} In the language of his glorious power, Allah Almighty commanded the fire “O fire, be cool and peaceful to Abraham, you shall be neither hot to him nor make him cold, be just as he wishes to feel himself comfortable and easy.”

Therefore, it is said in the words of the exalted;

If you are in love with the beloved

Don’t be fooled by others

If you also say “I love Allah Almighty”, then get all others out of the way. If you get all others out of the way, just as Prophet Abraham did,

Jump into the fire as Abraham

No one gets burned in that rose garden

If you also say “I love Allah Almighty”, then get all others out of the way. If you get all others out of the way, just as Prophet Abraham did (the fire didn't burn him but turned into a rose garden for him), then you will not burn in any fire like him, either.

If you are in love with the beloved

Don't be fooled by others

Jump into the fire as Abraham (Peace Be upon Him)

No one gets burned in that rose garden

Well, Nimrod threw Abraham (Peace Be upon Him) into fire. A Muslim always has his self (nafs) and his soul. His Self is his Pharaoh or Nimrod, and his Soul is his Moses or Abraham.

How did Abraham (Peace be Upon Him) get saved from fire?

He got redeemed by submission to Allah and faith in Allah and always remembering Allah.

A Muslim's, follower's self is his Nimrod. How can he be saved from the evil, vice and brutality of his own self? It is only through submitting to his Sheik, having faith in him.

Look at the words of the exalted;

My exalted Sheik is my Abraham and Guide

The palace of his Heart is my Kaaba

What I submit to him is my vicious self

I give in to the knife as Ishmael

What is the palace of his Heart? The palace of his Heart is the heart of Awliya, your sheik. As Allah almighty ordains in a Hadith Qudsi,

“No space can accommodate me in except for my faithful servant’s heart.” Alusi Ruh’ul Me’ani XX.101

The palace of his heart is my Kaaba

The heart of Awliya is the palace of heart. It is greater than the Earth and the worlds.

Why is it greater than the world?

Allah Almighty ordains, “No space can accommodate me except for the heart of my faithful servant.” Alusi Ruh’ul Me’ani XX.101

The body of an Awliya is the mountain of divine revelation.

The light of “Allah is light”

Has been revealed in you

Your body is the mount of divine manifestation

You heart delivers his Glory

So, what if a person, a follower makes his way into the heart of an Awliya, his sheik;

He will find Allah and Our Prophet (Peace Be upon Him)

The soul of Awliya is *Ravza-i Mutabhara*, and the reality of Allah. His heart is Allah Almighty’s Palace

My exalted Sheik is my guide and my Abraham

The palace of his heart is my Kaaba

What I submit to him is my miserable Self

I submit to the knife as Ishmael

Ishmael (Peace Be upon Him) agreed to be sacrificed with the knife of his father.

Ishmael (Peace Be upon Him) says, "Father, I promise to obey you. Fulfill your vow to Allah, untie my hands and do your job so, why are you tying me? I will not resist you. I have submitted to you, but blindfold my eyes because maybe if I look at you, you will not be able to cut me" ^{Saffat 37:102}.

Although there are no actual signs of such events in Sufism now, make sure that in our Sufi order (*tariqat*) those followers (disciples) who realize the truth of Sufism have been experiencing, going through all these states spiritually in their hearts.

Therefore, in the wise words of the exalted, it is said as follows;

You have had my heart burned in the fire of Nimrod

Hasn't the time of my rose garden reached yet?

You have ruined all my body and soul

Haven't all parts of mine burned away?

There is a fire burning deep in me like the fire of Nimrod to burn Abraham, it is burning me. When, however, will this fire inside me turn into a rose garden like that of Abraham?

It will, but when will it?

Whenever you have realized this;

Your entire possession in this path is your submission to the Sheik in faith

If you rely on Allah truthfully, there is no way that you can't be blessed

What will be your blessing then?

The fire burns away your self. What happens then? Your self goes away. In fact your self is your separation. If you get rid of your self, your veil disappears. To put it in other words, your separation will end.

What will you become? You will be together with your beloved.

What will you become? You will get annihilated in your Sheik or in the Prophet or in Allah Almighty. However, these take place in an order, you can't get annihilated in the Prophet before annihilating your self in your Sheik; likewise, you can't get annihilated in Allah Almighty without annihilating in the Prophet.

Well then, you say, "I love very much and I have a very big love, but why couldn't I get annihilated?"

My dear, you have this experience in your soul, you have but you should just preserve your faith and your love. Tariqat has four conditions. If you fulfill them, then it is all right.

What are those four conditions?

Love, purity (sincerity), piety, submission.

Without these, a disciple (murid) cannot make any progress.

Love is said to be easy, not very hard. For some, it is not so. All these depend on your faith.

That's why Salih Baba (a Sufi poet) says;

*Your entire asset on this path is your submission to the Sheik
in faith*

And one who doesn't know his sheik truly can never know Allah Almighty, either.

Also,

He who can't penetrate the mount of being

He who can't smile while crying

He who can't know his sheik truly

Falls into trouble, my dear

What kind of trouble?

It is a loss. What is his loss? If we can't realize our Sheik's righteousness, and don't believe that Tariqat (Sufi way) is the right path to take, and then we will be in great loss. Why is it so?

People know Allah theoretically; clerics (scholars) know Allah theoretically, verbally. Of course, scholars can understand Quran verses, Hadiths (sayings of the Prophet). They can understand the meanings in Quran. Allah Almighty tells us everything in his holy book Quran, such as his Glory, Grandeur, divine doings, creative power, the world, the afterworld, the

heavens, beings in the heavens and the earths, creatures in the seas and all the like.

Clerics (scholars) know about Allah informatively through books, but ascetics also know about Allah observationally and they get closer to Allah. However, those in love with Allah Almighty know him truly, experiencing the divine reality.

Knowing Allah informatively tells you about Allah's existence; there is a distance between you and Allah Almighty. Knowing Allah observationally makes you closer, but there is still a separation and distance. However, knowing the divine reality of Allah truly makes the knower and the known become one.

Salih Baba says in his poems;

"The knower and the known, isn't it that one soul"

He also says,

May the praise be to Allah; all I have has become you

All I seek in everything has been you

Thanks to Allah, everything I have is you, everything seen and unseen, live or inanimate, whatever there is, I seek, ask for you in all these, I want to see you.

At the end, he says, 'You are the one I seek in everything'.

Here, it means:

People have a desire for everything. It changes depending upon time, just like all utilities such as electrical appliances, electronic devices. I seek you in all these.

May the praise be to Allah; all I have has become you.

All I seek in everything has been you

Whatever I look at, I see you in that

Hereby, you have become my supporter

Well, this is how to know Allah truly; Knowing Allah informatively tells you about Allah's existence, and leaves a distance between you and Allah Almighty. Knowing Allah observationally makes you closer, however, knowing Allah truly opens all veils.

What is a "veil"? All these things are veils, your being and my being are all veils. If we can get rid of our veils, then "Is all seeing and seen not that soul?" is realized.

Yes, thanks to Allah and May all praise be to him. May Allah boost your station and grace. May Allah give you a long life and preserve your life, faith, practices and your love.

"Can there be any blessing better than this?" said our exalted masters.

"Which blessing is this?"

It is not wealth, neither is it health, nor is it residences or buildings.

This blessing is that Allah created us as Muslims, and made one of the followers of his beloved prophet Mohammed (pbuh). This blessing is that Allah made us love those whom he loves. This is the greatest of all blessings.

Why? It is because Allah Almighty has made it possible for his beauty to be seen, and he will enable us to see his beauty. This is the greatest blessing. Allah Almighty says “I created everything as a blessing for my servant and I created my servant for myself”.

Allah created everything as a blessing for his servant and his servant for himself”.

That’s why it is said in the words of the exalted;

I came to this world in order to go

In order to attain peace through knowledge

In order to enjoy soul in love

“*I came to this world in order to go*” is comprehensible, and we can comprehend it. People believe it. Our coming is our birth, our going is our death, and we were born and will die.

What is the world for? For knowledge, we came to this world for a purpose.

What is our purpose?

Our purpose is to serve Allah here and to go to his heaven and see his beauty.

But will everyone who goes to Heaven be able to see Allah's beauty?

Not everyone.

Then, what is required for that?

Since it is said:

“In order to watch the Soul in love”

Then, it is necessary to fall in love

Love means Sheik in Sufism (tariqat), to believe Sufi way and to love Your Sheik.

This is the source of love.

That's why Celali Baba, one of those in love with Allah, says:

Come, those who buy from my stock

My stock is from the depths of sea

What is “deep sea”?

It is knowledge, but what kind of knowledge is it?

There is one type of knowledge above all the rest. When we say knowledge, you shouldn't think of knowledge taught in school.

Yunus Emre tells about knowledge taught in schools as follows;

Even if you studied how to distinguish white from black for one thousand times

Impossible would it be to know without going to a Perfect Sheik

If you wish to find the divine reality of Allah

Impossible would it be to know without going to a Perfect Sheik

If you wish to see the spiritual beauty of the Messenger of Allah

Impossible would it be to know without going to a Perfect Sheik

All we should understand from this is that it is impossible without a Sheik.

Look, the Prophet (pbuh) says, “El ulemâü verasetül enbiya”
Ebu Davud, Knowledge

“People of wisdom and saints are successors of prophets”

If so, we should meet them, we should find them, we should know them.

We will find our exalted prophet by means of these. Such are the gracious stations, blessings of our Tariqat.

Then, what happens when a follower (murid) attains these? He gets annihilated in the presence of His Sheik. It is impossible to get annihilated in the prophet without getting annihilated in the Sheik.

These are spiritual experiences, the education of the soul. The soul is educated. What is the education of the soul?

It is just like a child who can't be accepted to secondary school without first graduating from primary school. This is

impossible because he should get his diploma from a primary school first before his father could send him to a secondary school. Then he will attend a high school and then go to college.

Look, the soul of a disciple, follower is attending primary school until getting annihilated in the Sheik. This is a metaphor.

After getting annihilated in the Sheik, this time his Sheik takes him to our prophet (pbuh), saying:

“This is one of your believers and followers (your ummah).”

That's why it is expressed in the words of our exalted masters;

May my soul be sacrificed for the Messenger of Allah

He accepted us to his gracious school of his path

He ordered My Sheik Mohammed Shah

To lead us from darkness to light

Sheik Mohammed Shah means here every follower's his own sheik.

He ordered My Sheik Mohammed Shah

To lead us from darkness to light

What does this expression mean?

First of all, a disciple's soul, a follower's soul cannot get annihilated in our prophet without getting annihilated in his Sheik. He can't reach our prophet, and he can't become his accepted follower (ummah). That's why Yunus Emre says;

Come, brother, if you want to find Haq (Allah)
Impossible is it without getting to a Perfect Sheik
If you wish to see the beauty of the prophet
Impossible is it without getting to a Perfect Sheik
Come on, brothers let us go to the Nile
May the chests of plenty of lovers be burned
Even Gabriel is a means for Ahmed
Impossible is it without getting to a Perfect Sheik

There is a secret in this,

So many set out to look for a Sheik
Those who look for the cure to their illness found it
Even if you study how to distinguish white from black for a
thousand times
Impossible is it without getting to a Perfect Sheik

It says many people set out on a journey to find a Sheik; and eventually, they could find one. This is also Allah's command, Allah ordains; "ileyhil vesilete". ^{Maide 5:35}

A verse in the Holy Quran says, "Look for a means to reach Allah". This is an order. This guide is a Sheik. A person is supposed to find such a guide who will lead him to Allah. For example, you want to cross a sea, can you cross a sea without a means? You want to go to the other side of the Mount Ararat? What are you going to use? By a means, for example, by plane.

People can't go by themselves to places unreachable except for by plane or by ship.

To sum up, Allah Almighty commands that we need a means to reach him. Likewise, Yunus Emre says in his poem as well;

So many set out to look for a Sheik

Those who look for the cure to their illness found it

Even if you studied how to distinguish white from black for one thousand times

Impossible is it without getting to a Perfect Sheik

In this poem, it is said if you live for one thousand years, or study religious sciences in schools for one thousand years, you still need a Sheik as a means to reach Allah. If you don't find a Sheik and get to him and don't get annihilated your self (being) in his spiritual presence, you will not be able to find Allah. That is, your soul who came from Allah cannot return to Allah.

Allah Almighty created a means for everything. He made everything available, attainable only through a means.

That's why here it is said;

"In order to enjoy soul in love"

Here it means if he doesn't fall in love, he cannot reach Allah because love is the means to reach Allah, not Dhikr, meditation and religious practices. It shouldn't be misunderstood, Allah commands us to do all these. However, all these are for the body.

There is physical activeness in the body, and it has partial willpower. Therefore, humans were ordered to do all these by Allah. Nevertheless, does the soul have willpower? It doesn't,, it cannot be said to have willpower. What does Allah ordain in the Qur'an Verse?

“Gulirruhü min emri rabbi” ^{Isra 17:85}

Our exalted Prophet was asked about soul. Upon this, a Quran verse was revealed to him by Allah Almighty.

My beloved, they are asking you about soul, say that soul is under the command of my lord Allah. “Gulirruhü min emri rabbi” ^{Isra 17:85}.

Then it is the body that is responsible. Responsibility is upon the body.

What is the body doing? Body is the container of soul. It bears soul. To exemplify, if some water is put into a glass which is dirty, will the water keep clean? No it will not. On the other hand, if the water is dirty and the glass is clean, can the glass clean the water? No, it cannot.

Therefore, there is sharia, tariqat for people.

It is not possible without Sharia, or without tariqat.

Sharia is for the body, tariqat is for the soul. Well then, we are aware of our body but unaware of our soul. That is, we are unaware of the processes that our souls are going through, we don't know about the education the soul is getting. If it is in the tariqat, what kind of processes is the soul undergoing?

Tariqat is about the soul. If a person has joined a tariqat, believed in a Sheik, become a disciple of that Sheik, his soul is going through a process and receiving spiritual training. We can't know about this. It is not important for a person to know about it; however, it is important for him to believe it. What do we believe? It is submission to the Sheik in faith. If you have this faith, it is all right. What shall we believe? We will believe that he is training our soul just like a mother giving birth to a baby and feeding him, raising him, nurturing him, and cleaning him. Without all these services of the mother, a child can't be brought up. Without the custody and supervision of a Sheik, the soul of a disciple can't make any spiritual progress.

The Sheik's (Awliya's) soul educates, nurtures his disciples' souls. We have to have full faith in this. There are four conditions of this belief in Tariqat.

Love, purity, piety, submission

Love is to love one's sheik more than his own life.

Purity is to view his Sheik as the greatest. There are a lot of Sheiks, and they are all one; however, one must see his own sheik greater than the others. It's is mentioned in the Divan (Collected poems):

*There are a lot of Awliyas of the divine reality in this
rosarium of the earth*

He doesn't deny the other Awliyas of the divine reality.

Who are the Awliyas of the divine reality?

Awliyas of the divine reality are those who have lived Sharia, Tariqat and have reached the divine reality of Allah. When they have reached the divine reality of Allah, their souls have been entrusted with authority; their souls have achieved perfection, not their bodies.

However, it is said:

There are a lot of Awliyas of the divine reality in this rosarium of the earth

Mohammed Sheik Sami is the best of all

One condition of Tariqat is that every disciple shall see his Sheik greater than all others so that he could love his sheik. Speaking of ranks of Awliyaullah, there are those in charge of notification and perfecting. There is a Gavs and a Pole.

There are many in charge of notification and in charge of perfection.

But there is only one Gavs and only one Pole. If everybody thinks of his Sheik as Gavs or Pole, this is in his own favor. Which one is Gavs or Pole? Only Allah knows it.

However, there is some clear evidence. What kind of clear evidence is it? For example, in our chain our exalted Sheiks have the titles of Gavs, Pole, Pole of the poles, pole of perfection, Great Gavs; these are how they are referred to. However, we shouldn't go any further.

If we think of the sheiks in our chain starting from Mevlana Halidi Baghdadi, there is truth in the words of Salih Baba:

*There are a lot of Awliyas of the divine reality in this
rosarium of the earth*

Mohammed Sheik Sami is the best of all

What about Celali Baba? What does Celali Baba say about our Sheik grandfather Muhammad Beshir, who is the Sheik of our Sheik? (At first, he opposed him, then he went through a state; he was stricken by a disease, he almost died, he was made to learn the reality about our Sheik grandfather.)

This holy place belongs to the beloved one of The Almighty

For that I swear on Allah

For Allah's sake, why should we deny it?

The Successor of the prophets has arrived

And then he goes on and concludes as follows:

Celali, salute him and look forward to his arrival

This is the Sun and the Moon of the world

The greatest Sheik of the Nakshi Tariqat

Has arrived with his appointment as Gavs in his hand

Look now these are made known to us, there were many sheiks at the time of Our Sheik grandfather Muhammad Beshir and our sheik Dede Pasha. There were plentiful signs to prove their rank, but they can't expose these; otherwise, they will be held responsible. But they have faith in that. Every disciple shall think of his sheik as Gavs (the greatest of his time). There are

proofs of this; there are proofs in the words of the exalted. There are no shortcomings in the words of the exalted because whatever there is in the Quran verses and the hadiths of the messenger of Allah, it is also in the words of the exalted. One should believe this. What's expressed in the words of the exalted is right.

Exalted Mevlana Halidi Baghdadi has two wings: he is both Uwaysi (trained by the souls of Great Awliya spiritually) and a great scholar in religious sciences. What happened after he studied four major religious sciences?

He would love Exalted Master Abdulkadir Geylani and was one of his descendants.

Exalted Master Abdulkadir Geylani is the Sultan of Awliyas.

The top of the men of wisdom; what does it mean? He is the head of all Awliya. Although he was so distinguished, he would always visit the shrine of Exalted Master Abdulkadir Geylani. He also lived in Baghdad. He would cry very much in his shrine asking for help and mercy. One day, he received an answer in the Shrine of Exalted Master Abdulkadir Geylani.

- My son Molla Halid, there are some deviations in my Tariqat. Go to the Tariqat of Azizan (the elite).

Another name for our Tariqat is Tariqat of Azizan (the elite), Tariqat of Hacegan (Scholars), and Tariqat of Nazenin (the Polite).

- Go to Tariqat of Azizan (the elite).

- "Where is this Tariqat of Azizan (the elite)?" he asks.

- "Go to Beytullah (House of Allah), talk to whoever you first come across", answers the spirit of Exalted Master Abdulkadir Geylani. Baghdad is a long way from Kabaa. Mevlana Halid starts out from Baghdad to Kabaa. This journey takes many months. When he first arrives at Kabaa, he sees a man sleeping and snoring with his feet stretched out towards Kabaa. He considers this situation to be disrespectful. "What a rude act in such a holy place", he thinks. He doesn't like this and doesn't go to speak to him. In the meantime, the man puts his in his shirt and kills a live thing like a bug. "What a blasphemy, he also committed a murder!", Mevlana Halid says to himself. (Killing anything live even a fly is considered to be equal to a murder in the holy lands). Just at that moment, the man rose and called to him;

- Molla Halid, come here

- "How does he know that I am Molla Halid?" he asked to himself and went near him.

The man said:

- Molla Halid, I have a question to you, answer it.

- Of course sir, he answered.

The man asked:

- If a person watches the building made by Celil (Allah) by leaning his back against the building made by Halil (Prophet Abraham, friend of Allah), what can be said about him?

The man meant the Heart of Molla Halid by saying the building made by Celil (Allah)

- Nothing can be said about him.

- You could have received your designated blessing here, Molla Halid, but you have missed it. Come to India and find me there, said the man.

This man was Exalted Sheik Abdullah Dehlevi

Molla Halid:

- "What Exalted Master Geylani instructed me to do and what did I do?" he thought to himself in great regret. He went from Kabaa to his hometown. There was a cousin of his who was very old with the name of Seyyid Abdullah. He told this and what happened and asked him:

- Let's go to India together.

Seyyid Abdullah answered:

- It will take us one year to go to India and another year to come back from there, maybe we might need to live there for two or three years. And we have families and children here. What will happen to them, then? One of us should stay here and take care of them and meet their needs. The one who goes to India will give half of whatever he gains to the other.

Seyyid Abdullah was old and offered Mevlana Halid to go to India on the condition that he should give him half of whatever he gains there. Halid Baghdadi accepted his proposal.

Mevlana Halid went to India. If he hadn't considered Abdullah Dehlevi to be disrespectful at Kabaa, he could have been given the blessing by Exalted Sheik Abdullah Dehlevi right there.

However, this is the way to make one forget about his knowledge, and realize his ignorance with respect to sublime divine knowledge just as Shams Tabrisi did to Mevlana Jalaeddin. He was made to feel ignorant and behave ignorantly. This was done to make him forget about his knowledge and lose his high esteem in the public eye.

There is disaster in fame. Knowledge of a person and deeds of a person become a source of pride for him. It is not easy to get rid of these. People can't easily overcome these.

Eventually our exalted Master Mevlana Halidi Baghdadi went to India and stayed there for seven years. When he got there, he happened to find out that Exalted Sheik Abdullah Dehlevi had passed away and had been succeeded by Exalted Sheik Ziyaeddin.

Before he passed away, Exalted Master Abdullah Dehlevi had instructed Exalted Ziyaeddin, who was his successor, to deal with Molla Halid and give him the required attention and his bliss upon completion of his perfection.

- Molla Halid is arriving here from Baghdad, by the time he comes here I will have changed my world, give him the necessary care and do your best to enable him to reach his grace and bliss.

When Mevlana Halid arrived in India, he happened to see that the man who had seen in Kabaa was not there and his post had been taken by another man.

However, Exalted Sheik Ziyaeddin comforts him:

-Don't bother, nothing has changed, my sheik, whom you had seen, has left your instruction and education to me. Don't be afraid, do your service and you will get your grace and bliss.

Molla Halid was made to carry water to the dervish lodge for seven years by means of a wooden stick on his shoulders with two buckets hanging from both ends of the stick. These people are called porter. There were scars on his shoulders, which were bleeding from time to time.

There was an Armenian lady. While Mevlana Halid was walking past her house, she saw his scars bleeding. Upon seeing this, this lady pitied him, and cleaned his scars and placed cotton bandages on the bleeding parts, although Mevlana Halid did not want her to do so. She forced him to accept her help.

Exalted Sheik Ziyaeddin sees this.

"Molla Halid, what is it?" he asks.

Mevlana Halid answers:

- Master, it was an Armenian lady. I didn't agree her to put those; she forced me to let her for Allah's sake. She didn't listen to me.

- "Come here, if the Armenian lady felt mercy for you, it is already time for Allah to have mercy for you."

Then, what is he doing? He completed his service and gave his blessing.

Molla Halid didn't stay in Baghdad, either. He went to Damascus and settled there. Exalted Mevlana Khalid's shrine is in Damascus. Let us put this straight; He is a very great person, he was the greatest of his time, those before him or after him until the doomsday didn't have services as great as those of his, both physically and spiritually. He is also the Renovator of his century. He has two wings (physical and spiritual domains)

In the formal sciences of Islamic Sharia, he did great services, but he also served in Tariqat. No one except for a Renovator, especially in the spiritual sciences, can split a branch from a Tariqat. It is allowed by a command, from Rasulullah (the messenger of Allah, our prophet).

Well, Mevlana Halidi Baghdadi split a branch from Nakshbandiyye Tariqat, and it was named after him as the branch of Halidiyye, which is our branch.

Exalted Mevlana Halidi Baghdadi completed the education of 365 disciples as his successors. That is, for each day of the year, he graduated one successor, this was his prayer, and he never had a day of the year without qualifying one of his disciples as one of his successors. Every day of his year was fruitful.

Our branch;

Tariqat of Sharia,

Tariqat of Discourse (Conversation, chat)

Tariqat of Rabita (Bonding, devotion)

Tariqat of Hatma (A collective service of disciples where they perform certain verses and prayers)

It is also mentioned in the poems of Salih Baba:

Not everyone can become a man of wisdom

Unless he has become like a hair split into forty (longitudinal pieces)

How come a hair can be divided into forty longitudinal pieces? Allah is omnipotent, all doing. Allah Almighty can either thicken a hair or split it into forty pieces. That hair can seem very thin to us but it may be so thick to those who are pious and meticulous.

It is because Allah ordains “Be pious!” Pious ones will achieve redemption.

However, who is the pious one?

“The most pious of you is those of you who fear Allah the most.”

Therefore, Awliyas of Allah have fear. However, in the Quran Allah ordains “Ela inne evliyaallahu

lâ havfün aleyhim velâhüm yahzenun” ^{Yunus 10:62} . In this verse, Allah says there is no fear for Awliyas of Allah.

Then what kind of fear do Awliyas of Allah have? We also have fears, but their fear (the one in Awliyas of Allah) is not like ours.

Why?

It is because they have reached the station of 'havf^{fear}'; in that station, a hair becomes thick enough for them to split it into forty pieces. They do it in the station of 'havf^{fear}. Otherwise, a hair cannot be divided into forty longitudinal pieces. This is not something to be grasped by the ordinary human mind. However, there are sublime spiritual stations. When one reaches the station of 'havf^{fear}, a quality, attribution reveals through him. It is such a fear that if all fears of all people were gathered, they would be like a drop in a sea, compared to it.

Who's the one who splits a hair into forty pieces?

Not everyone can become a man of wisdom

Without becoming a hair split into forty.

A man of wisdom does it; one who can't split a hair into forty pieces can't become a man of wisdom. Nevertheless, Awliyas of Allah are not what they appear to us. They have a peculiar quality and power, specialty, and uniqueness. We cannot see those features.

Look at what Salih Baba says:

He made the veil of four elements a cover for himself

What does 'four elements' mean?

Four elements mean four substances. What are these? These are things from which the human body was created.

In the human body, there is;

Earth,

Water,

Fire,

Air.

Human body is made of these. Without one of these, people can't live. However, we can see only of these four, and we can't see the other two.

Look at this air ventilator, it gives us air. Is air visible? Without air people cannot survive. There is also fire in the human body. People take their body temperatures. There is an upper limit; if it is exceeded, people will die. There is also a lower limit, if the body temperature goes below this limit a person cannot live likewise. These two are not visible, but they exist in our bodies. However, water and earth are physically visible. All humans have these four substances.

Awliyas of Allah have also these. However, it says:

He made the veil of four elements a cover for himself

It means that he covered himself under those four veils. This human body is composed of these four components. These cover and hide the true self of an Awliya.

He made the veil of four elements a cover for himself

You, the soul from the Holy One, constitute the whole wisdom,

Here 'the soul from the Sublime Holiness' refers to Allah's ordinance "When I have fashioned him and breathed into him of My spirit." Allah says he placed, breathed a piece from his spirit into the human (Adam) ^{Sad 38:72} If this spirit was breathed into man by Allah, then will it return to Allah?

It may go to Allah, or it may not go back to Allah.

"Kale inna lillahi ve innâ ileyhi râciun" ^{Bakara 2:156}, which means, "We came from Allah, and we will get back to Allah".

Our body came from earth, Allah created it from earth and it will return to it again. Our bodies didn't come from Allah. However, our souls came from Allah and it is our souls that will return to Allah. But do all these souls go back to Allah? No, not all of them.

Sharia

Tariqat

Haqiqa (Truth of Being)

Mârifa (Spiritual Wisdom)

If a person has all these, then his soul goes back to Allah.

If a person doesn't have these, his soul gets farther away from Allah and deeper down in terms of being instead of going back or closer to Allah. May Allah save us from being blasphemous, where is Allah? Up in the heavens or down on the earth?

Allah may not be attributed a location. However, it is not proper to think of Allah as being on the lower earths except for Arsh Ala (High Holy Place); it is kind of being disrespectful to his glory in a way. It is respectful and pious to think of Allah up in the heavens. May Allah be contained by a place like Heavens or earths? No! Allah surrounds everything and everywhere, and he is omnipotent.

However, our souls rise up to high holy stations if we could return them to these sublime places.

By what means can our souls reach their original stations?

By means of Sharia, Tariqat, Haqiqa (Truth of Being) and Mârifa (Spiritual Wisdom)

A person may fall down to the deepest and lowest seventh layer of the world of misery if he doesn't have these means.

This is a fact expressed in the Holy Quran. Allah Almighty ascended Jesus to the Heavens. On the other hand, what did Allah Almighty do with Karun (May Allah curse him)?

Allah made him, his family and his entire wealth sink underground. Until the judgment day, he will keep sinking underground every day. Karun (May Allah curse him) was a very rich one of the followers and believers of the Prophet Moses. In the Holy Book, Old Testament, Allah ordered the rich among the people of Moses to give away a certain share of their wealth to the poor and the needy. However, Karun (May Allah curse him) refused to do so by saying:

“I earned my wealth on my own. Nobody may tell me what to do with my wealth.”

This caused Allah’s wrath, and Allah made him, his family and all his wealth sink underground, they keep sinking deeper and deeper to the depths of the ground. Likewise, it is our souls which will return to Allah, going higher and higher up to Arsh Ala (Highest Holy Place) not our bodies. Both ways are possible: we can go either up until Arsh Ala (Highest Holy Place) or down to the deepest of the ground. If we follow Allah’s orders and serve him through Sharia, Tariqat, Haqiqa (Truth of Being) and Mârifa (Spiritual Wisdom), we may get back to Allah.

First of all, we should practice all the rules of Sharia, and then we will proceed with Tariqat.

After fulfilling the requirements of Tariqat, we start with Haqiqa (Truth of Being). This is because there is Tariqat between Haqiqa (Truth of Being) and Sharia.

Think of a city, for example: This city is divided into two by a river, one side of which is Sharia and the other side of which is Haqiqa (Truth of Being). What do we need to cross the river? We need a bridge or a boat to cross the river.

If one side is more desirable and enjoyable than the other, a means is needed to get to that side. That’s because Allah Almighty has blessed us with Sharia, Tariqat, Haqiqa (Truth of Being) and Mârifa (Spiritual Wisdom)

You need to have full compliance with all rules of Sharia, and then Tariqat will be a bridge for you to get to the side of Haqiqa

(Truth of Being). When you have reached Haqiqa (Truth of Being), you will get your soul to get back to the holy station from where it had come.

You make the soul from the holy, sacred place reach Arsh Ala (The Highest Holy Place where Allah Almighty is present with his pure self light.)

Then you become precious, and you become the precious human. Such humans are above everything, even angels.

When people reach Haqiqa, they become more precious than Angels. Allah Almighty ordains in the Verse Fig (At-Tin) “legad haleknel insane fi ehsani takvim”. ^{Tin 95:4} We have indeed created man in the best of moulds.

“The best of moulds” means precious and most blessed.

“Nusha’i kübra” (microcosm) means that we have created man great and gorgeous.

Then do we abase him (to be) the lowest of the low; we send down this precious human to a place called “esfele safilin”, which is the darkest corner of the hell. ^{Tin 95:5}

If a person lacks Sharia, then he will fall down to that place. However, if a person fulfills the requirements of Tariqat in addition to Sharia, he will gain a beauty which is even better than that of angels. That’s why we should feel endless gratitude to Allah for such a great bliss. If we appreciate this bliss, Allah will make it even bigger.

Allah Almighty created endless graces for humans, but where? Both in this world and the afterworld. All these visible and spiritual graces are for humans to serve Allah duly.

If a person is in service of Allah, Allah has a vow given to him; what does Allah ordain?

“irciî ila rabbiki râziyeten marziyye fedhuli fi ibadî vedhulî cenneti[^]” . Fecr 89: 28-30

"Come back thou to your Lord, - well pleased (yourself), and well-pleasing unto Him!

Enter among My devotees, and enter My Heaven!"

This is the last verse of the Sura Dawn. Salih Baba expressed this as follows:

Is that a true follower who is unaware of the daily seventy calls made for return?

And unconscious of the secret of “Fedhulî” What does Allah command

“İrci ila rabbiki raziyeten marziyye”

“Marziye” (being well pleased) is a station for humans, but which station is this? Humans shall go through the stations of Commanding self, Critical self, Inspirational self, Assured self and reach the station of being Well-Pleased and the station of Well-Pleasing.

There is also the station of purity (Safiyya). These are all the stations of the Self:

Make this self of yours well-pleased and well pleasing.

Come to the place of the Friend in order for to sacrifice it.

That is, people quit on their selves for the sake of Allah's pleasure. Unless these stations are reached, people can't give up on their selves; unless one gives up his self, he can't reach the beloved, Allah.

I can't call this life my life

Unless it enables me to reach the beloved.

Eventually this sorrow will drive me crazy

I have come to you, the Healer, for the cure.

Life means our soul, the beloved means the person of Allah Almighty.

Our souls came from Allah Almighty, and they wish to return to Him.

However, they can't return to Allah Almighty except for a means because our souls came here by a means, our parents. We aren't like plants; we didn't spring out of earth, or grow out of a wall. We are humans; we came to this world by means our parents.

One can only get back only by a means to a place from where one came by a means. Allah Almighty ordains, "Look for a means to him."

What is the means here?

It is a Sheik.

This bird of flesh is full of desires and wishes

My bird of soul screams in a cage

Our devotion is to you in every breath of ours

I am truthful on this path

Then it means, Rabita (Bonding with the Sheik spiritually):

What is the means which bonds the servant with Allah Almighty and takes him to Allah and makes him reach Allah?

It is Awliyas of Allah.

Allah Almighty orders us to find a means leading to Himself in the Holy Quran. Then, this means is Sheiks, Awliyas of Allah. Allah Almighty created all these things and graces for us. Let's not be fooled by the minor ones and kept away from the major ones. What is the bigger blessing, gift of Allah? It is to see and witness the beauty of Allah Almighty.

People can't reach the beauty of Allah Almighty without the help of a Sheik. This is because people may reach the light of Allah's names.

There are three lights of Allah's;

The light of Allah's names,

The light of Allah's attributes,

The light of Allah's self.

People can reach the light of Allah's names without a sheik. People can reach the light of Allah's attributes without a sheik.

However, people can't reach the light of Allah's Self without a sheik.

That's why it's said:

*People of love got to realize, after growing pale with grief in
this path,*

A heart couldn't be without a Sheik and without a school

Where no sounds and letters are used

Who are people of love?

Those who are in love with Allah, consumed away with grief by trying to look for their beloved here and there, everywhere. Finally, they happened to see that it is impossible without a sheik.

They eventually understood that a heart couldn't be opened up without a sheik. If a heart isn't opened up, it is impossible to find or reach Allah. Allah says in a Hadith Kuds, "I was a hidden treasure" Fususil Hikem Vol. 1 p 43. Allah Almighty also says in another Hadith Kuds, "I can't be accommodated anywhere but in the heart of a true believer of mine" Alusi Ruh'ul Me'ani XX..101

If you could open up your heart, you'll see Allah in there, whom you can't see and find in places or horizons.

Who opens up the heart?

It is Awliyas of Allah. A person can't open up his own heart by himself. How does this happen?

It is ordained:

“Mûtû gable entemûtû”^{El-Mesn'u}, which means “die before your death”

There is death for people before dying. However, people are afraid of death and try to keep away from it as long as possible. A man can give up everything such as his wealth for the sake of his life. He can give up on everything for this life, but he can't know how to quit on his life. If he could, he would, but he doesn't know how to. It is Awliyas of Allah who make one know how to give up on his life.

What they say is as follows:

- Look son, this is your gift, blessing. This life of yours is very precious and sweet to you, but if you can give up on this life of yours, you will find a life which is an even more precious and better life. Such is this, May Endless thanks be to Allah Almighty. This is the greatest blessing and grace.

May Allah forgive me, I don't mean myself, we are brothers and sisters, and I mean our sheik and our masters before him.

Getting me to my Sheik

Having me reach the Union

Enabling me to find this treasure

See how Love made me

And eventually it turned me into a dervish

Such is this, my sisters;

Our Tariqat is one of Bonding (Rabita)

Our Tariqat is one of Sharia

Our Tariqat is one of Discourse

Be aware, do not overlook these. Other tariqats are said to have some shortcomings in terms of Sharia. Let's not have any of such shortcomings, and let's not criticize them for doing so.

Just as commanded by our exalted Master Nakshbandi:

- What you are doing is right, I can't deny it, but I just can't do as you either.

This is what we need; this is how we should be. Let's not look down on what is practiced in other tariqat branches. Let's not say that they aren't quite right or that they have shortcomings. Let's not do as they do either.

Formal Sharia requires, "Emri bil maruf ve nehyi anil münker". Al-i Īmran 3:104-110-114

Let's comply with the Holy Book (Quran) and the Sunna (practices of The Prophet). This is our formal Sharia. This is our objective in Sharia. Let's follow Holy Book (Quran) and the Sunna. However, we shouldn't also quit on bonding with the sheik; let's keep our Sheik in our heart.

It is quite acceptable that we may forget to bond with the sheik because of being busy. However, if you are true in your bond with your sheik, his spiritual hand will come and poke you back into bonding. This is such a thing as a fly landing on you, a finger of yours getting stuck in a door, or stumbling upon

something on the ground. This is just your sheik's spiritual finger poking you to wake up, asking you why you forget.

But you need to be regretful when you are poked this way; so, your forgetfulness may diminish and fade away. If a person doesn't regret his wrong-doing, he will do it over and over again. But if he regrets wrongdoing, he won't make the same mistake again.

Your being poked requires your regret, your regret means your resolution and not doing it again.

Here it is seen that we need to endeavour to lessen such ignorance and forgetfulness.

Look, there are states of depression and serenity in humans.

These two states, depression and serenity, are given to the disciples by their sheik.

As a matter of fact, the state, mood of depression results from the sheik making the leash of a disciple's self a bit looser. This is because the sheik has leashed the self of his disciple. When the sheik releases the leash a little bit or sets the disciple's self a bit free, then the state of depression comes out.

But why is he doing something like this?

It is because you are required to struggle with your self. There will be somewhat sorrow, depression and regret in this. Because of these, you will get to beg and ask for pardon from Allah, and the opposition of your natural components will start to change.

Look for example, a tanner has hides; Salih Baba's words express this:

If he tans your hide hard, you should love him better

As the tanner beats his favorite hide more

Nonetheless, the sheik doesn't spank the disciple but gives him hardships. Why does he do so? This is how he trains the self of his disciple. These hardships are for the training of the self of the disciple.

If he tans your hide hard, you should love him better

If there are any troubles or sorrows, they are from the sheik.

This comes to the disciple from the sheik he's bonding with.

His sheik sends the disciple these troubles so that he should seek refuge in Allah, in the Messenger of Allah (peace be upon Him) or in his sheik.

This is because Allah Almighty asks us to do "Lo, my servant, seek asylum, shelter in me in every condition or state".

Eventually, the man of love happens to say:

I got to realize I am not done

Without begging you

But what will cause us to beg and to ask from Allah?

We are all common, ordinary. We are all new starters, we own our will. Just as we said before, our comfortable and peaceful times get us into forgetfulness and unawareness. Our

hard times, days wake us up. Only in hard times do we beg Allah, our prophet or our sheik for help and forgiveness.

That's why it is said;

If he tans your hide hard, you should love him better

As the tanner beats his favorite hide more

He dyes it various colors

He beats it to the stones until it is done

Tanners are craftsmen who process hides and turn them into leather. When animal skins are brought to them, if the like one of the skins more than the rest, he gives it a special treatment. He puts much more labor into its processing and treatment. He beats it more than the others, uses more dyes while dealing with it.

Well, our tariqat is a tariqat of Sharia. Keep in mind that our Sharia requires “emri bil maruf ve nehyi anil münker”, which means following Allah’s orders and keeping away from what he bans. I repeat: your greatest service is to respect your husbands. If you don’t respect your husbands, all other good deeds of yours will vanish.

None of your other doings and deeds will do you any good because Allah Almighty ordains “Perform your daily prayers and respect and treat your parents well”. ^{Isra 17:23} However, not only your parents are meant here; your husband’s parents are also parents to you. Our Prophet says: “If anybody else from Allah

were to be prostrated before, I would order wives to prostrate themselves before their husbands.” Cem’ul Fevaid, Rudani 4290

If there are so many rights of your husband’s upon you, then you should also treat their parents well accordingly in order to please them. Since Allah Almighty ordains that we should treat our parents well, then we should behave well to our parents in law as well. Why is it so? In Islam (zakat) giving of alms to parents isn’t allowed. Likewise, giving of alms to parents in law isn’t allowed either.

It is because they are also like your own parents; you have to look after them; in fact, you have to carry them around on your back if necessary.

So, you should accept that if you perform your daily prayers, treat your parents well and want to fulfill the requirements of your faith, you also need to treat your husband’s parents well.

You should please your husband so that your good deeds and doings should be accepted, and appreciated by Allah Almighty. Especially in our time, you should give much importance to this practice because it was expressed that if anybody else from Allah were to be prostrated before, wives would be ordered to prostrate themselves before their husbands.” I ask you to do so as well.

Be aware of the fact that today it is the time of Republic; women have been given a lot of rights; however, and women haven’t been given such rights in the Holy Book. The husband of a woman is her master, and she is her servant.

You should believe so and treat your husband accordingly so that your other services in Sharia and Tariqat could be accepted by Allah.

Thus, our tariqat is a tariqat of sharia, a tariqat of bonding (rabita), a tariqat of discourse and a tariqat of hatm (a collective ritual in Nakshbandi Tariqat).

Now, we have understood Sharia: Allah's orders and bans. We shall do as we are ordained by Allah. You, as women, have to have hijab, perform daily prayers, and perform ablution and full ablution in addition to other religious services.

Yes, in our tariqat we won't be much involved with the worldly pleasures and the world itself.

(A lady asks:)

- It is said that religious rituals and practices of a woman are not accepted without the approval of her husband. Is it really so?

Women are allowed to go against the words of their husbands in two situations.

The first one is while acquiring (religious) knowledge so that she could perform her religious duties. What is Sharia? It is knowledge and practice. What is Sharia? It is Allah's Holy Book and the Sunnah (doings) of Allah's messenger, our Prophet. One should know these so that she can perform her religious duties.

She may not listen to her husband's words when it comes to learning about the religion. This is the first place where she may not obey her husband.

She may not listen to her husband's words when it comes to performing the religious tasks and services. This is the second place where she may not obey her husband.

If one's husband is mean and is being harsh to her, she won't be afraid of performing religious duties secretly. However, when it comes to things other from these two, women are supposed to follow the words of their husbands.

However, if her husband wants her not to learn religious knowledge, not to listen to religious advice and to attend the sermon of a Sheik, this is not acceptable. It is because the religion is about advice. Our prophet says, "religion is about advice", and religion consists of advice.

This religion, this holy book and the Sunnah of the Prophet should be followed by only men? Aren't women supposed to follow religious orders and perform religious duties? Don't women have a religion? Women should also know these. How do they learn these? From books, from a master. Not everybody can understand a book through reading it.

It is certain that one doesn't need to listen to advice if s/he can interpret Quran verses and sayings of the prophet. However, as stated by Yunus Emre:

Many set out to find a sheik

Those who looked for that got that

*Even if you studied how to distinguish white from black for
one thousand times*

*Impossible would it be to know without going to a Perfect
Sheik*

It says, "Humans, even if you studied many sciences for one thousand years, you would need a Perfect Sheik to know the truth".

It is impossible without a sheik. That's why our tariqat is one of discourse.

"Religion is advice, religion is advice, religion is advice.", our prophet repeats this three times.

There are two types of advice: the first one is a sermon, the second is discourse.

A cleric would read a sermon from a book. However, a discourse of a sheik comes from his heart as inspired by Allah.

That's why both types of advice are needed; more importantly, we need discourses from a sheik. Why is that? It is because our tariqat is a tariqat of discourse, isn't it?

Yes, it is. We need the discourses of our sheik:

His disciples are never left unaware,

He makes many attain spiritual maturity,

Those who experience his spiritual beauty are left amazed.

Our tariqat is a tariqat of discourse; books can't make us reach spiritual maturity. Read books, but books can't get us to spiritual maturity. They can't subdue our obstacles. Our tariqat is a tariqat of discourse.

If you see the spiritual beauty, the spiritual face of the Awliya, then you'll get rid of your physical self and get over the boundaries of your physical self.

You can't see his spiritual beauty without getting beyond the boundaries of your physical being, neither can you see his spiritual beauty with your physical being or eyes. Is it clear?

So, here it says:

He makes many attain spiritual maturity through discourse

What is this? It means this is a tariqat of discourse.

Let's come to "tariqat of Rabita" (spiritual bonding with the sheik).

In the tariqat of Rabita, it is said "*His disciples are never left unaware*". Therefore, you should always maintain your spiritual bonding with your sheik as if he is standing right by you and telling you "do like that" and you do so and you do everything just as he is telling you by means of your spiritual bonding with your Sheik. When you are eating, imagine you are eating at his dinner table, you should imitate his eating manners. This imitation is imaginary bonding. Our bonding is just imaginary; however, this imaginary bonding will turn into a real spiritual bonding through these imaginary practices.

That's why you should always keep your bonding at work, at home while eating or doing anything else.

If you forget your bonding, feel regret about it when you realize you have forgotten your bonding, blame yourself for that.

You should know that you are making a great mistake by forgetting your bonding so that you can bring it down to a minimum or get rid of making the same mistake again.

As of Tariqat of Hatm, pay close attention to Hatm. There are a lot of hadiths of our prophet about Hatm; for example he says to his companions “Enter the gardens of Heaven and eat their fruits”. They asked him:

-O messenger of Allah, what does ‘the gardens of Heaven and eat their fruits’ mean?

He answered, “The gardens of Heaven are circles of Dhikr and their fruits are the divine graces resulting from and eat their fruits”. Tirmizi 3580

In the words of our exalted Masters, practices of and direction (a spiritual practice conducted by the sheik in which the heart of a disciple redirected to Allah from other concerns) are mentioned a lot;

Disciples, come to Direction (of heart to Allah)

There is the circle of ar-Rahman

What is the circle of ar-Rahman?

It is the minor form of Teveccuh (Direction of heart to Allah). Teveccuh (Direction of heart to Allah) is the major form of Hatma. However, ladies cannot join the congregation of Teveccuh (Direction of heart to Allah).

Ladies have Hatma; Teveccuh (Direction of heart to Allah) is the same of Hatma for ladies in a way. The difference between the long Hatma and the short Hatma is the same as the difference between Teveccuh (Direction of heart to Allah) and the long Hatma.

The Gardens of Heaven are open then.

The circles, congregations of Dhikr turn into Gardens of Heaven and Ridvan, servants of Heaven arrive there spiritually,

Yes, our tariqat is a tariqat of Hatma. Hatma is a great spiritual practice. It is very precious, and you should attach great importance to Hatma. As a matter of fact, there is a Quran verse about Hatma. The number of angels in Arsh Ala is only known to Allah Almighty. Angels were created before human beings.

When Allah Almighty made Adam's body from earth, there was no blood, color or life in that. Allah Almighty gave it the present human shape, and ordered angels to prostrate themselves before Adam. Angels just saw Adam's outer appearance, and they were reluctant to do so despite Allah Almighty's command. Angels had some reservations about Adam. Allah told Angels "I am assigning him as my caliph (proxy, successor)"

Angels were still reluctant to prostrate themselves before Adam.

They are almost innumerable, Allah Almighty created so many of angels. They are very keen on following Allah's commands and they are performing so big services for Allah. All services of all humans wouldn't outdo even those of only one

angel. Why? It is because they say “suphane rabbiyel azim” for thousands of years when they bow in their prayers.

They never get tired while performing Dhikr. They never sleep, get sick, eat or drink. This is how they perform Dhikr (remembrance) of Allah. Then it is clear that even the religious practices, services of one million humans wouldn't be a match for those of only one angel.

They are always in service of Allah. They say:

- O, our Lord, we are enough for your service, aren't we? You have created Adam with deficiencies and you are sending him to the world. He will rebel against you and will not obey you there. He will cause turmoil and shed blood there. However, Allah told the angels:

“I know what you know not.” Bakara 2:30

What would angels know? They saw the body of Adam. They looked at the body of Adam and thought Adam had a lot of shortcomings, he had neither a skill nor a qualification.

However, Allah Almighty meant Adam's soul not his body. Allah Almighty breathed into Adam from his own spirit. Al-Hicr 15:29 However, Allah Almighty hadn't breathed into angels from his own spirit. Based on this fact Allah told angels “My angels, do not oppose, I know what you don't know”. Bakara 2:30 Then, angels asked Allah for his forgiveness "Glory to You, of knowledge We have none, save what You have taught us: In truth it is You Who are perfect in knowledge and wisdom." Bakara 2:32

A lot of angels had been created in tens of thousands until the creation of Adam. They never get less in number. They neither die, nor are they born. They have been created by Allah Almighty. They will exist until the doomsday. They will perish when Raphael sounds a blast on the Trumpet.

So many angels beg Allah saying “O Lord, there’s a light coming from earth, it surrounds us and confuses us. So we can’t recite your Dhikr”.

Allah criticizes these angels just as he criticized those angels opposing Adam.

“Calm down my angels, that light is the light of those reciting my Dhikr.”

Salih Baba also expressed this Quran fact:

When Nakshbandî disciples form up circles of Dhikr

All Heavens, Earths and Arsh start reciting His Dhikr

That’s why Hatma is very valuable in Nakshbandî Sufi way. Be careful, you should cause no hardships for Hatma to be performed. This city, Ankara is a big city. Not everybody has a transportation means. Not everybody can go to far places. Not everybody’s husband lets her go to far places. You should form up groups in every place and perform Hatma.

However, if there are two groups close to each other and if they can perform Long Hatma when they unite, unite and perform Long Hatma.

Someone leaves a group and joins another group. Why does she join another group?

If she feels herself more pleased there, let her go there, or her arrival makes the performing of Long Hatma there, don't stop her from joining another group.

However, keep in mind that this is both-sided, it is not one-sided. There is a group of 15 people, if that person causes this group to perform Short Hatma by her departure and decreasing the number of people down to 14, she will suffer spiritual loss instead of a gain. Then, she is supposed to leave her original group. If the group does not get so small as to perform Long Hatma because of departures, then a person may go to another group where she is spiritually more pleased. What counts is for Hatma to be performed by every group. If departures cause Hatma not to be performed in a place, then those who leave and others in the group will suffer a big spiritual harm somehow. This is important. If a group stops performing Hatma because of those who leave the group, both parties will suffer great spiritual losses resulting from this situation. On the other hand, if a person has acquaintances, friends or relatives in another group, and wants to join another group and she feels spiritually more pleased and blessed in that group, let her go, don't stop her.

Subba "5":
"Not Every Tariqa has this ritual
of (spiritual) orientation"

Hello, welcome to you all, you have brought love, peace, grace and joy. May Allah increase your love and light.

May you all have a good and graceful morning.

The ritual that we are about to observe is a great one that has been practiced by our masters. May God enables you benefit from its fruits and grace and revive your souls by means of its light and grace. Many thanks, thousands of thanks and endless thanks to our God. We thank our Lord for his blessings upon us.

Allah has offered us a great blessing. Look, he has bestowed so many gifts upon us. Thanks to Allah for this great ritual So that, you have come here from remote places, had a night journey, and spent the night without sleeping. You've spent a great effort to make it here and spent money to attend.

Thanks to Allah, May Allah enable us reach our ends, and attain the fruits of our faith, love and passion. May Allah make us relish the fruits of our piety and determination. Therefore, may Allah enable us to practice this ritual over and over again.

May Allah provide us with time to realize this wish so that we can do it.

Of course, someone who wishes Haqq (one of Allah's beautiful names which means righteous and truthful)... Wishing Haqq means we wish our soul to journey back to Allah, from whom the soul originally came. This is what wishing Haqq means. Allah Almighty says "My servant, you ask for, I shall give you what you want " (talebena vecedena) we have wished it and we have attained it This is what we want. Human beings have souls, bodies and selves. However, our souls have one and only wish; they came from Allah and want to go back to Him. All other desires are false and deceptive. Look at this saying which points out this:

This bird of flesh is after worldly wishes and lust

Human selves are always full of worldly appetites ... Or self means body, this human body is always after this world and wishes to have the pleasures of this world. So it is always busy with this world, occupied with this world. The body wishes the world and strives for it. Let me have this, let me have that. Let me live this way or that way. Such are the wishes of the body. However, the soul has only one desire; it came from Allah and wants to go back to Allah. This is what is meant by "Talebena Vecedena"^{we have wished it and we have attained it.} Yes, we cannot comprehend the real meaning of it; He promises to respond, says: Demand!.. He created the idolaters and disbelievers as worldly people. Therefore, he gives them what they ask for in this world. That is why idolaters and disbelievers are healthier than us and their

material wealth is more than ours. It is because Allah created them as worldly people Allah is the creator of all beings and worlds, he is not only the creator of believers, He also created disbelievers as the people of this world, so he gives them all what they ask for in this world, so that they have no right to ask for more... Therefore, the devil (Curse be upon him) says;

—O Lord, give me time until the resurrection day and give me an opportunity and permission so that I can avenge my predicament on Adam and Adam's descendants. I was driven off your glorious temple and I was cursed by you all because of him. So I wish this from you.

Allah Almighty gave him the opportunity. He gave the devil time and permission until the judgment day. The devil said;

—Give me time until the judgment day and then give me the biggest punishment on the doomsday. This was his wish from Allah. He made a deal with Allah. And Allah Almighty accepted his wish. Therefore, those who are worldly people are the people of fire, the servant of the devil and the soldiers of the devil. May Allah save us from this.

Then, those who obey the wishes of their selves and go after worldly appetites only become the slaves and servants of the devil. Others who do not obey their selves and oppose the wishes of their flesh become the servants of Allah. That's why it is said:

This bird in the cage of flesh is after worldly wishes and lust

My bird of life screams in the cage of dust

What is the bird of flesh? It means our body, but what does “bird of life” mean? It means our soul.

And our soul “*screams in the cage of dust.*” Yes, if people love this world, care about this world and get busy with this world then they get their souls imprisoned, their souls feel captivated in a dungeon. What power may a person have if he has been put in a dark deep ditch? What he or she is able to do? What skills can he have? He can realize all his potential and abilities when he gets released from that darkness and dungeon. He can practice his trade, fulfill his desires and do his religious services outside of this dungeon. Therefore, the soul has only one wish. If the body realizes its wishes, then the soul cannot attain its wish.

Allah Almighty created people in three different groups; people of the world, people of the afterworld and the people of presence. In fact, Allah Almighty ordains; “If Muslims hadn’t emulated idolaters, disbelievers, we would have made the ceilings of their houses golden ...and their floors silver.” This is a verse from Quran. Therefore we should not love the world or go after worldly wishes. Besides, we should not emulate the infidels and disbelievers if Allah has created us as Muslims. It is because they are people of the world and people of the world are people of fire. Look, there are two sayings and what a wonderful sayings they are one of them is this,

He gives time to his servants, but never does he neglect them

May Allah forgive us, Allah is the most merciful, and Allah Almighty has the attribute of mercy. This attribute of his shall be realized and witnessed in the next world. He shall reward

those who have obeyed him in accordance with their obedience, and shall punish those who defy and oppose him. That's what's meant by "*He gives time to his servants...*"

Why did people come to this world?

In order to earn their blessing in the next world. However, they love this world and strive for this world and get busy with this world instead of going after the grace of hereafter. These are losers, they cannot earn the bliss of the next world and they lose. As a matter of fact Allah Almighty created man in different groups; people of the world, people of hereafter. And he banned all benefits of hereafter from those who are the people of the world.

If a man wishes this world, struggles for it and he doesn't mind what is legitimate or illegitimate (haram or halal), or doesn't mind what is right or wrong, and he has no religious service, sensitivity and he is not pious but defying rules of the religion ; then from what group this man would be? He is the man of this world and a man of hell (fire) no matter what nationality he is, even though he calls himself a Muslim, that's that.

Islam is not just a religion of words, but a religion of actions.

Look what is faith?

Faith is declaration and approval.

Declaration means to say "There is no god but Allah, and Muhammad is his messenger". In fact Islam has five pillars, doesn't it?

These pillars are *Sawm* (fasting), *Salah* (daily 5 time prayers), *Hajj* (pilgrimage to Mecca), *Zakat* (giving of alms), and *Shahadah* (profession of faith by saying “There is no god but Allah, and Muhammad is his messenger”). However, it is not enough to utter it, His heart must believe and approve it.

If his heart doesn’t approve it, what does that mean? Then he just deceives himself. Can Allah be fooled? Allah can never be fooled. Why; It is because Allah almighty says; “We see through the hearts, we do not care about the nobility, size, beauty or the wealth of humans, we just care about what is inside their hearts.”
Hadith Kuds

Allah also ordains: “We evaluate the doings of our servant in accordance with the intention in his heart” ’Ihya-yi Ulumiddin V.8 p.260

Therefore it is said;

He gives time to his servants but never neglects them.

Allah created humans and provided with the gift of a mind, this gift of a mind has been created from the lights of his “one thousand and one beautiful names.” That’s why humans are able to invent so many devices; this makes humans the most honorable and the most distinguished of the created.

However, the gift of mind has two types: Mind of sustenance and mind of acquiescence (submission). It also applies to humans; such things as inventing something new, making money fall into this category. Studying a lot, inventing devices, building the world into a better shape are all similar. These can be done via mind of sustenance. However, the afterlife can be

gained only through mind of acquiescence (submission). Allah almighty created two types of minds in every human. Today there are some who realize existence of Allah Almighty using their logic among non-believers. It is because Allah Almighty can be realized through mind and righteousness. Yes, there are those who find Allah by means of their minds, for instance they make many inventions. They are looking for something with different motives; eventually they happen to find the real deity, divinity. There have been many such people throughout the history and there will be ...

So there are two types of minds; Mind of sustenance and mind of acquiescence (submission)

Mind of sustenance is the mind of the self (body) and is about this world. However, the mind of acquiescence (submission) is the mind of the soul and it is about the hereafter.

For a Muslim, faith means declaration and the acceptance (of the heart). Declaration means saying one's belief explicitly and acceptance means the acknowledgement of this belief in the heart.

If someone utters his faith verbally, and has the acceptance of this belief in the heart, then he observes his faith. If one just says his belief and has no acceptance of this belief in the heart, then he won't practice this faith.

Then, does this mean that their faith is only in their words or these people have no faith in their hearts? They have faith in their hearts but their faith is very weak, they may not practice

their faith. The weakness in their hearts doesn't let them practice their belief.

By means of mind of sustenance, people deal with the worldly matters, they achieve worldly objectives. On the other hand, by means of mind of acquiescence (submission), people deal with the matters of the next world and achieve objectives of the next world. If Allah Almighty has created two types of minds in humans, therefore he asks people to work for both this world and the next world.

What about a person working for this world but not for the next world? Can this person be considered to be obeying Allah's commandments? No!..,

What about the one who works only for the hereafter and neglect this world? He doesn't obey Allah's commandments either. It is because knowledge of sustenance comes first.

However, if a person has enough fortune, wealth inherited from his parents or his family, or he has had a golden opportunity provided by Allah Almighty in business and has made a fortune to support himself and his dependents abundantly for the rest of their lives, then only such a person may devote himself to working only for the hereafter and performing religious practices.

On the other hand, a person who has to work to support himself and his dependents cannot devote himself to working only for hereafter and performing religious practices. If he does, this is not acceptable because Allah Almighty ordains that humans should work for both this world and hereafter.

In this context, worldly people work only for this world, these people lose the next world. They don't follow Allah's orders as they don't work for the next world. Therefore it is said;

He gives time to his servants but never neglects them.

What about disbelievers and those working only for this world? Allah Almighty has provided them with some time, an opportunity and determination. However, Allah has furnished man with a mind which he created from the light of his "one thousand and one names" and Allah also blessed man with will, a limited will. Man has been given a mind so that he can distinguish the good from the evil; that is, one's mind is for him to know what's good or bad for himself while getting around, eating or dressing. One has also been gifted with will by Allah so that one can save him/her self from the harmful and can attain the useful.

So, Allah has given us our minds and will.

This means people attain everything by means of their minds and willpowers; they gain both this world and the next world using their minds and will powers. If one uses his mind and willpower to gain this world, then he is a worldly person. If one uses his mind and willpower to gain the next world, then he is a man of the next world. Allah Almighty ordains us to work for both this world and the next world.

Allah Almighty has bestowed a mind and a will upon everyone so that he can see what is good and what's bad via his mind and he can practice what is good and avoid what is bad using his mind.

I want you to pay attention to this! Human being avoids what is harmful and bad in materialistic matters, In fact, Allah hasn't ordered us to. But can people get away from any loss coming from Allah no matter what they do to avoid it? No, they cannot, because the loss from Allah is not visible and can be seen only after its arrival.

However, people know spiritual losses but they don't stay away from them. Allah has created us as believers, but don't believers know that they are in a big loss when they don't practice their daily prayers and when they don't fast. Or aren't they aware of their losses when they don't give alms or charity ; they are following illegitimate path in making money but not the right ,halal, path; or they are cheating in their daily actions; do they not know?

Someone does what is forbidden, eats (haram) illegitimate food, gambles, lies, and does many other forbidden things. Doesn't he/she know that these are sinful if a person is a Muslim, born in a Muslim country wouldn't he/she know all about these? Of course he would. But he/she still keeps doing these sinful acts. However, he can't see the harm in doing so, therefore he commits these sins.

Besides, he can't get away from losses in daily life which he cannot foresee that it's coming and he can't avoid it. He experiences its consequences in this world. However, he doesn't experience the consequences of a spiritual loss here even though he commits such sins on purpose.

When will he see these losses?

Allah Almighty says “Human beings are asleep they shall wake up when they die” Firstly Allah ordains “Humans are in a loss” What kind of loss is this? This loss is the loss of those who don’t practice as ordained by Allah Almighty. Allah doesn’t consider worldly loss as a loss, he gives us worldly losses as a test for us. If we endure such losses from Allah, these will turn into our gains in the afterworld. Why does Allah ordain “we test our servants with fear and decrease in their lives and assets.” *Bakara 2:155*

So what? It is the decrease in one’s material possessions. How do one’s possessions decrease? Great losses and damages come to a person, and he loses some of his assets. What else? Allah Almighty says “To Allah We belong, and to Him is our return” *Bakara 2:156* Allah means you shall come back to us if you are patient with these, then you will be rewarded greatly by me. Then loss is not a real loss will turn out to be a great gain. So it is clear that the loss implied by Allah is the spiritual loss.

Spiritual loss happens if one doesn’t obey Allah’s orders, has no religious service or is rebellious. This loss is not clearly visible. One happens to see this loss after death. Thanks to his grace upon us, Allah almighty hasn’t made us from those who are in such loss.

However, we have another situation in this regard.

Our prophet (Peace Be upon Him) says “Everyone, whose consecutive two days are equal, is in a loss”

So, are we missing here? We want to earn more for this world. However, if Allah has made us from believers and if we

believe in the afterlife then we should care more about the afterlife and the next world. This world is transient,

Be patient my heart, the turmoil of this world will pass

Persevere with this, my heart! This temporary era will end.

These things are temporary; wealth and poverty, health and sickness.

Then what is not transient or for us?

It is our faith and prayers, because that is the only thing that we will take with us. We cannot take wealth and poverty, health and sickness with us.

What shall we take with us? We will take only our faith.

How can we secure our faith? We can keep our faith by means of our doings. This is how our prophet (Peace Be upon Him) ordains “What preserves and nurtures faith is practice.”

What is a faith without practice like?

It is like the light of a candle, it goes out with a blow of hand. Even a drop of rain causes it to go out. But a faith with practice is like a lantern. It is protected in a glass cover; its light can't be blown out by a blow of wind, a drop of rain or anything else.

As we said here at the beginning of our discourse;

He gives time to his servants, but never does he neglect them

To Whom? Those who disobey Allah, those who lead a life without observing the wishes of Allah. Those have been allowed time by Allah. Allah has provided people with a mind and

willpower so that people can use them to distinguish what is god from what is evil, and they have a gain and keep themselves away from losses. What kind of loss is this? It is a spiritual loss which results from the lack of practice of Allah's orders. If a person gets in such a loss, then Allah will not overlook this.

He gives time to his servants, but never does he neglect them

Allah Almighty is not going to neglect him and his doings. He will be held responsible for everything he has done in terms of whatever he has eaten, wherever he has gone or every doing of his which is not in line with Quran and our Prophet's preaching and conduct.

Allah Almighty will hold them responsible for such doings and judge them and punish them accordingly. This is for disbelievers and those who go against his orders.

He gives time to his servants, but never does he neglect them

But there is something else for us, what is it? Allah almighty tells about it to us "If Muslims didn't yearn for it, I would have made the roofs of disbelievers golden and their floors silver" What does it mean for us?

He has given all the disbelievers what they wished for, why should he not give yours?

We wish to have what worldly people have; why we envy them? . If we want to have those things then they will keep us from our religious duties and practices because we will go after worldly things. We can't perform our services for the afterlife.

So, what is there for us? Allah Almighty ordains us “Work for both this world and the next world” This is Allah’s demand from us. We should do accordingly.

Our religious practices shouldn’t keep us away from working for this world. Neither should our trade, nor our job keep us away from our religious duties. This is how a sound Muslim should be. This is the most acceptable servant of Allah’s and that’s the way of been acceptable ummah (followers of profit Muhammad pbuh). This has been expressed by our prophet as such “Work for this world as if you are going to die tomorrow, work for the next world as if you are never going to die.” “Work for this world as much as you are to stay here, work for the next world as much as you are to stay there.” But this Hadith is a little obscure. We can understand it better like this; when we compare the life in this world with the life in the next world, if we work one hour for this world and twenty-three hours for the hereafter, that would be so much for this world and so little for hereafter. Isn’t that right? “Work for this world as much as you are to stay here, work for the next world as much as you are to stay there.”

However, we should appreciate Allah’s grace upon us because twenty-four hours in a day have been divided into three for a Muslim. “Work eight hours to meet your worldly needs, do your religious duties and prayers for eight hours and have you rest for eight hours” There is such a commandment. If a Muslim performs his prayers and other religious duties for eight hours, then it is sure within the limits Allah has designated. It is also the

same for him to work for the worldly needs for eight hours. This will also be accepted as a religious service by Allah. It is because working for the worldly needs has a priority to be able to perform religious services. Body knowledge comes first than religious knowledge.

Thanks to Allah that he has given us so many blessings in our time; he has gifted us with our tariqa. There are many who don't know about tariqa, or some others who misconceive tariqa. These people assume as if tariqa were outside of Islam, Quran and the doings of our prophet (pbuh). They think tariqas are like that because they have been told and taught like that. Why is it so?

If there is no (true religious) knowledge in the world

People will go astray and become wild

For half a century, there has been no religious education; religious scholars haven't been able to teach people for half a century. Because of lack of the religious education, people have been away from doing religious services, which eventually has led to a weakness in their faith. Because of this weakness in their faith people have turned into worldly ones and have become more involved with the worldly things. They have started going after this world.

Thanks to Allah, we have been made from Ahl as-Sunnah wa'l-Jamā'a, which means those who follow the words and actions or example of the Prophet Muhammad (pbuh) and stick to such a communal spirit. Prophet Muhammad (pbuh) has a

Hadith “The community of my followers is to split into seventy-three parties; only one party will reach redemption, other seventy-two ones are to end up in the fire of hell”

Who are those in the party to be redeemed?

If something has been said by our prophet (pbuh), then there is no doubt in that word. Whatever he has prophesized has come true and will continue to come true when its time comes. He has prophesized that his followers are to split into seventy-three parties; only one party will reach redemption, other seventy-two ones are to end up in the fire of hell. The party that will reach redemption means; they will be saved from hellfire and will go to Heaven.

Seventy-two parties are the parties of hell. If we are to exemplify this in numbers, only one out of every seventy-three followers of Prophet Muhammad who say “There is no god but Allah, and Muhammad is his messenger” is to go to Heaven, other seventy-two followers are to end up in Hell. As the total number goes up, the numbers of followers in both groups increase respectively.

Then his companions asked him:

Oh! Messenger of Allah, which one is the party of redemption?

He replied “Those who follow my example and my companions’ footsteps are the party of redemption. Those who stick to the Holy Book and my Sunnah are the party of redemption. Those who go astray from my sunnah and my

companions' way cannot be the parties of heaven; they are the party of Hell".

But what is said in the words of our exalted masters;

My exalted (honorable) Sheik has made me wear the crown

This crown is a crown of Dhikr (remembrance). In the history of tariqas, no sheik has crowned a follower physically. This is a virtual crown of Dhikr

My exalted (honorable) Sheik has made me wear the crown

Vedduha is his face Velleyli is his hair

Look, notice that "Wedduha" means the time when the sun has the most shining, brightest and the strongest state. When is it? It is the forenoon, the time of the bright sun, the sun rises in the morning, before the noon, between the rise and the noon. That's what Wedduha means.

My exalted Sheik has made me wear the crown

"Wedduba is his face", "Vellelyli is his hair"

Those who wish to join the party of the redeemed

Should visit our masters

What is this?

Notice that there is Sharia of Muhammad and Tariqa of Muhammad. Those who have been accepted into the community of Prophet Muhammad (pbuh) have believed in and have lived both of these two.

Sharia of Muhammad is the outer part of his being Allah's messenger.

Tariqa of Muhammad is the inner part of his spirituality.

Look now, what is the physical proof of his being Allah's messenger? Its proof is the Holy Book, the Quran.

Where did it come from? It is a heavenly book, sent via with an angel, from Allah.

To whom was it sent? It was sent to our exalted (HONORABLE) prophet (pbuh). This shows his being Allah's messenger and it is completely obvious.

However, he has also his spirituality and his spirituality is hidden. Therefore not everybody knew it, only those who knew it knew it, others didn't know it. His spirituality means the direct communication, discourse between him and Allah without any mediators like angels, letters or voices. Isn't it so? Look, our prophet said he talked ninety-thousand words with Allah in his Miraj (ascent). Ninety thousand words!

Prophet Moses talked "one thousand and one" words with Allah at different times. It is because According to Quran (the Torah) Old Testament was given to Prophet Moses at eight different times. That is, the revelation of the Old Testament was completed in eight different times, it was sent in eight pieces. Is it clear, dear folks? Prophet Moses was traveling to Mount Sinai. The revelation of the Quran to Our Prophet was completed within twenty-three years. However, Prophet Moses spoke onethousandone words with Allah in different times. At least, he went to Mount Sinai for eight different times to receive Old Testament (Torah) completely. On the other hand, our prophet

spoke ninety-thousand words with Allah only in his Miraj (ascent). As expressed by our exalted masters, thirty thousand words out of these ninety-thousand words have been publicized by some exalted Sufis. Another thirty-thousand words have been entrusted with those who are qualified for that. Who are those qualified?

It is like this; our prophet enunciates “Whatever My God has put in my chest; I have transferred it into the chest of my cave friend, Abu Bakr. Our prophet reserved the last thirty-thousand words for himself, he has never told them to anybody.

That’s why there is a mystery that religious scholars have, and it cannot be known by everyone. Allah Almighty ordains similarly “Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind” ^{Ra’d 13:19}

Is this knowledge only found in the books? There is such knowledge but there is also some knowledge which can’t be found in books, which is called inner (spiritual knowledge). So it is obvious that secret sciences are above the book sciences. So there is some knowledge and only scholars know that, and those who are not scholars don’t know it. However, there is such a secret hidden within the Awliya of Allah (Saints of Allah) that scholars don’t know it. Even if they knew it, they wouldn’t defy it. For instance there have been many scholars in the world in different times such as Exalted Imam Rabbani, Mevlana Celaleddin Rumi, Exalted Imam Gazali, Necmeddin Kubra and Abdurrahman-ı Cami. These are all well known for their great

written works within the circles of religious studies. These were great religious scholars, why did they join a tariqa, a Sufi order? Yunus Emre points it out like this;

*Many set out to look for a sheikh
Those found remedy for their sufferings
You even read white from the dark, thousands
It is impossible without finding a perfect sheik.*

This is what he is saying; many people went on journeys to find a sheik in order to solve their problems. Those who looked for a sheik found one eventually. It is because Allah Almighty ordains "Wish from me, so that I shall give it to you" This is a wish, a demand, an attempt or an effort for a seeker to make.

Even if you have studied how to distinguish the white from the black for thousands of times

That is, even if you have a life span of one thousand years, study religious sciences in schools for one thousand years, graduated from all faculties, or you have gone so far as to become a professor or to get so many Ph. D. degrees, you still need a sheik, master.

Therefore, endless thanks to Allah, as he bestowed upon us such bliss in this time. Dear folks, it is impossible without a tariqa. As we mentioned before, a Quran verse says; "Qalu inna lillahi ve inna ileyhi raciun" What does Allah Almighty say? "To Allah We belong, and to Him is our return" ^{Bakara 2:156} We came from Allah and we will return to him. How did these people come from Allah? What came from Allah is the human spirit,

what will return to Allah is this spirit. Human body was created by Allah, but this body was made from dirt. Allah Almighty ordains "When I have formed Adam fully, I breathed into him of my spirit" ^{Sad 38:72}

As can be understood from this verse, it is the spirit, which came from Allah. So it is the spirit which will go back to Allah. Human body was made from earth by Allah Almighty, and the body will go back to earth again.

So humans have two types of journeys. This is true for all humans no matter if they are believers or nonbelievers; poor or rich; sophisticated or uneducated; healthy or sick, young or old they all have two types of journeys. One is the journey of the body; the other is the journey of the spirit.

The journey of the body starts with the birth into this world and ends with the death and its burial. The journey of the body is for every human. It doesn't matter if he is young or old, poor or rich, a believer or disbeliever. We all experience this type of journey. However, every human has a spirit apart from his body. Where did this spirit come from? And where will it return to? Let's think about it; the following two verses of the exalted explain it:

From where does your journey start?

What about your destination?

One who doesn't realize his departure and his destination

Just happens to be an animal.

This is one of them.

So, where did you come from? You came from Allah.

What came from Allah? The soul came from Allah.

Where will you return? You will return to Allah.

However, you are aware of neither your arrival nor your return.

If you want to know about the arrival and the return of your soul's journey; then, you should have Sharia, Tariqa, Haqiqa (Truth) and Mârifa (Gnosis).

People can go to Allah by Sharia but they cannot reach Allah. Sharia makes one know about Allah, but Tariqa makes one reach Allah.

Know that Sharia is to know Allah's bans and orders, Oh! my heart

Tariqa is to get on the path to Haqq (Allah)

As expressed here, Human soul goes back to Allah by means of Tariqa. Tariqa is a path to Allah. The one who goes on this journey is the one who knows the guide, Sheik. That is why it is said;

From where does your journey start?

What about your destination?

One who doesn't realize his departure and his destination

Just happens to be an animal.

Here, first of all, one who doesn't have Sharia or doesn't accept the Quran and the Sunnah (exemplary behaviors and

doings of the prophet) or doesn't have any idea about his origin and his final destination. He's just like animals. What is he like? He eats, goes around, and enjoys himself, what else does he do? He does the same as animals. What distinguishes a human from an animal? It is the Quran and the Sunnah (exemplary behaviors and doings of the prophet). The Quran and the Sunnah have been sent to humanity. The Sunnah means the model life of our prophet (pbuh). One who doesn't have these (the Quran and the Sunnah) in his life will remain as an animal.

From where does your journey start?

What about your destination?

One who doesn't realize his departure and his destination

Just happens to be an animal.

In addition to this, it is also expressed:

I came to the world in order to leave

And to attain knowledge and peace

And to rejoice life with love

So, why should I need anything else?

So, what is there for us?

These are all for us, humans, but they can't realize this fact. They can't understand their origin, and where they are going to go at the end. They remain in the state of an animal and live like an animal does.

However, we are Muslims, we believe in Allah, thanks to Him.

Where did we come from? Our soul who came from Allah shall return to him.

Why did this soul come from Allah?

There is Allah's address to all spirits "Elestu bi rabbikum"^{Araf 7:172} which means. "Aren't I your God?" and we replied "Yes" and "we shall be your servants"

Allah Almighty also ordains "Halagal cinne vel insane illa li ya'budün" ^{Zariyat 51:56} which means "I have created humans and jinns so that they worship me, and know me as their god"

Allah also ordains "Küntü kenzin mahviyyen" which means "We were a hidden treasure and we wanted to be obvious, therefore I created humans and jinns" ^{Hadith Kuds}

So, this means Sharia informs one about Allah Almighty, Tariqa enables one reach Allah. Only through a tariqa may one reach Allah, whose existence is understood through Sharia. What is known about should be looked for. Can one reach what is known without looking for that?

That exists, but where?

"Where I am known to be", this shouldn't be misunderstood, and what does Allah ordain? He ordains "I may not be attributed to any location, I may not be accommodated within any place."

"Amentü billahi" means I believe in Allah. What is it like to believe in Allah? How will people believe in Allah?

They will believe in the existence of Allah, and in the oneness of Allah. Allah is free from all shortcomings. Everything which

is known or unknown or comes to the mind is just a creature, and has been created by Allah. Allah doesn't resemble what he has created; Allah is free from all places or locations. Nothing can contain him. So where is Allah? Is he down on the earth or up in the sky, heaven? Allah doesn't fit in any place or locality. However, he is ever present everywhere.

This is how one should believe in Allah. Therefore Allah has bestowed Sharia, Tariqa, Haqiqa (truth) and Mârifa (gnosis) upon us. This is how it is expressed in a saying one of our exalted masters;

Those who have a sheik have a very easy path to take

Whose is this? Our exalted master Niyazi Mîsri. Yes in a glorious saying of his, he states;

I came to the world in order to leave

And to attain knowledge and peace

And to rejoice life with love

So, we have come to this world because we are required to attain knowledge by which we can reach peace, serenity and were also bound to go. The aim of knowledge is to know Allah and to serve him.

By peace or serenity, what is meant is for one to get finer and nicer. Whoever serves Allah becomes more beautiful and better. What is this beauty? This beauty firstly means to get rid of animal qualities,, the animal-like nature. Whoever has been freed from animal attributes has also been saved from fire.

Here the expression “*And to rejoice life with love*” belongs to Tariqa, our Sufi way. In other words only Sufis and people of tariqa know the true meaning of this phrase. This is their grace or blessing. Only Sufis attain and realize the grace of this blessing. That is why it is said;

You need a Sheik to lead and make you know Haqq truly

Those with a sheik have a very easy path to take

Those without a sheik end up doubtful and sad

Look, there is faith and doubt (agnosticism), what are these?

Faith means to judge or to say there is Allah (God), what about doubt?

What is agnosticisim? It means to be skeptical of the being of Allah, so it is said;

You need a Sheik to lead and make you know Haq (Allah) truly

Scholars know (Allah) informatively. Pious practicing believers know (Allah) intuitively, by feeling his being. This is also Allah’s ruling “my servants get closer to me by extra pious practices in addition to essential ones.”

Those who know Allah truly are the ones with a sheik to lead and guide them. One without a sheik to lead can never know Allah in the true sense. Why? It is because his own being stops him from knowing Allah in the true sense. However much one knows about Allah informatively and how closer one gets to Allah through extra pious practices; one cannot lift the veil

between oneself and Allah because one cannot get rid of one's own efforts. Who is going to lift up this veil? It is the sheik, Sufi master. This is expressed in one of Salih Baba's Poems.

Pîr-i Sâmî has abundant blessings.

One day, He will bless Salih, too

And will do my funeral prayer.

O, my sheik, my sheik, you are my sultan

You are the cure to all my troubles.

Here, "And he will do my funeral prayer" doesn't mean his sheik will carry out his funeral service placing him on an altar. It doesn't mean this. Another wise saying our exalted masters helps explain this, what kind of funeral it is.

Since I was enraptured by the hand of my exalted sheik

I have been blessed with "Mûtu kable en temûtû"

If a sheik holds the hand of a disciple, then that disciple is blessed with the grace "Mutu gable ente mutu" ^{A Hadith}

What does "Mutu gable ente mutu" mean? It is Allah's ordinance to his servants which means "die before your death" What does "die before your death" mean? It means to be free from one's own Self

Who saves you from the boundaries of your self? It is the sheik. One's own knowledge, doings, and efforts are all the veils, barriers which keep him or her apart from Allah Almighty.

If this were not so, Mawlana Jalâl ad-Dîn Rûmî could have made himself reach the divine truth of Allah. Why, then, did

Shams-e-Tabrīzī enable him reach the truth of Allah? How did he do it? It is written in the books, in fact it was made into many films. Mawlana Jalāl ad-Dīn Rūmī, who was very dear and lovely to people because of his high knowledge, was made by Shams to fall from grace in the public eye. Mevlana was made to arouse hate in the public. What did people say about Mawlana? They said that Mawlana had got out of the religion.

His sheik Shams made him do such things that it caused him to fall from favor in the eyes of the people and made him stop from being proud of his sophistication and knowledge. How could something like this be possible? That is; you are favored by the people because of your wisdom, knowledge and skills, can you behave in a way contrary to this good reputation? If you behave contrary to your good fame, then you will be disgraced in the public eye. People will criticize you, maybe denounce you. This is how it will be.

Let us talk a little about orientation (teveccuh), and then we can carry out this practice of ours. At the beginning of this discourse we said we had come here for this orientation ritual.

Come to the orientation, Sufi disciples

The circle of the All-Compassionate has been formed

The gates of garden of Ridvan have been opened

Look, this is a saying of our exalted masters, it says “Get together for the orientation practice.” “*The circle of the All-Compassionate*” is the circle of Allah, the circle of those who supplicate Allah. If those who supplicate Allah for his grace

come together and remember Allah, then that place turns into a garden of heaven.

The gates of garden of Ridvan have been opened

What garden? The garden of Heaven and what is Ridvan it is those in charge of Heaven. Then, this place of orientation practice turns into a garden of heaven and those in charge of Heaven also get present here. But who are those in charge of Heaven?

There is another saying our exalted masters for this. Look at what it says,

Two shades of the Holy Throne

Are Hasan and Huseyin

The beauties of that Heaven

Are Hasan and Huseyin

Here, really we have such a Hadith of our prophet, he (pbuh) ordains "Allah almighty adorns his Holy Throne with the lights of Hasan and Huseyin, and will embellish the Heaven with the lights of our masters, Hasan and Huseyin." Tirmizî Menâkıb 3778

Yes, we always have this practice of orientation; of course, there are some newcomers, or ones who don't know what it is because we have been here for ten days. A lot of new people have joined our tariqa. If these are here they don't know about this orientation. This will be their first time. If we are to calculate the total number of newly-joined ones, maybe it comes to about one hundred people. It is because at least ten new people have joined

our tariqa every evening over our ten-day stay here. Even thirty people joined in some evenings. Therefore, it means they don't know about our practice of orientation and we need to tell them about it.

Now, our practice of orientation is a big one. There is no such practice as this one. Not Every Tariqa has this ritual of (spiritual) orientation. Therefore we need to be thankful and pleased as our tariqa has it. Be assured that orientation is a very big practice. There are very big blessings and graces for the ones who participate in this ritual. Look at what is said;

When each disciple has been orientated

Our dead hearts become alive

What is meant by this? What is a dead heart?

A deceased heart is a heart which has forgotten Allah and it is dead.

Allah has created us as Muslims; we have practices, services. We do our daily prayers, we supplicate Allah. But even while we are having such practices, our hearts are not settled down. There are many things which come to our hearts, we discard them, and they come again. On the other hand, in other times when we are eating, drinking, buying or selling, walking around; we forget about Allah.

However, what does Allah Almighty ordain “Ve gıyamen ve guuden ve ala cunubihim”, “remember me while you are standing, lying, working, eating, drinking.” ^{Al-i İmran 3:191} Allah Almighty also ordains “Fezkurullahe zikren kesira” ^{Ahzab 33:41}

These are Quran verses about remembrance (Dhikr) of Allah. What does he ordain? "Remember me a lot"; A lot, he says, he doesn't give an exact number. We can't achieve this. As we cannot do it, our hearts cannot become alive by all means.

Which one is a live heart, then? A live heart is the one which never forgets Allah while eating, drinking, speaking, trading, and walking around or even while being in numerous troubles, or sleeping. This is the live heart. How are we going to have it, attain it?

"When each disciple has been orientated
Our dead hearts become alive "

Now, pay attention, this is the greatest grace and blessing in a practice of orientation. Apart from this, there are some other gifts, we have despicable, bad features, harmful characteristics. Where are these? They are in our inner nature, inside us. Out of all these harmful characteristics, the worst is picked up and taken out of our lives by our beloved Sheik. If someone sick goes to a doctor and he is diagnosed with five or six different diseases, then the doctor cannot cure all his diseases at once, and he starts with the most harmful one of these five or six diseases. The doctor says;

—This is the most harmful one to you, firstly let's fix this.

The doctor starts his job with an operation or medication depending on the condition in hand. If you don't struggle with what comes to your heart and discard these undesired things from your heart, then your heart turns into a pond of water,

where everything coming in accumulates. Nothing goes out or flows out of that pond. These make this pond dirty. It gets mosses, corrupted and rusted. This is the example given by our exalted masters, and it really is a good one and a suitable one. Such are the hearts of people.

Then, you shall have your struggle here in our practice of orientation.

You will try to have peace in your heart

You will throw away what comes to your heart. Throw away every thought, your troubles, debts, in other words, you will dispose of whatever comes to your heart except for Allah.

You will keep your heart busy with Allah.

You will put the image of your sheik in front of you in, your imagination and keep your heart busy with the Dhikr of Allah. This is how we have our Dhikr and spiritual bonding with our sheik. Our Dhikr is so great that it is just as ordained by Allah Almighty “have your Dhikr in your heart.” Allah also ordains “have your dihktr secretly”. Hidden, secret Dhikr is the one which is in the heart.

You don’t need your tongue to move when you have Dhikr of Allah and recite his glorious names. Isn’t it so in our daily (Dhikr) practice? We shut our mouth, place our upper teeth on top of each other and squeeze, we lean our tongue against our upper gum and our tongue makes no move. We just have our heart and fingers moving while doing our daily Dhikr.

How long are we going to do so? Until the practice of orientation ends. When does the ritual of orientation start and when does it finish?

Of course, this practice of orientation has a peculiar sitting state just as in the last part of daily time prayers. You will be positioned, seated in rows accordingly by those in charge. After being seated, one of our friends will chant “Estagfurullah” which means “I ask Allah for his forgiveness”. This call of “Estagfurullah” marks the beginning of the orientation practice. When we hear the call of “Estagfurullah”, we shut our eyes. Be careful we are making this warning time and time again; I also made this warning for many times in the orientation in Aksaray, however, I saw some with their eyes open in the rows. This is forbidden, it stops the coming love and light. It prevents the arrival of divine love and light and causes it to go back. This is because it is absolutely forbidden to open eyes during the ritual of orientation. That’s why he is doing harm to himself and everybody in the congregation here. He violates all the rights of the congregation. It is because it prevents the blessing to be gifted. That’s why you should be aware of that. Again I kindly ask you to keep your eyes shut. I think it was persons from other tariqas. I think they were the ones who did not give any importance to my words, despite my repeated warnings they opened their eyes. While performing our orientation ritual in Aksaray, I happened to see three persons whose eyes were open. Now, if there are people from other tariqas here, they may participate in our ritual, however, they should observe our rules.

What's important is that once they have closed their eyes, they need to keep their eyes closed until the end of the ritual. Also they shouldn't perform their own dhikr. For instance one of these may get enraptured and want to do their own dhikr, if their dhikr is hidden and silent, they can do that but if their dhikr is explicit and loud, then they cannot do it because it hinders our ritual of orientation. He shouldn't perform his dhikr loudly. If there is such a person, he should obey our rules or leave here now. Also, our newly-joined disciples should also not open their eyes. It is strictly forbidden to open eyes. If you open your eyes you will not only lose your share of the blessings and the divine love which will come here but you will also cause all those congregated here to lose their shares from that. There is also rapture which leads those enraptured to chant loudly. Someone has just chanted "Allah" out loud. He will do the same again. Others shall chant "hey, Hay". This is done involuntarily, unwillingly.

If some who get enraptured scream words like "Allah" voluntarily, this is one of the greatest sins, deadly ones. Look, keep this in your mind, people who get enraptured should try to control and hold themselves from doing like that as much as possible. Rapture is right and by Allah. He tries to stop himself from enchanting but eventually he bursts, explodes like a gun. But this is the last resort. If he can refrain himself from this, it is much better for him. This is a state, he should get over it.

Don't boil over and spill over, dervish

Be patient and reach excellence through heat

Look this verse explains this, it tells about those with rapture, it advises them not to boil over and spill over because of their ecstasy. A person who gets enraptured is like food being cooked on the fire or like the boiling water which spills over. It kicks off the cover of its container and spills over and decreases. This is not considered something good or a favorable skill. However, if this person stands this strain and adapts to it, it will be very useful for him. That's why it is said;

Don't boil over and spill over, dervish

Be patient and reach excellence through heat

This is how a person with ecstasy and rapture is .however, this happens to one of you or another from this community. Out of ecstasy, he chants "Allah" or bursts into tears silently or flutteringly, or he moves back and forth as if in a fit. All these are out of ecstasy or rapture caused by divine blessings. You can't open your eyes to see who these people are. It is strictly forbidden. Beware of this; I have been repeating this over and over again.

Yes, before the start of our orientation, you will be seated in the seating manner required by this ritual and the ritual will start with the call of "Estagfurullah". I ask Allah for his forgiveness

When you hear this call, you shall close your eyes and say "Estagfurullah" twenty-five times in such a low voice as to be heard by only yourselves. You will use your fingers to do the counting. You have nothing else to do after you have said "Estagfurullah" twenty-five times, the only thing you will do is

your bonding with our sheik in your imagination. You will visualize our exalted sheik in front of you with the stick of Sharia and he pokes it into us and makes us throw away anything but Allah coming to our hearts and says “why do you have anything else in your heart?” You shall keep your heart busy with Allah. You will never forget Allah. The sight of your Sheik will always be in front of you on your mind. Apart from this, you shall not open your eyes until the very end of our ritual. When does our ritual of orientation end? It starts with Estagfurullah”, you will close your eyes and say “Estagfurullah” twenty-five times. After that, this humble sinful servant will carry out the orientation. There are some duties for this servant to perform. We will perform two raka'ats of salat. After this salat, we will say Estagfurullah” three times openly. You shall not say these. And then we will say some prayers both openly and secretly. After these, we will rise to start doing the rest of the orientation. During the orientation ritual, we walk among the rows of seated disciples and recite verses from our exalted masters and we pat on the backs of our disciples. We are telling this for the new ones, the old ones already know about it. Their backs are patted. When a verse from our masters is told to you and you are patted on the back, you should imagine and say to yourself;

—Our exalted Sheik Musa Dede is performing this orientation. He is moving among the rows of disciples. Now it is my turn, he has come to me. He is reciting a verse from our exalted masters, and he is patting on my back.

You should do so because this is the way of our Tariqa, and its rule and its pillar. Therefore it is said by Salih Baba as follows:

The Sheik's breath is the kindling red sparkle

It burns out everything rusty in the palace of heart

He is also accompanied by our exalted Master Pir-i Tagi

This is how the ways of our Tariqa have been established by our masters and this is how it goes on. Such is this, be assured of that.

While we are performing our ritual of Hatma (A collective service of disciples where they perform certain verses and prayers), we chant the names and attributes of our masters in the chain of our tariqa, we will also chant their names and attributes during our orientation ritual, but how? We will chant the names and attributes of our masters starting from the first ones to Mawlana Halid silently, but we chant the names and attributes of the ones after him loudly. Don't you think that we aren't chanting the names of all our masters in the chain; the chain of our masters is chanted fully just as in a Hatma. This chain is a chain of golden links, when their names are chanted they all honor our ritual with their spiritual presence. When they come here, they don't come empty-handed. They come here with presents, gifts.

The Sheik makes you drink a glass of wine of love

And turns you into a Sultan from a slave

Yes it also says;

Informs you about the lands of Divine Truth

Blesses you with many gifts, the sheik

How do they give these blessings? These graces and blessings are the light and spiritual love given to us through our Hatma and Orientation rituals. As we are nourished with love and light we happen to make progress. As this love and light come to us, there is a progress and refinement in our souls. These are the gifts bestowed upon us by our masters in the chain. Where do we have these graces? In Hatmas and orientations. A Hatma is a smaller version of an orientation. Don't keep away from Hatmas. Look we perform Hatmas here. The ritual of Hatma is performed in every neighborhood. You should join the Hatma in your neighborhood.

The Sheik's breath is the kindling red sparkle

It burns out everything rusty in the palace of heart

He is also accompanied by our exalted Master Pir-i Tagi

They always lead us to our grace

Who got you here? Who is the agent in this case? It is our exalted Sheik Dede Pasha. Without him, we couldn't have known each other and have come here. If he is the one who has brought us here, then we are all spiritually his children. All light and love given to us are their gifts and graces.

How is that so? Our tariqa resembles the military. There are inspections in the military by commanders, for example a regimental commander inspects the regiment, and a division

commander inspects the division. Nevertheless, our sheik is neither a regimental commander nor a division commander. He is a field marshal or a highest-ranking general and we are the troops of the marshal or general, he will inspect us. He will come to inspect us during this orientation practice. He will give his presents to whomever he likes.

The beloved one always watches you

If he sees you unaware, he will keep away from you

They also ask this from us, our exalted sheik wants us to have a restful, serene heart.

Attain peace through a serene heart

While our exalted master, my grandfather Shah Mohammad Beshir (may Allah bless his secret) was performing a ritual of orientation, he said:

—What a pity, what a pity!

Why did he say so? He looked at the heart person and he saw that person's heart was full of opposition and corruption. How could he orient his heart spiritually? It was not possible. What is this like? A lord wants to bestow gifts upon the needy and tell them:

—Bring your bowls empty and clean.

Those with clean vessels and bowls can get their gifts and return to their homes. For instance, you are suffering from hunger very much and your lord says:

In order to get rid of your hunger, bring your bowls clean and empty, I will give you food, take it and get rid of your hunger.

The ones with clean bowls can get their food, and other others with dirty bowls won't get anything. What does this clean bowl mean in this metaphor? It means we should throw away anything else from our hearts but Allah, all other thoughts. We will keep our hearts busy only with the love for Allah's messenger, the love for Allah and the love for our Sheik. It is only then we can have a clean and empty bowl. They, Allah and our exalted masters, have gathered us here, and they have announced that they will bestow spiritual gifts upon us. This verse expresses this fact;

The sheik informs you about the lands of Divine Truth

And blesses you with many spiritual gifts

Well, therefore you shall watch your hearts until the end of the orientation. When does the orientation end? At the start of the orientation, you will hear the call of "Estagfurullah" and you will shut your eyes. Then there will pass a period of 10 to 15 minutes for us to perform the salat of orientation, there are some prayers to recite and then we will start with the orientation part in which we go among the rows of disciples and pat their backs with a verse from our exalted masters being recited. Here, when we are through with each one of the disciples, the orientation will be over. What is done, then? One of our scholars or hafizes will recite a Quran verse. This marks the completion of the orientation.

Only then, you may open your eyes. Remember you may not open your eyes before that. You shouldn't strain your knees. Sit in a position you will feel comfortable. For example, you have a pain in your knee, and then you can change your sitting position. Speaking of sitting positions there are various positions, you may bend one of your knees sit placing your weight on that side or the other side. There is one exception; you may not extend your legs towards Qiblah (Kaaba), it is not suitable or permissible. However, if there is a disabled person, he may sit in a corner and he can extend his impaired leg. There is no restriction for the disabled and the ones with such other excuses.

Now, we will start with the orientation. Be careful, I am warning you not to open your eyes. If you do, you will prevent the graces and blessing to be bestowed upon the entire congregation here. While trying to attain a blessing, you may end up with a sin. Beware of this.

“Estagfurullaaaaah”..

*List of the nomenclature or phrases written
in footnotes in the text*

Abdul Khaliq Gajadwani (or Ghijdwani): (died in 1220) He was one of a group of Central Asian *Sufi* teachers known simply as *Khawajagan* (the Masters) of the *Naqshbandi* order. *Hadbrat Abdul Khaliq* was born in the small town of Ghijduvan, near Bukhara. His father had migrated to Central Asia from Malatya, in eastern Anatolia where he had been a prominent *faqih* (an expert in in fiqh or Islamic jurisprudence or Islamic Law / Jurist). While *Hadbrat Abdul Khaliq* was studying *tafsir* (exegesis or commentary of the *Quran*) in Bukhara he first had an awakening of interest in the path. He received further training at the hands of Yusuf Hamdani, and was the next link in the *Naqshbandi silsila* (chain of *sheiks*) following him. *Hadbrat Abdul Khaliq* bequeathed to subsequent generations of the *Naqshbandi silsila* a series of principles governing their *Sufi* practice, concisely formulated in Persian and known collectively as "the Sacred Words" (*kalimat-i qudsiya*), or the "Rules" or "Secrets" of the *Naqshbandi* Order.

Ab-ı Hayat: Literally means water of life; life-water; ever-lasting life giving water; elixir; the water giving either an eternal life or a life lasting until the end of the world. But in *tariqa*, it means the *subhas* of a sheikh which liven, cure (treat) or awaken the spirits of the disciples which are considered as dead, sick or sleeping (heedless).

Adab: Spiritual courtesy or manners, decency, modesty, politeness, decorum, propriety, courtesy, seemliness, proper behaviors, integrity.

Ahl al-Bayt is an Arabic phrase literally meaning *People of the House, or family*. The phrase "*ahl al-bayt*" was used in Arabia before the advent of *Islam* to refer to one's clan, and would be adopted by the ruling family of a tribe. Within the Islamic tradition, the term refers to the family of *Hadbrat Muhammad (SAW)*, the Prophet of *Islam*. *Muslims* respect *Hadbrat Muhammad's (SAW)* household as they are given a special significance in the *Quran* (the *Muslim* Holy Scripture) and the *hadith* (reports recording the words and actions of *Hadbrat Muhammad SAW*). There are different interpretations over the scope and importance of *Ahl al-Bayt*. In *Sunni Islam*, *Hadbrat Muhammad's (SAW)* household includes his wives, his daughter (Fatimah), her children, as well as his cousin and son-in-law, Ali. Other interpretations include *Hadbrat Muhammad's (SAW)* blood relatives, such as the Banu Hashim or the Banu Muttalib. In *Sunni* thought, every *Muslim* has the obligation to love the *Ahl al-Bayt*. In *Twelver* and *Ismaili Shi'a Islam*, the *Ahl al-Bayt* are central to *Islam* and are believed to be the true successors of *Hadbrat Muhammad (SAW)*. The *Shi'a* definition of the phrase includes only Fatimah, Ali, Hasan and Husayn (known collectively as the *Ahl al-Kisa*, "people of the mantle") and the Imams, descendants of Fatimah who they consider to be divinely chosen leaders of the *Muslim* community. *Sufis* include *Salman, the Persian (Salman al-Farisi)* in to *Ahl al-Bayt*.

Ahl as-Sunnah wa'l-Jamā'ah (Arabic: أهل السنة والجماعة): *Sunni Islam* is the largest denomination of *Islam*. *Sunni Islam* is also

referred to as "*Ahl as-Sunnah wa'l- Jamā'ah* = People of the example of *Hadbrat Muhammad (SAW)* and the community" or "*Ahl as-Sunnah*" for short. The word Sunni comes from the word *Sunna* (Arabic: **سنة**), which means the words and actions or example of the Islamic prophet *Hadbrat Muhammad (SAW)*.

Al-Insan al-Kâmil (in Turkish *Kâmil İnsan*): Perfect man is the one who became the mirror of the attributes ^(noble character traits) of *Allah* after cleansing himself of the imperfect ^(defective) human and animal attributes ^(character traits) by annihilating himself ^(his imaginal and false entity or being) and by reaching the Entity ^(Being; Body) of *Allah* under the spiritual education of a *murshid*. In Islamic theology, *al-Insân al-Kâmil* (الإنسان الكامل), also rendered as *Kâmil İnsan* (كامل انسان - in Turkish), is a term used primarily as an honorific title to describe *Hadbrat Muhammad (SAW)* and the *awliya* who are accepted as his spiritual substitutes ^(deputies). It is an Arabic phrase meaning the "perfect man" or "perfect human being". It is an important concept in Islamic theology. The *Sufis* regard *Hadbrat Muhammad (SAW)* as the Perfect Man and Perfect *Wali* ^(Saint). The concept of *al-Insân al-Kâmil* also has some relation to *Hadbrat Adam (AS)*.

Al-Kalaam al-Kebaar: "*Kalaam*" means "word" and "*Kebaar*" means the Greats". The phrase "*Al-Kalaam al-Kebaar*" means "the word(s) of the ^{Exalted} Greats ^{of the *Tariqa*}".

Al-Khidr (Arabic: **الخصر** "the Green One", also transcribed *Khidr*, *Khidar*, *Khizr*, *Khizar* and Persian: **خضر**, Turkish: *Hızır*) has a disputed status in *Islam*; some say he is a saint ^(friend of Allah) while others say he is a prophet. *Al-Khidr* is best known for his appearance in the *Quran* in sura al-Kahf (*Quran* 18:65).

Although not mentioned by name in the *âyah* (verse), *al-Khidr* is assumed to be the figure that *Hadhrat Musa (AS)* (Moses) accompanies and whose seemingly violent and destructive actions disturb Moses so much that he violates his oath not to ask questions.

Allah: *Allah* is the proper name of God or the standard Arabic word for God. While the term is best known in the West for its use by *Muslims* as a reference to God, it is used by Arabic-speakers of all Abrahamic faiths, including Christians and Jews, in reference to "God". Arab Christians today, having no other word for 'God' than *Allah*, use terms such as *Allah al-'Ab* meaning God the father, *Allah al-ibn* meaning God the son, and *Allah al-rub al qudus* meaning God the Holy Spirit. The term "*Allah*" was also used by pagan Meccans as a reference to the creator-god, possibly the supreme deity in pre-Islamic Arabia. The term *Allah* is derived from a contraction of the Arabic definite article *al* (the) and *ilah* (God, Deity) to *al-lah* meaning "the (sole) Deity, God" (*ho theos monos*). The concepts associated with the term *Allah* (as a deity) differ among the traditions. In pre-Islamic Arabia amongst pagan Arabs, *Allah* was not the sole divinity, having associates and companions, sons and daughters (whom pre-Islamic Arabs considered as subordinate deities), a concept strongly opposed by *Islam*. For instance, the local deities of al-'Uzzâ, Manât and al-Lât were His daughters. *Allah* was used by Meccans as a reference to the creator-god, possibly the supreme deity. *Hadhrat Mubammad's (SAW)* father's name was Abdallah meaning the "servant of *Allah*." or "the slave of *Allah*". In *Islam*, the name *Allah* is the supreme and all-comprehensive divine name. All other divine names are believed to refer back to *Allah*. *Allah* is unique (*wahid*), inherently One (*abad*), the only Deity (God), creator of the

universe and omnipotent. Humble submission to His Will, Divine Ordinances and Commandments is the pivot of the *Muslim* faith. According to the tradition of *Islam* there are 99 Names of Allah (*al-asma al-husna* lit. meaning: "The best names") each of which evoke a distinct characteristic (attribute) of *Allah*. All these names refer to *Allah*, the supreme and all-comprehensive divine name. Among the 99 names of *Allah*, the most famous and most frequently used ones are "the Merciful" (*al-rahman*) and "the Compassionate" (*al-rahim*).

Al-murshid al-kâmil: Perfect *murshid* (all *murshids* are perfect).

Âqil (Plural *al-'uqqâl*): The possessor of *aql*.

Aql (literally "something tied to an animal's feet to restrain it") means in general "intellect, intelligence, reason, rational faculty, wit, brain, mind, wisdom ..." But as an Islamic concept, it refers to natural human knowledge in Islamic theology or to intellect in Islamic philosophy. In Shiah jurisprudence, *aql* is the process of using intellect or logic to deduce law.

Aql-i Kull: The *aql* which comprehends the reality of every thing; universal *Aql*; *Allah*'s eternal knowledge appearing through *Hadhrath Mubammad (SAW)* and *awliya* (friends) of *Allah* who are *Hadhrat Mubammad's (SAW)* substitutes; active *Aql*; *Aql-i Kull* is said to be the first thing created by *Allah* from which "*nafs-i kull*" (universal self) was created. Universal self is inactive (passive). From these two, *Aql-i cüzz* (particular, partial, personal *aql*) and the worlds were created.

Ârif: Knower; wise; an attribute of Allah; he who knows the reality of the ^{created} things; those (*awliya* of Allah) on whom the knowledge of *Allah* is disclosed].

Âsaf bin Balkiyya (Berabyâ): He was the person who brought the throne of *Balkis* in a very short time [before the glance of *Hadbrat Sulaiman (AS)* returned to him] and who was said to “have knowledge of the Book” in the chapter 27/40 of *Quran* called *al-naml* (the ants): “40. Said one who had knowledge of the Book: ‘I will bring it to thee before ever thy glance returns to thee!’ Then when (Solomon) saw it placed firmly before him, he said: ‘This is by the Grace of my Lord! - to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honor!’ ”

Awliya or “*awliya* of *Allah*” (plural of “*wali*”: Friends (saints) of *Allah*; saints (See also “*Wali*”)

Baba-ud-Din Naqshband Bukhari or *Hâce Muhammad bin Muhammad el-Bubârî* (1318 – 1389) was the founder of what would become one of the largest and most influential *Sufi Muslim* orders “the *Naqshbandi*”. *Hadbrat Baha-ud-Din Naqshband Bukhari* was born in 1318 in the village of Qasr-i-Hinduvan (later renamed Qasr-i Arifan) near Bukhara, and it was there that he died in 1389. Most of his life was spent in Bukhara Khwarezm and contiguous areas of Transoxiana. The only long journeys he undertook were for the performance of hajj on two occasions. He came into early contact with the Khwajagan (lit: the Masters), and was adopted as spiritual progeny by one of them, Baba Muhammad Sammasi, while

still an infant. Sammasi was his first guide on the path, and more important was his relationship with Sammasi's principal khalifa (successor), Amir Kulal, the last link in the silsila before *Hadhrat Baba-ud-Din Naqshband Bukhari*. It was Amir Kulal that he received his fundamental training on the path and whose company he kept for many years. Still more significant, however, was the instruction *Hadhrat Baba-ud-Din Naqshband Bukhari* received in the method of silent *dhikr* from the *rubaniya* of Abdul Khaliq Gajadwani (*rubaniya* refers to an initiation dispensed by the spiritual being of a departed preceptor). Although he was a spiritual descendant of Abdul Khaliq Gajadwani, Amir Kulal practised vocal *dhikr*, and after *Hadhrat Baba-ud-Din Naqshband Bukhari* received instruction in silent *dhikr*, he would absent himself from Amir Kulal's circle of followers whenever they engaged in *dhikr* of the tongue. This separation of *Hadhrat Baba-ud-Din Naqshband Bukhari* from Amir Kulal's circle may be thought of as marking the final crystallization of the Naqshbandiya, with silent *dhikr*, received from Abdul Khaliq Gajadwani and ultimately inherited from Abu Bakr, established as normative for the order. *Hadhrat Baba-ud-Din Naqshband Bukhari* died and was buried in his native village in 1389, and the tomb that was erected there for him become a principal place of visitation and a major element in the attraction in Bukhara.

Baqâ or *baqaa*, with literal meaning of permanency or subsistence, is a term in *Sufi* philosophy which describes a particular state of life with *Allah*, through *Allah*, in *Allah*, and for *Allah*. It is the summit of the mystical *manazil* (stations).

Baqâ billab: Subsistence through *Allah*; Appearance of the Existence / Being / Features / character traits of *Allah* in the body of the traveller after disappearance or annihilation of the false existence / being of the traveler ^(after *fanâ*); travellers being existent with the Being and Existence of *Allah*; traveller's being alive with *Allah* his spirit being "one" and "the same" with *Allah*; traveller's being a mirror to *Allah*'s noble character traits; traveller's living without his previous metaphoric and pretended personality separate from *Allah*; the disappearance of the false being / existence of the "knower" (the traveller) in the Real Being / Real Existence of the "Known" (*Allah*) and appearance of the Real Being / Real Existence of the "Known" (*Allah*) in the body of the "knower" (the traveller); traveller's being aware that he has not a free and separate personality from *Allah* and that his reality (his spirit) is in fact *Allah* and he is only a servant not being separate from *Allah*.

Barzakh (Arabic: برزخ):

In *tariqa*: (a). The time when the spirit is unaware of the realities (the reality of the created things) because of wrong-illusions of being a free human-being resulting from the human shape or human shaped-body into which it was breathed by *Allah*. In fact, the spirit is the servant (or rather "the attribute") of *Allah* and it isn't separate from Him as it is an attribute of *Allah*. However, when breathed into a human-shaped body which is created "from sounding clay, from mud molded into shape" (*Quran* 15/26) like a sculpture, the spirit forgot who it was, that is, it forgot that it was a servant (attribute) not being separate from *Allah* and dreamed that it was a free "individual" separate from *Allah*. In other words, the spirit identified itself with the body. Before having been breathed into this human-shaped body, it was a servant (attribute), but,

after having been breathed, the people identified the spirit with the body and they gave the spirit (thining that it was the same with the body) a name different from its real name which is "servant". The people started to call the spirit with this imagenary name given in fact to the body which was "from mud molded into shape" similar to the idols made out of clay, or stone or wood, the names of which "are naught but names which you have named, you and your fathers" (*Quran* 53/23). In this respect, *Hadbrat Muhammad (SAW)* says "Men are dreaming. They awake when they die". That is, they understand that "they are completely dependant on *Allah*. They have no separate individuality. They aren't free. They are nothing without *Allah*... They are all servants (slaves) of Him... etc." But if a man understands this when he dies physically, it is useless. He should understand this before he dies physically. In other words, he should die, before he dies as ordered by *Hadbrat Muhammad (SAW)* ^[die before you die], or should kill himself as ordered by *Allah* in *Quran* 2/54 ^[...slay yourselves...]. This false thought of "free-individuality" of the spirit resulting from the human shape into which it was breathed is called in *tariqa* "*barzakh* = isthmus". However, this type of death (of false ego / entity or in fact revival / awakening of the spirit) is impossible for a man unless he gets education from a *murshid*. So, in *tariqa*, it is believed that if a man is not trained by a *murshid*, he can never get rid of *barzakh*, that is, of illusions, dreams or assumptions which hide the Reality (*Allah* and His attributes). If the spirit can't get rid of ^{this type of} *barzakh*, he will never be aware of his being "servant" of *Allah*, the understanding of which is the main aim of man's being created: "I have only created Jinns and men, that they may serve ^(be servants of) Me." (*Quran* 51/56). Because, in the other world, a new body will be created for man's spirit and the spirit will identify again itself with this new body, forgetting

its being “servant = attribute” of *Allah* and its being “One” with *Allah*. (b). The time which the spirit passes in the worldly-body of a person; the age in the mortal world, that is, the stage of life from the moment of birth from the womb to the moment of death.

In *sharia*: Isthmus; the place (located between the world and hell) where the spirits or the souls of the dead people wait for the Day of Judgment; the intermediate state in which the spirit of the deceased is transferred across the boundaries of the mortal realm into a kind of “cold sleep” where the spirit will rest until the Qiyamah (Judgement Day).

Batil is an Arabic word meaning falsehood, and can be used to describe a nullified or invalid act or contract according to the sharia. It is at the same time the opposite of the word “*Haqq*”. Therefore it is used to indicate something which is fallacious, invalid, untrue, void, false or something which isn’t real or true.

Bayazid Bastami, also known as *Abu Yazid Bistami* or *Tayfur Abu Yazid al-Bustami*, (804-874 CE) was a Persian *Sufi* born in Bostam (alternate spelling: Bastam), Iran. *Hadbrat Bayazid Bastami* emphasized the importance of ecstasy, referred to in his words as *drunkenness* (*sukr* or *wajd*), a means of annihilation in the Divine Presence. *Hadbrat Bayazid Bastami* is claimed to be one of the firsts to speak openly of “annihilation of the self in Allah” (*fanâ fi 'Allah*) and “subsistence through Allah” (*baqâ' bi 'Allah*). His sayings gained a wide circulation and soon exerted a captivating influence over the minds of students who aspired to understand the meaning of the *wahdat al-wujud*, *Unity of*

Being. Before he died, someone asked him his age. He said: I am four years old. For seventy years I was veiled. I removed my veils only four years ago." He died in 874 CE. Bayazid lived a century before Abul Hassan Kharraqani. Attar Neishapouri has mentioned in his book *Tadhkiratul-Awliya* that *Hadbrat Bayazid Bastami* had spoken about the personality and state of *Sheikh* Abul Hassan Kharraqani with his disciples while passing from the village of Kharraqan, almost 100 years before the birth of *Sheikh* Abul Hassan. Bayazid Bastami had great influence on *Sufi* mysticism and is considered to be one of the important early teachers of *Sufi Islam*. One of his sayings quoted from "Tadhkiratul *Awliya*" by Farid al-Din Attar:

"I stood with the pious and I didn't find any progress with them. I stood with the warriors in the cause and I didn't find a single step of progress with them. Then I said, 'O *Allah*, what is the way to You?' and *Allah* said, 'Leave yourself and come.'"

Balkis is the queen mentioned in the chapter 27 of *Quran* called *al-naml* (the ants):

23. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne."

24. "I found her and her people worshipping the sun besides *Allah*. Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, - so they receive no guidance,-

25. "So that they worship not *Allah*, Who brings forth what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

38. He said (to his own men): "Ye chiefs! Which of you can bring me her throne before they come to me in submission?"

39. A stalwart of the Jinns said: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

40. Said one who had knowledge of the Book: "I will bring it to thee before ever thy glance returns to thee!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord! - to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honor!"

Caliph / khalif / khalifa: (a). In *tariqa*, *caliph / khalif / khalifa* means the person who is the spiritual deputy (substitute) of the Prophet *Hadhrat Muhammad (SAW)*. *Caliphs* in *tariqa* are called as *sheikhs*, *murshids*, *masheikhs*, *pirs*, etc. They are masters guiding the spirits of the disciples to ^{the essence of} *Allah*. (b). In *sharia*, it means "head of state". It was often known as *Amir al-Mu'minin* (أمير المؤمنين) "Commander of the Believers", Imam al-*Ummah*, Imam al-Mu'minīn (إمام المؤمنين), or more colloquially, leader of all the *Muslims*. Each member state (Sultanate, Wilayah, or Emirate) of the Caliphate had its own governor (Sultan, *Wali* or Emir). Dar al-*Islam* (lit. land of *Islam*) was referred to as any land under the rule of the caliphate, including a land populated by non-*Muslims* and land not under rule of the caliphate was referred to as Dar al-Kufr (lit. land of non-*Islam*), even if its inhabitants were *Muslims*, because they were not citizens under *Sharia* (Islamic law). According to Sunni *Muslims*, the first four *caliphs*, celebrated as the Rashidun (The Rightly Guided *Caliphs*), were *Hadhrat Muhammad's (SAW)* Sahaba (companions); Abu Bakr, then Umar (Umar ibn al-Khattab), then Uthman Ibn Affan, and the fourth was Ali (Ali ibn Abi Talib). After the first four *caliphs*, the Caliphate was claimed by the dynasties such as

Umayyads, the Abbasids, and the Ottomans, and for relatively short periods by other, competing dynasties in al-Andalus, North Africa, and Egypt. Mustafa Kemal Atatürk officially abolished the last *Caliphate*, the Ottoman Empire, and founded the Republic of Turkey, in 1924. The Kings of Morocco still label themselves with the title Amir al-Mu'minin for Moroccans, but lay no claim to the *Caliphate*. According to most Sunnis the *Caliph* should be selected by Shura, elected by *Muslims* or their representatives; and according to Shia *Islam*, is an Imam descended in a line from the *Ahl al-Bayt*. From the time of *Hadhrat Muhammad (SAW)* until 1924, successive and contemporary caliphates were held by various dynasties, including the Umayyads (who were driven from Damascus to Córdoba), the Abbasids (who ruled from Baghdad and drove away the Umayyads from Damascus), the Fatimids (who ruled from Cairo), and finally the Ottomans. The *caliphate* is the only form of governance that has full approval in traditional Islamic theology, and "is the core political concept of Sunni *Islam*, by the consensus of the *Muslim* majority in the early centuries."

Caliphate (from the Arabic *خلافة* or *khilafa*) is the political leadership of the *Muslim* ummah in classical and medieval Islamic history and juristic theory. The head of state's position (*Caliph*) is based on the notion of a successor to the Islamic prophet *Hadhrat Muhammad's (SAW)* political authority.

Cem: In *Sufi* terminology "Oneness" or "Unity of Being of *Allah*" or "*Allah*"; literal meaning "unification, gathering, becoming one and single"

Cem'ül-Cem: Traveler's (a) reaching and entering into Oneness of Being of *Allah* without his previous metaphoric personality separate from *Allah*, (b) losing his "being / existence / metaphoric personality" completely in the Being of *Allah* (dying, perishing, evanescing, vanishing, total disappearance of the personality) or nonexistence (nothingness) in *Allah* and (c) Subsistence of the traveler through the Existence of *Allah* (traveller's being alive with *Allah*) after annihilation of the existence (being / entity) of the traveler in the Existence of *Allah*.

Cenâb-ı Haqq: See "Haqq"

Christ: See "Isa"

Dargab: 1. The training institute of a *sheikh*; the buildings and the places where *sheiks* perform their activities; the gate or the door through which one can get admission to the presence of *Allah* or an exalted person; the place where the disciples perform their divine services (prayers, servitudes) toward *Allah*; meeting and education place of the *Sheikh* and his disciples.

Dhat (In Turkish *Zat*): The Essence; (in Islamic terminology) The Essence of *Allah*; *Allah* who is the owner of all servants, all properties, all features, all names (every thing).

Dhikr (Pl: *Adhkaar*): In Arabic "pronouncement", "invocation" or "remembrance". *Dhikr* is an Islamic practice that focuses on the remembrance of *Allah*. *Dhikr* as a devotional act often includes the repetition of the names of *Allah*, the

supplications and aphorisms from *hadith* literature, and the sections of the *Quran*. The *Sufi* orders engage in ritualized *dhikr* ceremonies. Each order or lineage within an order has one or more forms for group *dhikr*, the liturgy of which may include recitation, singing divine songs, meditation, ecstasy, and trance. *Dhikr* in a group is not limited to these rules but most often done on Thursday and Sunday nights as part of the institutional practice of most orders.

Dbul Janabain (literally: owner of the two wings): He who has both exoteric and esoteric knowledge. Both the physical lineage and the spiritual lineage are combined in the *sheikhs* who are believed to be "*dbul Janabain*".

Diwan or Divan: a collection of poems by a single author; it may be a 'selected works', or the whole body of the works of an Ottoman Turkish, Persian or Urdu author.

Fanâ or Fanaa (فناء) is the *Sufi* term for extinction or annihilation. It means to annihilate the self, while remaining physically alive. Persons having entered this state are said to have no existence outside of, and be in complete unity with, his *sheikh* ^{which is called *Fanâ fish-sheikh*} or with *Rasoul* (the messenger, the prophet) ^{which is called *fanâ fir-Rasoul*} or with *Allah* ^{which is called *fanâ fillab*}. *Fanâ* is somewhat similar to the concepts of nirvana in Buddhism and Hinduism or moksha in Hinduism which also aim for annihilation of the self. *Fanâ* may be attained by constant *rabeta* ^(meditation) or *dhikr* ^(remembrance of Allah) and by contemplation on the attributes of *Allah*, coupled with the denunciation of human attributes. It is a sort of mental, yet real, death. The ultimate aim is the Truth. Three degrees may be distinguished here: fanâ of acts, attributes and essence. It is

the annihilation of everything contingent, whether this be in the form of action, attribute or essence; more precisely, it is the annihilation of everything that is not *Allah*. *Fanâ* thus conceived is an internal state which requires from the *Sufi* a sustained and permanent effort of concentration to break ones fetters and take on the demands and calls of truth, by ones acts, ones moral virtues, ones whole being. That implies perfect control of oneself in words, deeds and thoughts. It is at this price that one attains an interior spiritual state where one becomes the pure and clear mirror in which the lights of Truth are reflected in all their splendour.

Fanâ fish-sheikh: Total disappearance or annihilation of the methaphoric (pretended) personality and existence of the traveller (complete perishing, evanescing, vanishing, dying) in the real being (personality, existence, entity) of the *Sheikh* who is a friend of *Allah* and whose heart is the house (or mirror) of *Allah*; traveler's losing his "being / existence / entity / methaphoric personality" completely in the being of his *Sheikh* (nonexistence or nothingness in the *Sheikh*) and appearance of the features (attributes / personality) of the *Sheikh* in the body of the traveller; traveller's living without his previous metaphoric personality seperate from the *Sheikh*; traveller's being alive with the *Sheikh* his spirit being "one" and "the same" with the spirit of *Sheikh*; the disappearance of the false being / existence of the "knower" (the traveller) in the real being / existence / of the "known" (the *Sheikh*) and appearance of the real being / existence of the "known" (the *Sheikh*) in the false being / existence of the "knower" (the traveller); traveller's being aware that his reality (his spirit) is in fact his *Sheikh* (except from his body made of clay) and that he is not the person he used to think .

Fanâ fir-Rasoul: Total disappearance or annihilation of the personality and existence of the traveller (complete perishing, evanescing, vanishing, dying) in the being (personality, existence) of the Prophet *Hadhrat Muhammad (SAW)* who is (a) beloved of *Allah* ^(Habib) (b) father of the souls [^{ebu'l ervah = Father (origin) of the souls}] and (c) the mirror of *Allah*; traveler's losing his "being / existence / methaphoric (pretended) personality" completely in the being of the Prophet *Hadhrat Muhammad (SAW)* (nonexistence or nothingness in the Prophet) and appearance of the features (personality / character traits) of the Prophet in the body of the traveller; traveller's living without his previous metaphoric personality separate from the Prophet; traveller's being alive with the Prophet his spirit being "one" and "the same" with the spirit of the Prophet; the disappearance of the false being / existence of the "knower" (the traveller) in the real being / existence / of the "known" (the Prophet) and appearance of the real being / existence of the "known" (the prophet) in the false being / existence of the "knower" (the traveller); traveller's being aware that his reality (his spirit) is in fact the Prophet (except from his body made of clay) and that he is not the person he used to think .

Fanâ fillab: Annihilation of the self in *Allah*; total disappearance or annihilation of the false (pretended) personality and existence of the traveller (complete perishing, evanescing, vanishing, dying) in the Existence / Being of *Allah*; traveler's reaching and entering into Oneness of Being of *Allah* without his previous metaphoric personality separate from *Allah*; traveller's losing his "being / existence / methaphoric personality" completely in the Being of *Allah* (dying, perishing, evanescing, vanishing, total disappearance of the personality); traveller's nonexistence or nothingness.

Faqih: An expert in in *fiqh* (Islamic jurisprudence or Islamic Law); jurist

Farq: (Literally) “Difference”; things’ being different from each other and from *Allah*.

Farq after Cem: (In *Sufi* terminology) being again different from *Allah* after *Cem*, that is after entering into Oneness of Being of *Allah* and coming back to this mortal (temporal, ephemeral, fading, transitory, accidental) world always being aware that his reality is *Allah*; regaining his personality while being aware of its falsehood; when compared with the *Cem* ^(Zat of Allah; Essence or Core of Allah, Allah Himself, Real Individual), the *Farq* means “the creatures” and the *Cem* means “*Allah*”.

Fiqh: Islamic jurisprudence or Islamic Law. *Fiqh* is an expansion of the *Sharia* (Islamic law) -based directly on the *Quran* and *Sunna*- that complements *Sharia* with evolving rulings/interpretations of Islamic jurists. *Fiqh* deals with the observance of rituals and social legislation. There are four prominent *Sunni* schools of *fiqh* (*Madhhab*) and one school for the Shi'a. A person trained in *fiqh* is known as a *Faqih* (plural *Fuqaha*).

Etymology: The word *fiqh* is an Arabic term meaning "deep understanding" or "full comprehension". Technically it refers to the science of Islamic law extracted from detailed Islamic sources (which are studied in the principles of Islamic jurisprudence). The process of gaining knowledge of *Islam* through jurisprudence, and the body of legal advisements so derived, is known as *fiqh*. The historian Ibn Khaldun describes *fiqh* as "knowledge of the rules of Allah which concern the actions of persons who own themselves bound to

obey the law respecting what is required (*wajib*), forbidden (*haram*), recommended (*mandūb*), disapproved (*makruh*) or merely permitted (*mubah*). This definition is consistent amongst the jurists.

Introduction: There are cases where the *Quran* gives a clearly defined and concrete answer on how to deal with different issues. This includes how to perform the ritual purification (Arabic: *wudu*) before the obligatory daily prayers (Arabic: *salat*). The *Quran* states one needs to engage in daily prayers (Arabic: *salat*), and fast (Arabic: *sawm*) during the month of Ramadan; however, it does not define how to perform these duties. The details about these issues can be found in the traditions of Prophet Muhammad (SAW) (Arabic: *Sunnah*). This is true for most detailed issues, thus the *Quran* and *Sunnah* are the basis for the Islamic Divine Law (Arabic: *Sharia*). With regard to some topics, the Muslim jurists (Arabic: *Fuqaha*) try to arrive at conclusions using other tools. Sunni jurists use analogy (Arabic: *Qiyas*) and historical consensus of the community (Arabic: *Ijma*). The conclusions arrived at with the aid of these additional tools constitute a wider array of laws than the *Sharia* constitutes of, and is called "*fiqh*". Thus, in contrast to the *sharia*, *fiqh* is not regarded as sacred, and the schools of thought have differing views on its details, without viewing other conclusions as sacrilegious. This division of interpretation in more detailed issues has resulted in different schools of thought (Arabic: *madhhab*). This wider concept of Islamic jurisprudence is the source of a range of laws in different topics that govern the lives of the Muslims in all facets of everyday life.

Islamic Law (*fiqh*) covers two main areas, rules in relation to actions and rules in relation to circumstances surrounding actions. Rules in relation to actions (*'amaliyya*) comprise:

- * Obligation (*fardh*)
- * Recommendation (*mandoob*)
- * Permissibility (*mubah*)
- * Disrecommendation (*makrooh*)
- * Prohibition (*haram*)

Rules in relation to circumstances (*wadia*) comprise:

- * Condition (*shart*)
- * Cause (*sabab*)
- * Preventor (*mani*)
- * Permit/Enforce (*rukhsah, azeemah*)
- * Valid/Corrupt/Invalid (*sahih, faasid, batil*)
- * In time/Debt/Repeat (*adaa, al-qadaa, i'ada*)

A Muslim Jurist is called an *alim* (pl. *ulema*), from the Arabic ilm (knowledge). They are also called the *faqeeh* (pl. *fuqabaa*) from the Arabic *fiqh*.

Gâbe gavseyn: Arrival (reaching) of the Prophet *Hadbrat Muhammad (SAW)* to *Allah*; the station of *Hadbrat Muhammad (SAW)* in the presence of *Allah* explained in *Quran* (53/7-8-9-10): “7. While he (*Muhammad*) was in the highest part of the horizon: 8. Then he approached (*Allah*) and came closer, 9. And was at a distance of but two bow-lengths or (even) nearer; 10. So did (*Allah*) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.”

Gavs or Gavs'ül Azam: See *Qutub*

Hadith:

1. Linguistically the word '*hadith*' means that which is new from amongst things or a piece of information conveyed either in a small quantity or large. And *hadith* is what is spoken by the speaker.

2. In Islamic terminology, the term *hadith* refers to reports about the statements or actions of the last Prophet *Hadhrat Muhammad (SAW)*, or about his tacit approval of something said or done in his presence; the compilation of all that *Hadhrat Muhammad (SAW)* said, did, or approved of; words and deeds of *Hadhrat Muhammad (SAW)*; oral traditions relating to the words and deeds of the Islamic prophet *Hadhrat Muhammad (SAW)*.

Sunni view of *hadith*: The *Quran* as we have it today was compiled by *Hadhrat Muhammad's (SAW)* companions (*Sahaba*) in approximately 650, and is accepted by all *Muslim* denominations. However, there were many matters of belief and daily life that were not directly prescribed in the *Quran*, but were actions that were observed by the Prophet and the community. Later generations sought out oral traditions regarding the early history of *Islam*, and the practice of *Hadhrat Muhammad (SAW)* and his first followers, and wrote them down so that they might be preserved. These recorded oral traditions are called *hadith*. *Muslim* scholars sifted through the *hadith* and evaluated the chain of narration of each tradition, scrutinizing the trustworthiness of the narrators and judging the strength of each *hadith* accordingly. *Hadith* collections are regarded as important tools for determining the *Sunna*, or *Muslim* way of life, by all traditional schools of jurisprudence. Over time, due to different social, religious and political considerations, many

hadith collections developed. A consensus of Islamic scholars weighed various collections, and judged them to be in one of the following categories:

- * *Sahih*: Genuine, correct, the best category
- * *Hasan*: Fair, the middle category and
- * *Da'if*: Weak

By the ninth century six collections of *hadiths* were accepted as reliable by *Muslims*:

- * Sahih al-Bukhari
- * Sahih *Muslim*
- * Sunan an-Nasa'ii
- * Sunan Abu Dawud
- * Sunan at-Tirmidhi
- * Sunan ibn Majah

Most Sunni accept the *hadith* collections of Bukhari and Muslim as the most authentic (*sahih*, or correct), and grant a lesser status to the collections of other recorders. There are also other collections of *hadith* which, although less well-known, are still thought to contain many authentic *hadiths* and are frequently used by specialists. Examples of these collections include:

- * Muwatta of Imam Malik
- * Musnad of Ahmad ibn Hanbal
- * Sahih Ibn Khuzaima
- * Sahih Ibn Hibban
- * Mustadrak of Al Haakim
- * Musannaf of Abd al-Razzaq

Hadith qudsi: Sacred *hadith*; *hadith* which was said by ^(through the mouth of) *Hadbrat Muhammad (SAW)* but inspired by and received from *Allah*; *Muslims* regard the *Hadith Qudsi* as the words of *Allah*, repeated by *Hadbrat Muhammad (SAW)* and recorded on the condition of an *isnad* (chain of verification by witness or witnesses who heard *Hadbrat Muhammad (SAW)* say the *hadith*). At first, there seems to be no reason for distinguishing *Quranic* verses from the verses in the *hadith qudsi*, as both are regarded as directly inspired from *Allah*. However, according to exoteric scholars "the *hadith qudsi* differ from the *Quran* in that the former were revealed in a dream or through revelation and are "expressed in *Hadbrat Muhammad's (SAW) words*", whereas the latter are the "direct words of *Allah*" conveyed through Gabriel (Arabic: *Jibril* or *Jibrail*). Hence, *hadith qudsi* rank as a source of Islamic knowledge below the *Quran* but above all other *hadiths*."

Hadbrat/ Hadrat / Hazrat (Arabic: حضرات) (Turkish: *Hazret-i ...*): This word is an honorific Arabic or Islamic title used to honor a person. The literal translation of *Hadbrat* means "Great Presence".

Hâl / Haal: Literally "state" or "condition", plural *abwal*. *Hâl* is a special-purpose, temporary state of consciousness, generally a product of spiritual practices, recognised in *Sufism*. A *hâl* is by nature transient and one should not attempt to prolong it. It results from psychological or spiritual influences which affect the man of the Way (*Tariqa*) during his progress towards *Allah*. Related concepts are Ecstasy (*wajad*), Annihilation (*istilam*), Happiness (*bast*), Despondency (*qabd*), Awakening (*sabû*) Drunkenness (*sukr*), etc. They arise like flashes on the horizon, blinding flashes of lightning which

disappear immediately. However, these stages are necessary for the liberating experience of Man; thanks to them He may distinguish the contingent from the consciousness anything except that which is destined to endure. According to Ibn Arabi, *Fanâ* (extinction, complete annihilation) is the apex of the *ahwal*.

Haqq (حق) and Cenâb-ı Haqq: *Haqq* is the Arabic word for *Truth*. It also means “true” or “real”. In Islamic context, it is interpreted as righteousness, right and (certain) reality. Al-Haqq, *the truth*, is one of the names of *Allah* mentioned in the *Quran*. And, consequently, each one of Allah’s attributes is considered to be “*Haqq*” (Real, True). It is often used to refer to *Allah* as the quality of Ultimate Reality in *Sufism*. In stead of using the name of *Allah*, *Muslims* prefer saying *Cenâb-ı Haqq* which means Almighty (Exalted, High, Sublime ...) *Allah*, His majesty, His excellency.

Haqiqa / Haqiqab / Haqiqat (Arabic: حَقِيقَة): This word is literally translated as Reality, Essence or (Ultimate) Truth. In the Islamic terminology it means “*Allah* / The Entity of *Allah* / The Sole Existent Being / Supreme Being”. In *Sufi* thought, one can reach *Haqiqa* through spiritual training under the guidance of a *Sheikh* and through adherence to *sharia* (Islamic Rules) and the principle of *tawhid* (believing in Oneness of *Allah*). For *Sufis*, when an individual has gone through *Haqiqa* and reached the station of *marifa* he or she is able to see the true nature of Allah, and he or she becomes Real Servant (The True Human Being), as Allah intended when He created the person. He or she will fully understand the very reason of one's existence.

Haqq al-yaqin: Truth of certainty

Hawzu'l-Kausar or "*Haʿwz'ul Kawсар*" is the lake of abundance in *Jannah* (paradise). Persons having crossed the *Sirat* Bridge arrive at this lake, from which one is expected to drink to forget any bad experiences they may have had during their lives, before moving further into paradise. As the term *kausar* only occurs once in the *Quran*, its' exact meaning is subject to different interpretations. It is also known as the lake of good the pond of *Hadbrat Muhammad (SAW)* and the sacred fountain of heaven.

Hayy: The Ever Living One; Alive; *Hayy* is one of the names ^{of the} _{attributes} of *Allah*

Himma / Himmah / Himmat: (Spiritual) help and protection, auspices, positive influence of a *Sheikh* to his disciple

Ibn Arabi: He was an Arab *Sufi Muslim* mystic and philosopher. His full name was Abû abd-*Allah* Muhammad ibn-Ali ibn Muhammad ibn al-Arabi al-Hatimi al-Taa'i. He was born in Madinat Mursiya (present day Murcia) in Al-Andalus (Spain) on 17 Ramadan 560 ah / July 28, 1165 CE, and his family moved to Sevilla when he was eight years old. In 1200 CE, at the age of thirty-five, he left Iberia for Mecca intending to make the hajj. He lived near Mecca for three years, where he began writing his *Al-Futubat al-Makkiyya (The Meccan Illuminations)*. In 1204, he left Mecca for Anatolia with Majd-al-Din Es'haq (Isaac), whose son Sadr-al-Din Qunawi (1210-1274) would be his most influential disciple. In 1223, he settled in Damascus, where he lived the last seventeen years of his life. He died at the age of 76 on 22 Rabi' II 638 AH /

November 10, 1240CE, and his tomb in Damascus is still an important place of pilgrimage. A vastly prolific writer, Ibn Arabi is generally known as the prime exponent of the idea later known as *Wahdat-ul-Wujood*, though he did not use this term in his writings. His emphasis was on the true potential of the human being and the path to realising that potential and becoming the perfect or complete man (*al-insan al-kâmil*). Some 800 works are attributed to Ibn Arabi, although only some have been authenticated.

Ibrahim (Abraham): *Hadhrat Ibrahim (AS)* (born 1900 BC to 1861 BC – died 1814 BC to 1716 BC) is an important prophet in *Islam*. He is the son of Azar and the father of the Prophet Ismail (Ishmael), his firstborn son. *Hadhrat Ibrahim (AS)* is considered as the *Father of the Prophets*. *Hadhrat Ibrahim (AS)* is commonly termed *Khalil Allah*, or "Close Friend of Allah". *Islam* regards many of the biblical patriarchs as prophets of Allah, and hence as *Muslims* (i.e., monotheists). *Hadhrat Ibrahim (AS)* is regarded as a *Hanif* (meaning a discoverer of monotheism without being taught by a messenger). Because of their mutual veneration for *Hadhrat Abraham (AS)*, *Islam*, Christianity and Judaism are sometimes summarized under the term "Abrahamic religions".

The faith of *Hadhrat Ibrahim (AS)* is called *Millat-e-Ibrahim* in the *Quran*. *Muslims* believe that *Hadhrat Ibrahim (AS)* is a prophet of Allah, in accordance with the narrative of his life in the *Quran*. *Hadhrat Ibrahim (AS)* and his son *Hadhrat Ismail (AS)* are said to have fixed the Kaaba in Mecca. (*Quran* 2:125). *Hadhrat Ibrahim (AS)* also has an important role in one of the Pillars of *Islam*, the *Hajj*, which is a pilgrimage to the Holy Mosque. The principal aspect of the *Hajj* is

remembering *Hadbrat Ibrahim's (AS)* sacrifice of *Hadbrat Ismail (AS)* [*Hadbrat Ibrahim's (AS)* firstborn son] and his path to the altar where Iblis (Satan) attempted to dissuade him three times. Those places where Satan appeared are marked with three symbolic pillars where pilgrims throw stones. Moreover a part of the *Hajj* is a commemoration of the sacrifice and efforts of *Hadbrat Hâgar*, the wife of *Hadbrat Ibrahim (AS)*, to find water for her son *Hadbrat Ismail (AS)*, when he was near dead with thirst. She ran between the two hills, Safa and Marwa, seven times and this ritual, *Saa'e* (means effort/struggle in Arabic) is mandatory for all pilgrims to Mecca. During her quest for water she saw that a spring of fresh water had erupted near where her son *Hadbrat Ismail (AS)* was laying. That spring became the basis of founding the city of Mecca, since fresh water was scarce in that barren land, and many tribes settled around there. This spring has been running for thousands of years. *Hadbrat Ibrahim (AS)* settled his wife and son in the valley of Mecca by Allah's order, to pioneer a civilization. It was from this civilization that the final prophet of *Islam*, *Hadbrat Muhammad (SAW)*, was later born.

In Islamic prayer, *Salat (Namâz)*, that occurs five times a day, *Muslims* have a specific *dua* (invocation to Allah) that they recite asking *Allah* to bless both *Hadbrat Ibrahim (AS)* and *Hadbrat Muhammad (SAW)* and their household. According to Islamic tradition, *Hadbrat Ibrahim (AS)* is buried in Hebron. In the *Masjid al Haram* in Mecca, there is an area known as the "station of *Ibrahim*" (*Maqam Ibrahim*), which is said to bear an impression of his footprints. There are numerous references to *Hadbrat Ibrahim (AS)* in the *Quran*.

Ibrahim Hakki Erzurumi (1703 - 1780), A Turkish *Sufi* philosopher and *encyclopedist*. In 1756 he published his work *Marifetname* (Book of Gnosis) which was a compilation and commentary on astronomy, mathematics, anatomy, psychology, philosophy, and Islamic mysticism ^(tasawwuf). Core to Erzurumi's philosophy is that self-examination is absolutely necessary as part of the process of discovery of *Allah*: "*Allah* has revealed in His Divine Books, and has sent His prophets as guides to help lead us back to heedfulness. Only those who are able to wake up and rediscover that which is holy within themselves can come close to our Creator, which is perfection." He is widely quoted for saying, "If we take a step towards *Allah*, He will come running to meet us." which is derived from a *hadith qudsi*.

Iftar (Arabic: إفتار), refers to the evening meal for breaking *sawm* (fasting) during the Islamic month of Ramadan. *Iftar* as one of the religious observances of Ramadan is often done as a community, with *Muslims* gathering to break their fast together. *Iftar* is done right after *Maghrib* (sunset) time. Traditionally, a date is preferred as the first thing to be consumed during *iftar* when the fast is broken.

Ihsan (or *Ehsan* or *Ahsan* or احسان) is an Arabic term meaning "perfection" or "excellence," which is related to the word "goodness" (*busn*). It is a matter of taking one's inner faith (*iman*) and showing it in both deed and action, a sense of social responsibility borne from religious convictions. In *Islam*, *ih-san* is the *Muslim* responsibility to obtain perfection, or excellence, in worship, such that "*Muslims* try to worship *Allah* as if they see Him, and although they cannot see Him" (Due to believing *Allah* is not made of materials), they

undoubtedly believe he is constantly watching over them. That definition comes from the *hadith* (known as the *Hadith of Gabriel*) in which *Hadhrat Muhammad (SAW)* states, "(*Ihsan* is) to worship *Allah* as though you see Him, and if you cannot see Him, then indeed He sees you." (Al-Bukhari and Al-Muslim).

Ihsan, meaning "to do beautiful things," is one of the three dimensions of the Islamic religion (*ad-din*): *Islam*, *iman* and *ih-san*. In contrast to the emphases of *Islam* (what one should do) and *iman* (why one should do), the concept of *ih-san* is primarily associated with intention. One who "does what is beautiful" is called a *muhsin*. It is generally held that a person can only achieve true *ih-san* with the help and guidance of *Allah*, who governs all things. Some Islamic scholars explain *ih-san* as being the *inner* dimension of *Islam* whereas *sharia* is often described as the *outer* dimension.

From the preceding discussion it should be clear that not every *Muslim* is a man or woman of real (perfect) faith (*mu'min*), but every person of faith is a *Muslim*. Furthermore, a *Muslim* who believes in all the principles of *Islam* may not necessarily be a righteous person, a doer of good (*muhsin*), but a truly good and righteous person is both a *Muslim* and a true person of faith.

Ihsan "constitutes the highest form of worship" (*ibadab*). It is excellence in work and in social interactions. For example, *ih-san* includes sincerity during *Muslim* prayers and being grateful to parents, family, and *Allah*.

Ijma (اجماع) is an Arabic term referring ideally to the consensus of the *ummah* (the community of *Muslims*, or followers of *Islam*). The *hadith* of *Hadhrat Muhammad (SAW)* which states

that "My community will never agree upon an error" is often cited as support for the validity of *ijma*. Sunni Muslims regard *ijma* as the third fundamental source of *Sharia* law, after the divine revelation of the *Quran* and the prophetic practice or *Sunna*. The analogical reasoning or *qiyas* is described as the fourth source in Sunni Islam, whereas Shi'a Islam uses *aql* (intellect). Technically it is "the unanimous doctrine and opinion of the recognized religious authorities at any given time".

Ikblas (in *sharia*): Fidelity; sincerity; "the purity" or "the refining", meaning to remain pure and faithful or a state of purging one's soul of non-Islamic beliefs, such as paganism and polytheism.

Imsaq: The time when the day's fast begins during Ramadan or the time when the Muslims can start to perform the Morning Prayer (*namâz*).

Insan al-Kâmil: "*Al-Insan al-Kâmil*"

Irshad: To awaken the sleeping spirit of a disciple (*murid*); to revive the death spirit of a disciple; to show the disciple the Reality of the created things (objects of the Universe); to lead the disciple to the Reality (*Allah*); to teach the disciple what is right and what is wrong.

Isa (*Hadhrat Isa* = *Jesus* = *Christ*): Jesus in Islam is a messenger of *Allah* who had been sent to guide the Children of Israel (*banī isrā'īl*) with a new scripture, the *Injil* (gospel). The *Quran*, *Allah's* final revelation, states that Jesus was born to Mary

(Arabic: Maryam) as the result of virginal conception, a miraculous event which occurred by the decree of *Allah*. To aid him in his quest, Jesus was given the ability to perform miracles, all by the permission of *Allah*. According to Islamic texts, Jesus was neither killed nor crucified, but rather he was raised alive up to Heaven. Islamic traditions narrate that he will return to earth near the Day of Judgment to restore justice and defeat al-Masīh *ad-Dajjāl* (lit. "the false messiah", also known as the Antichrist). Like all prophets in *Islam*, Jesus is a *Muslim*, as he preached for people to adopt the straight path in submission to *Allah's* will. *Islam* rejects that Jesus was *Allah* incarnate or the son of *Allah*, stating that he was an ordinary man who, like other prophets, had been divinely chosen to spread *Allah's* message. Islamic texts forbid the association of partners with *Allah* (*shirk*), emphasizing the notion of *Allah's* divine oneness (*tawhīd*). Numerous titles are given to Jesus in the *Quran*, such as *al-Masīh* ("the messiah; the anointed one" i.e. by means of blessings), although it does not correspond with the meaning accrued in Christian belief. Jesus is seen in *Islam* as a precursor to *Hadhrat Muhammad* (SAW), and is believed by *Muslims* to have foretold the latter's coming. According to Islamic texts, Jesus was divinely chosen to preach the message of monotheism and submission to the will of *Allah* to the Children of Israel (*banī isrā'īl*). *Muslims* believe that *Allah* revealed to Jesus a new scripture, the *Injīl* (gospel), while also declaring the truth of the previous revelation, the Torah. The *Quran* speaks favorably of the *Injīl*, which it describes as a scripture that fills the hearts of its followers with meekness and pity. *Muslims* believe that these scriptures had become distorted over time in text, interpretation, or both. The *Quran* states that Jesus was aided by a group of disciples (*hawāriyyūn*) who believed in Jesus' message, and termed themselves the *ansār* ("helpers") of *Allah*.

He was also strengthened by the same Holy Spirit that visited his mother Mary. Jesus is also depicted in *Islam* as having been given miracles as evidence of his prophetic mission. Such miracles, all performed by the leave of *Allah*, include: speaking while still in the cradle; breathing life into clay models of birds; curing a leper and a life-long blind man; raising the dead; and requesting the descent of a table from heaven upon which was a feast, upon petition of his disciples. Some *Muslim* accounts also relate that the Islamic prophet Yahya ibn Zakariyya (known otherwise as John the Baptist) traveled to Palestine and met Jesus at the Jordan River.

His Birth:

Muslims believe in the virginal conception of Jesus by Mary (*Maryam*), which is recounted throughout several passages in the *Quran*. According to the *Quranic* narrative, Mary had withdrawn into a temple and was visited by an angel an agent of divine action or communication commonly identified in *Islam* with the angel Gabriel (*Jibreel*) but also with the created spirit from *Allah* by which he enlivened Adam. He proclaimed to her the conception of Jesus. Mary was startled, for she had vowed her virginity to *Allah* and intended to retain it. The angel reassured her, stating that such a conception was easy for *Allah*, who wished to make from her a sign (*āya*) to men and a mercy (*rahma*) from Him. The *Quran* describes the conception as the result of a creative decree made by *Allah*, similar to the creation of Adam. Some *Quranic* exegetes describe the event of conception as the angel's breathing into the cloak of Mary; which, upon putting it on, resulted in Jesus being conceived. Afterwards, Mary withdrew "to a distant place." After delivering Jesus, Mary was overtaken by the pangs of childbirth, resting near the trunk of a palm tree. Jesus then addressed her from the cradle, to instruct her to shake the tree and obtain its fruits, and also to

allay Mary's fears of a scandal surrounding his conception. She then showed the new-born to her family, and in silencing immodest rumors he declared: "Lo, I am *Allah's* servant; *Allah* has given me the Book, and made me a Prophet. Blessed he has made me, wherever I may be; and He has enjoined me to pray, and to give alms, so long as I live, and likewise to cherish my mother."

A Hadith about the birth of Jesus:

"When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead." According to al-Tabari, this was due to the prayer of Mary's mother: "I seek refuge in you for her and her progeny from the accursed Satan."

The Ascension of Jesus: Islamic texts categorically deny the crucifixion and death of Jesus at the hands of the Jews. The *Quran* states that the Jews sought to kill Jesus, but they did not kill nor crucify him, although a likeness of it was shown to them. Instead, he was raised alive unto *Allah*: "That they said (in boast), 'We killed Christ Jesus the son of Mary, the Messenger of Allah; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.'" [*Quran* 4:157-158] *Muslims* believe that Jesus will return at a time close to the end of the world. One *Quranic* verse alludes to Jesus' future return as follows: "And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but

follow ye Me: this is a Straight Way.”[*Quran* 43:61] According to Islamic tradition, Jesus' descent will be in the midst of wars fought by the Mahdi (*lit.* "the rightly guided one"), known in Islamic eschatology as the redeemer of *Islam*, against the Antichrist (*al-Masīh ad-Dajjāl*, "false messiah") and his followers. Jesus will descend at the point of a white arcade in Damascus, dressed in yellow robes - his head anointed. He will then join the Mahdi in his war against the Dajjal. Jesus, considered in *Islam* as a *Muslim*, will abide by the Islamic teachings. Eventually, Jesus will slay the Dajjal, and then everyone from the people of the book (*abl al-kitāb*, referring to Jews and Christians) will believe in him. Thus, there will be one community, that of *Islam*. After the death of the Mahdi, Jesus will assume leadership. This is a time associated in Islamic narrative with universal peace and justice. Islamic texts also allude to the appearance of Ya'juj and Ma'juj (known also as Gog and Magog), ancient tribes which will disperse and cause destruction on earth. *Allah*, in response to Jesus' prayers, will kill them by sending a type of worm in the napes of their necks. Jesus' rule is said to be around forty years, after which he will die. *Muslims* will then perform the funeral prayer for him and then bury him in the city of Medina in a grave left vacant beside *Hadhrat Muhammad (SAW)*, *Abu Bakr*, and *Umar* (companions of *Hadhrat Muhammad (SAW)* and the first and second *Muslim caliphs* respectively).

Jesus in *Quran*:

Quran 5:17

“In blasphemy indeed are those that say that God is Christ the son of Mary. Say: "Who then hath the least power against God, if His will were to destroy Christ the son of Mary, his

mother, and all every - one that is on the earth? For to God belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For God hath power over all things.”

Quran 3:55

“And when *Allab* said: O Isa, [Jesus] I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.”

Quran 4:155-159

“Then because of their breaking of their covenant, and their disbelieving in the revelations of *Allab*, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened — Nay, but *Allab* set a seal upon them for their disbelief, so that they believe not save a few - And because of their disbelief and of their speaking against Mary a tremendous calumny;

And because of their saying: We slew the Messiah, Jesus son of Mary, *Allab's* Messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But *Allab* took him up unto Himself. *Allab* was ever Mighty, Wise. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them.”

Quran 4:171

“O followers of the Book! [The Bible] do not exceed the limits in your religion, and do not speak (lies) against *Allab*,

but (speak) the truth; the Messiah, Isa son of Marium [Jesus son of Mary] is only an apostle of *Allah* and His Word which He communicated to Marium and a spirit from Him; believe therefore in *Allah* and His apostles, and say not, Three. Desist, it is better for you; *Allah* is only one God; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and *Allah* is sufficient for a Protector.”

Quran 5:72-78

“Certainly they disbelieve who say: Surely *Allah*, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! Serve *Allah*, my Lord and your Lord. Surely whoever associates (others) with *Allah*, then *Allah* has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust. Certainly they disbelieve who say: Surely *Allah* is the third (person) of the three; and there is no god but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.”

Quran 5:109-118

“And when *Allah* will say: O Isa son of Marium! [Jesus son of Mary] did you say to men, Take me and my mother for two gods besides *Allah* he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.”

Quran 19:27-29

“Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said:

How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of *Allah*. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive, And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. It becometh not (the Majesty of) *Allah* that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! And it is. And lo! *Allah* is my Lord and your Lord. So serve Him. That is the right path. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day. See and hear them on the Day they come unto Us! Yet the evil-doers are today in error manifest. And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not."

Quran 61:6

"And when Isa son of Marium [Jesus son of Mary] said: O children of Israel! Surely I am the apostle of *Allah* to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad [*Hadhrat Muhammad (SAW)*], but when he came to them with clear arguments they said: This is clear magic."

Jesus is described by various means in the *Quran*. The most common reference to Jesus occurs in the form of "Ibn Maryam" (son of Mary), sometimes preceded with another title. Jesus is also recognised as a prophet (*nabi*) and messenger (*rasul*) of *Allah*. The terms *wadjih* ("worthy of esteem in this

world and the next"), *mubārak* ("blessed", or "a source of benefit for others"), *'abd-Allāh* (servant of Allah) are all used in the *Quran* in reference to Jesus. Another title frequently mentioned is *al-Masīh*, which translates to "the Messiah." This does not correspond to the Christian concept of Messiah, as *Islam* regards all prophets, including Jesus, to be mortal and without any share in divinity. *Muslim* exegetes explain the use of the word *masīh* in the *Quran* as referring to Jesus' status as the one anointed by means of blessings and honors; or as the one who helped cure the sick, by anointing the eyes of the blind, for example. *Quranic* verses also employ the term "*kalimatullah*" (meaning the "word of Allah") as a descriptor of Jesus, which is interpreted as a reference to the creating word of Allah, uttered at the moment of Jesus' conception; or as recognition of Jesus' status as a messenger of Allah, speaking on Allah's behalf. Islamic texts regard Jesus as a righteous messenger of Allah, and reject him as being Allah or the begotten Son of Allah. This belief, according to *Islam*, is tantamount to *shirk*, or the association of partners with Allah; and thereby a rejection of Allah's divine oneness (*tawhid*). The Christian doctrine of the Trinity is similarly rejected in *Islam*. Such notions of the divinity of Jesus, *Muslims* state, resulted from human interpolations of Allah's revelation. *Islam* views Jesus as an ordinary human being who preached that salvation came through submission to Allah's will and worshipping Allah alone. Thus, Jesus is considered in *Islam* to have been a *Muslim*, as with all prophets in *Islam*. *Muslims* believe that Jesus was a precursor to *Hadhrat Mubammad (SAW)*, and that he announced the latter's coming. They base this on a verse of the *Quran* wherein Jesus speaks of a messenger to appear after him named Ahmad. *Islam* associates Ahmad with *Mubammad*, both words deriving from the *h-m-d* triconsonantal root which refers to praiseworthiness. *Muslims* also assert that

evidence of Jesus' pronouncement is present in the New Testament, citing the mention of the Paraclete whose coming is foretold in the Gospel of John. *Muslim* commentators claim that the original Greek word used was *periklutos*, meaning famed, illustrious, or praiseworthy - rendered in Arabic as Ahmad; and that this was substituted by Christians with *parakletos*. Jesus is widely venerated in *Muslim* ascetic and mystic literature, such as in *Muslim* mystic Al-Ghazzali's *Ihya`ulum ad-Din* ("The revival of the religious sciences"). These works lay stress upon Jesus' poverty, his preoccupation with worship, his detachment from worldly life and his miracles. Such depictions also include advice and sermons which are attributed to him. Later Sufic commentaries adapted material from Christian gospels which were consistent with their ascetic portrayal. *Sufi* philosopher Ibn Arabi described Jesus as "the seal of universal holiness" due to the quality of his faith and "because he holds in his hands the keys of living breath and because he is at present in a state of deprivation and journeying."

Islam is a monotheistic, *Abrahamic* religion originating with the teachings of the last Prophet *Hadbrat Muhammad (SAW)* lived in 7th century. The word *Islam* means "submission", or the total surrender of oneself to *Allah*. An adherent of *Islam* is known as a *Muslim*, meaning "one who submits to *Allah*". The word *Muslim* is the participle of the same verb of which *Islam* is the infinitive. *Allah* revealed the *Quran* to *Hadbrat Muhammad (SAW)*, *Allah's* final prophet, through the angel Gabriel. *Quran* and the *Sunna* (words and deeds of *Hadbrat Muhammad (SAW)*) are the fundamental sources of *Islam*. *Hadbrat Muhammad (SAW)* wasn't the founder of a new religion, but was the restorer of the original monotheistic faith of Abraham, Moses, Jesus, and other prophets. Islamic

tradition holds that Jews and Christians distorted the revelations Allah gave to these prophets by either altering the text, introducing a false interpretation, or both. *Islam* includes many religious practices. Adherents are generally required to observe the Five Pillars of *Islam*, which are five duties that unite *Muslims* into a community. In addition to the Five Pillars, Islamic law (*sharia*) has developed a tradition of rulings that touch on virtually all aspects of life and society. This tradition encompasses everything from practical matters like dietary laws and banking to warfare and welfare.

Jahannam or *nâr* (Turkish: cehennem) is the Islamic equivalent to hell. According to the *Quran* only *Allah* knows who will go to *Jahannam* and who will go to *Jannah*. Those who ignored, or only pretended to believe in *Allah* remain in *Jahannam* after *Qiyamah* (Judgment Day). Unfaithful *Muslims* not true to their religion will be punished in *Jahannam*, but will eventually be forgiven. However, those who commit *shirk*, that is, the sin of polytheism, will be condemned to *Jahannam* for eternity.

Jannah is the Islamic conception of paradise or heaven. The Arabic form *Jannah* is a shortened version meaning simply "Garden". According to Islamic eschatology, after death, one will reside in the grave until the appointed resurrection on *Yawm al-Qiyāmah* (resurrection day). *Muslims* believe that the treatment of the individual in the life of the grave will be according to his or her deeds in the worldly life. *Jannah* is often compared to Christian concepts of Heaven. According to *Muslim* belief, everything one longs for in this world, will be there in Paradise. Paradise itself is commonly described in the *Quran*. The highest level of Paradise is *Firdaws*, which is

where the prophets, the martyrs and the most truthful and pious people will dwell. In contrast to *Jannah*, the words *Jahannam* and *nâr* are used to refer to the concept of hell.

Descriptions of Paradise: The descriptions of paradise are mentioned in significant detail in the *Quran*, *hadith*, and traditional exegeses. Paradise is described as surrounded by eight principal gates, each level generally being divided into a hundred degrees. The highest level is known as *firdaws* (sometimes called Eden). It will be entered first by *Hadhrat Muhammad (SAW)*, then those who lived in poverty, and then the most pious. Entrants will be greeted by angels with salutations of peace. The Islamic texts describes life for its immortal inhabitants, one that is happy - without hurt, sorrow, fear or shame - where every wish is fulfilled. Traditions relate that inhabitants will be of the same age (33 years), and of the same stature. Their life is one of bliss including wearing costly robes, bracelets, perfumes; partaking in exquisite banquets, served in priceless vessels by immortal youths; reclining on couches inlaid with gold or precious stones. Other foods mentioned include meats, scented wine and clear drinks bringing neither drunkenness nor rousing quarrelling. Inhabitants will rejoice in the company of their parents, spouses, and children (provided they were admitted to paradise) - conversing and recalling the past. Texts also relate "pure consorts" (*houris*), created in perfection, with whom carnal joys are shared - "a hundred times greater than earthly pleasure". The dwellings for inhabitants will be pleasant, with lofty gardens, shady valleys, fountains scented with camphor or ginger; rivers of water, milk, honey and wines; delicious fruits of all seasons without thorns; pavilions wherein *houris* are kept. One day in paradise is considered equal to a thousand days on earth. Palaces are made from

gold, silver, pearls, among other things. Large trees are described, mountains made of musk, between which rivers flow in valleys of pearl and ruby.

In spite of the goodly dwellings given to the inhabitants of paradise, the approval of *Allah* and nearness to Him is considered greater. According to the *Quran*, *Allah* will bring the elect near to his throne (*arsh*), a day on which "some faces shall be shining in contemplating their Lord." The vision of *Allah* is regarded as the greatest of all rewards, surpassing all other joys.

Jamaal or jamaalullah: Beauty (of the face) of Allah; beauty of the attributes of Allah

Jesus: See "Isa"

Kâfir (lit. Concealer of the Truth) (plural: *Kuffar*) is an Arabic word meaning "rejecter" or "ingrate". In the Islamic doctrinal sense, the term refers to a person who does not recognize *Allah* or the prophethood of *Hadhrat Muhammad (SAW)* or who hides, denies, or covers the "Truth". In cultural terms, it is seen as a derogatory term used to describe an unbeliever, non-Muslims, apostate from *Islam* and even between Muslims of different sects. It is usually translated into English as "infidel" or "unbeliever".

When compared with the word "*mushrik*", a person who recognizes *Allah* but associates partners with Him, the word "*kâfir*" means "a person who does not recognize *Allah*". Islamic law (*sharia*) distinguishes three types of *kafirs*:

1. *Kâfir dhimmi*: A non-Muslim subject of a state governed in accordance with *sharia* law.
2. *Kâfir harbi*: A non-Muslim living in a non-Muslim country, and
3. *Kâfir musta'min*: A *harbi* visiting a Muslim country for less than a year.

Debate exists between some Muslim scholars as to whether the term applies to certain religions, as these can also be regarded as *Ahl al-Kitab*, People of the Book or *Dhimmi* ("protected people"). "*Kâfir*" has been used historically to identify the followers of non-denominational religions or local traditions.

Etymology: The word *kâfir* is the active participle of the root *K-F-R* "to cover". As a pre-Islamic term it described farmers burying seeds in the ground, covering them with soil while planting. Thus, the word *kâfir* implies the meaning "a person who hides or covers". In Islamic parlance, a *kâfir* is a word used to describe a person who rejects Islamic faith, i.e. "hides or covers [viz., the truth]". "*Kafara*" ~ the root verb ~ means "he hid (something)" and "he covered (something)" or "He hid (something) by covering it up." Both "hiding" and "covering up" are indelible significations of all of the words arising on the verbal root. Thus "unbeliever" does not translate the word at all. In its usual context, *kâfir* and *kâfirun* (the plural) denote those who know the truth of *Islam* and hide it, denying their knowledge or falsifying the evidence by which they know it. That is a very small minority of people.

Quranic references: The word *kâfir* (and related words, such as the abstract noun *kufir* "disbelief") is mentioned in the *Quran* in five different senses:

1. *Kufr al-tawheed*: To reject the belief in the Oneness of *Allah*. The *Quran* says: “As to those who reject faith (*kafaru*), it is the same to them whether you warn them or do not warn them; they will not believe” [*Quran* 2:6]
2. *Kufr al-ni`mah*: To lack gratefulness to *Allah* or to people. The *Quran* says: “Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me. (*lâ takfurun*)” [*Quran* 2:152] “(Pharaoh) said (to Moses): ... And you did (that) deed of yours which you did, and you are one of the ungrateful (*kafireen*)” [*Quran* 26:18]
3. *Kufr at-tabarri*: To disown / clear oneself from. The *Quran* says: “Indeed, there is for you a good example in *Ibrahim* and those with him when they said to their people: ‘Surely we are clear of you (*kafarna bekam*).’ ” [*Quran* 60:4]
4. *Kufr al-juhud*: To deny. The *Quran* says: “When there comes to them that which they (should) have recognized, they refuse to believe in (*kafaru*) it.” [*Quran* 2:89]
5. *Kufr at-taghtiyah*: To hide / bury something, like planting a seed in the ground. The *Quran* says: “The likeness of vegetation after rain, whereof the growth is pleasing to the husbandman (*kuffar*.)” [*Quran* 57:20]

The word *kufr* can also be applied to a *Muslim* when he is doing something wrong, but not necessarily something that would place him or her outside the state of belief in *Islam*. For example, a *Muslim* who is able to perform the *Hajj* (pilgrimage) but does not go, without denying the need to go, would be committing an act of *kufr* in a sense of ungratefulness to *Allah*: “Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinns). In it are manifest signs (for example), the *Maqâm* (place) of Abraham (Arabic: *Ibrâhim*); whosoever enters it, he

attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to *Allah*, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (wa man kafara) [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamîn (mankind and jinns)" [Quran 3:96]

Acts that invalidate *Islam*:

"Verily, God forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases other sins than that" (al-Nisa 116).

"Say: Was it God, or His signs or His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed." (al-Tauba 65-66).

"And who does more wrong than he who is reminded of the signs of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the sinners".

The Kafiroom are not to be confused with the *munafiq*. The *munafiq* are *Muslim* hypocrites.

Kâmil: Perfect, free from the deficiencies, faultless, excellent, blameless, accomplished, beyond reproach, well-trained, savant, saint, friend of *Allah*, *wali*.

Kâmil Insan: See "*Al-Insan al-Kâmil*"

Khâledi: The name of a significant branch of the *Naqshbandi Sufi* order founded by the great *sheikh* "*Mawlânâ Khâlid-i Baghdâdî*" (*Khalid ibn Husain*)

Khawaja* or *Khwaja: Master, *sheikh*, *spiritual* teacher, *hodja*, *Muslim* preacher

Khidr: See “*Al-Khidr*”

Khulafah Rashidun (“The Rightly Guided *Caliphs*” or “The Righteous *Caliphs*” = الخلفاء الراشدون) is a term used in Sunni *Islam* to refer to the first four *caliphs* who established the *Rashidun Caliphate*. The concept of “Rightly Guided *Caliphs*” originated with the Abbasid Dynasty. It is a reference to the Sunni tradition. *Hadhrat Muhammad (SAW)* said “Hold firmly to my example (*sunnah*) and that of the Rightly Guided *Caliphs*” (Ibn Majah, Abu Dawood). The first five *caliphs* who ruled after the death of *Hadhrat Muhammad (SAW)* are often quoted as the *Khulafah Rashidun*. The *Rashidun* were either elected by a council or chosen based on the wishes of their predecessor. In the order of succession, the *rashidun* were:

- * Abu Bakr (632-634 A.D.)
- * Umar ibn al-Khattab, (Umar II) (634-644 A.D.)
- * Uthman ibn Affan (644-656 A.D.)
- * Ali ibn Abi Talib (656-661 A.D.)
- * Hasan ibn Ali (661 A.D.) - Hasan ibn Ali, appointed as *caliph* in 661, is also regarded as a righteous ruler by Sunni *Muslims*, although his rule was challenged and eventually ended by the Governor of Syria, Muawiyah ibn Abi Sufyan.

In addition to this, there are several views regarding additional *rashidun*. Umar bin Abdul Aziz (Umar III), who was one of the Umayyad *caliphs*, is sometimes regarded as one of the *Rashidun*.

***Kufr* or *Kbufr*:** According to Islamic law (*sharia*), the words, beliefs and acts which make the person *kâfir* (disbeliever) are called “*kufr*”.

Latâif (Lataif-e-sitta): The six subtleties which are *qalb* (heart), *sirr* (secrecy), *ruh* (spirit), *kbafî* (concealed / hidden), *akhfa* (very or the most concealed), and the eye of the heart. In general, Sufic development involves the awakening in a certain order these spiritual centers of perception that lie dormant in every person. The help of a guide (*sheikh*) is considered necessary to help activate these centers. The activation of all these "centers" is part of the inner methodology of the *Sufi* way or "Work". After undergoing this process, the dervish is said to reach a certain type of "perfection" or becomes a Perfect Man.

Laylat al-Qadr (also known as *Shab-e-Qadr* = night of *Qadr*), basically the Night of Decree or Night of Measures, is the anniversary of two very important dates in *Islam* that occurred in the month of Ramadan. It is the anniversary of the night the first verses of the *Quran* were revealed to the prophet *Hadhrat Muhammad (SAW)*. This night is people's their fate in the following year is decided and hence Muslims pray for Allah all night long and pray for mercy and salvation. This practice is called *Ehya* (basically meaning "revival").

Madhhab: Anyone of the Sunni schools of thoughts of Islamic Law (of religious cults; of religious denominations). Islamic law is known as the *sharia*. The *sharia* is based on the *Quran* and the *Sunna(h)*. Interpreting the *sharia* to derive specific rulings (such as how to pray) is known as *fiqh*, which literally means understanding. A *madhhab* is a particular tradition of interpreting *fiqh*. The most famous Sunni schools of law are the followings:

1. Hanafi School: It was founded by Abu Hanifa (702-767) He was born in Kufa, Iraq. *Muslims* of Bangladesh, Pakistan, India, Afghanistan, Central Asia, *Muslim* areas in Southern Russia, The Caucasus, parts of The Balkans, Iraq and Turkey follow this school.

2. Maliki School: It was founded by Malik ibn Anas (d. 795). He developed his ideas in Medina, where he knew some of the last surviving companions of the Prophet or their immediate descendents. His principles are recorded in the *Muwatta* which has been adopted by most *Muslims* of Africa except in Lower Egypt, Zanzibar and South Africa. The Maliki legal school is the branch of *Sunni* that dominates most of the *Muslim* areas of Africa, except Egypt and the Horn of Africa.

3. Shafi'i School: It was founded by Muhammad ibn Idris ash-Shafi'i (d. 820) who was considered a moderate in most areas. He taught in Iraq and then in Egypt. *Muslims* in Indonesia, Lower Egypt, Malaysia, Singapore, Somalia, Jordan, Lebanon, Syria, Palestine and Yemen follow this school. Ash-Shafi'i placed great emphasis on the *Sunna* of the Prophet, as embodied in the *Hadith*, as a source of the *sharia*.

4. Hanbali School: It was founded by Ahmad bin Hanbal (d. 855) who was born in Baghdad. He learned extensively from ash-Shafi'i. Despite persecution, he held to the doctrine that the *Quran* was uncreated. This school of law is followed primarily in the Arabian Peninsula.

These four schools are somewhat different from each other, but *Sunni Muslims* generally consider them all equally valid. There are other *Sunni* schools of law. However, many are followed by only small numbers of people and are relatively unknown due to the popularity of the four major schools;

also, many have died out or were not sufficiently recorded by their followers to survive.

These schools (*madhhabs*) focus on specific evidence (Shafi'i and Hanbali) or general principles (Hanafi and Maliki) derived from specific evidences. The schools were started by eminent *Muslim* scholars in the first four centuries of *Islam*. As these schools represent clearly spelled out methodologies for interpreting the *sharia*, there has been little change in the methodology per se. However, as the social and economic environment changes, new *fiqh* rulings are being made. For example, when tobacco appeared it was declared as 'disliked' because of its smell. When medical information showed that smoking was dangerous, this rule was changed by some scholars to "forbidden". Current *fiqh* issues include things like downloading pirated software and cloning. The consensus is that the *sharia* does not change but *fiqh* rulings change all the time.

A *madhhab* is not to be confused with a religious sect. There may be scholars representing all four *madhhabs* living in larger *Muslim* communities, and it is up to those who consult them to decide which school they prefer. Many Sunnis advocate that a *Muslim* should choose a single *madhhab* and follow it in all matters. However, rulings from another *madhhab* are considered acceptable as dispensations (*rukhsa*) in exceptional circumstances. Some Sunnis, however, do not follow any *madhhab*. Indeed, some Salafis reject strict adherence to any particular school of thought, preferring to use the *Quran* and the *Sunna* alone as the primary sources of Islamic law.

Sunni theological traditions: Some Islamic scholars faced questions that they felt were not specifically answered in the *Quran*, especially questions with regard to philosophical conundra like the nature of Allah, the existence of human free will, or the eternal existence of the *Quran*. Various schools of

theology and philosophy developed to answer these questions, each claiming to be true to the *Quran* and the *Muslim* tradition (*Sunna*). Among Sunnites, the following were the dominant traditions:

1. Ash'ari: It was founded by Abu al-Hasan al-Ash'ari (873–935). This theology was embraced by *Muslim* scholars such as al-Ghazali.

* Ash'ariyyah theology stresses divine revelation over human reason. Ethics, they say, cannot be derived from human reason: *Allah's* commands, as revealed in the *Quran* and the practice of *Hadbrat Muhammad (SAW)* and his companions (the *sunnah*, as recorded in the traditions, or *hadith*), are the source of all morality.

* Regarding the nature of *Allah* and the divine attributes, the Ash'ari rejected the Mu'tazilite position that all *Quranic* references to *Allah* as having physical attributes (that is, a body) were metaphorical. Ash'aris insisted that these attributes were "true", since the *Quran* could not be in error, but that they were not to be understood as implying a crude anthropomorphism.

* Ash'aris tend to stress divine omnipotence over human free will. They believe that the *Quran* is eternal and uncreated.

2. Maturidiyyah: It was founded by Abu Mansur al-Maturidi (d. 944). Maturidiyyah was a minority tradition until it was accepted by the Turkish groups of Central Asia. One of the groups, the Seljuk Turks, migrated to Turkey, where later the Ottoman Empire was established. Their preferred school of law achieved a new prominence throughout their whole empire although it continued to be followed almost exclusively by followers of the Hanafi school while followers of the Shafi, Maliki, and Hanbali schools within the empire

followed the Ashari school. Thus, wherever can be found Hanafi followers, there can be found the Maturidi creed.

* Maturidiyyah argues that knowledge of *Allah's* existence can be derived through reason.

3. Athariyyah (meaning Textualist) or Hanbali: No specific founder, but Imam Ahmad ibn Hanbal played a key historic role in keeping this school alive.

* This school differs with the Ash'ariyyah in understanding the names and attributes of *Allah*, but rather affirms all of *Allah's* names and attributes as they are found in the *Quran* and *Sunnah* (prophetic traditions), with the disclaimer that the "how" of the attribute is not known. They say that *Allah* is as He described Himself "in a way befitting of His majesty." Thus, regarding verses where *Allah* is described as having a *yad* (hand) or *wajh* (face), the textualists say that *Allah* is exactly as He described himself in a way befitting of His majesty, without inquiring as to the "how" of these attributes.

* The Athariyyah still believes that *Allah* does not resemble His creation in any way, as this is also found in the texts. Thus, in the Athari creed, it is still prohibited to imagine an image of *Allah* in any way. The Athariyyah say that the *yad*" (hand) of *Allah* is "unlike any other *yad*" (since *Allah* does not resemble His creation in any way) and prohibit imagining what *Allah* would be like, even though this attribute of a *yad* is still affirmed.

* This is the view of Imam Ahmad ibn Hanbal who said: "The *hadiths* (regarding the attributes of *Allah*) should be left as they are... We affirm them, and we do not make any similitude for them. This is what has been agreed upon by the scholars."

Mansur al-Hallaj (*Abû al-Mughhith Husayn Mansûr al-Hallâj* 858 - March 26, 922 / Hijri 244 ah - 309 ah) was a mystic, writer and teacher of *Sufism* most famous for his apparent, but disputed, self-proclaimed divinity, his poetry and for his execution for so called heresy at the hands of the Abbasid rulers. *Al-Hallaj* was born in Persia and was of Persian descent, but wrote all of his works in Arabic. As a youngster he memorized the *Quran* and would often retreat from worldly pursuits to join other mystics in study. *Al-Hallaj* later married and made a pilgrimage to Mecca, where he stayed for one year, facing the mosque, in fasting and total silence. After his stay at the city, he traveled extensively and wrote and taught along the way. He traveled as far as India and Central Asia gaining many followers, many of whom accompanied him on his second and third trips to Mecca. After this period of travel, he settled down in the Abbasid capital of Baghdad. During his early lifetime he was a disciple of Junayd Baghdadi and Amr al-Makki. Among other *Sufis*, *al-Hallaj* was an anomaly. Many *Sufi* masters felt that it was inappropriate to share mysticism with the masses (those unaware of *tariqa*), yet *al-Hallaj* openly did so in his writings and through his teachings. He began to make enemies, and the rulers saw him as a threat. This was exacerbated by times when he would fall into trances which he attributed to being in the presence of *Allah*. During one of these trances, he would utter *Ana al-Haqq* literally meaning "Truth / The Real / God is me" or "I am *Haqq* ", which was taken to mean that he was claiming to be *Haqq*, as *al-Haqq* is one of the Ninety Nine Beautiful Names of *Allah*. This sort of utterances led him to a long trial, and subsequent imprisonment for eleven years in a Baghdad prison. In the end, he was tortured and publicly executed (in some accounts he was beheaded and his hands and feet were cut off) by the Abbasid rulers on March 26, 922. Many

accounts tell of *al-Hallaj's* calm demeanor even while he was being tortured, and indicate that he forgave those who had executed him. Rumi wrote on the claim "I am *Haqq* (God)" of *al-Hallaj* three centuries later: "People imagine that it is a presumptive claim, whereas it is really a presumptive claim to say "I am the slave of *Haqq*"; and "I am *Haqq*" is an expression of great humility. The man who says "I am the slave of *Haqq*" affirms two existences, his own and *Haqq's*, but he who says "I am *Haqq*" has made himself non-existent and has given himself up and says "I am *Haqq*", that is, "I am naught, He is all; there is no being but *Haqq's* (*Allah's*)." This is the extreme of humility and self-abasement." Similarly, other supporters have interpreted his statement as meaning, "*Haqq* has emptied me of everything but Himself." For most, especially legalistic *Muslims tawhid* (the unity of *Allah*) meant that *Allah* was inaccessible to man. Whereas *al-Hallaj* believed that it was only *Allah* who could pronounce the *tawhid*.

Marifa / Marifab: Gnosis; *Marifa* (Arabic: المعرفة) literally means knowledge. The term is used by *Sufi Muslims* to describe mystical intuitive knowledge, knowledge of spiritual truth as reached through ecstatic experiences rather than revealed or rationally acquired. A person realizing *marifa* (divine being) is imperceptible to others, who are without such knowledge. The following words are narrated in books concerning *Sufism* as a *hadith qudsi* (saying inspired by and received from *Allah*): "Oh humankind! One who knows his self also knows Me; one who knows Me seeks Me, and one who seeks Me certainly finds Me; one who finds me attains all his aspirations and expectations, and prefers none over Me. Oh humankind! Be humble that you can have knowledge of Me. One who renounces his self finds me. In order to know Me, renounce your own self. A heart which has not flourished and been

perfected is blind.” *Marifa* is the fourth and the highest spiritual station in the way (*tariqa*). The stage of *marifa* is a station unperceivable by human minds and hearts, and therefore, this situation can not be communicated to anyone, or through anything and not even through any corporeal means.

Mawlânâ Jalal ad-Din Mubammad Rumi, also known as *Mawlânâ Jalal ad-Din Muhammad Balkhi* (30 September 1207 – 17 December 1273): He is known to the English-speaking world simply as *Rumi*. He was a 13th-century poet, Sunni Islamic jurist, and theologian. *Rumi* is a descriptive name meaning "the Roman" since he lived most of his life in an area called Rum because it was once ruled by the Byzantine Empire. According to tradition, *Rumi* was born in Balkh, Bactria, in contemporary Afghanistan. Due to quarrels between different dynasties in Khorāsān, opposition to the Khwarizmid *Shahs* who were considered devious by Bahā ud-Dīn Walad (*Rumi's* father) or fear of the impending Mongol cataclysm, his father decided to migrate westwards. *Rumi's* family traveled west, first performing the Hajj and eventually settling in the Anatolian city Konya (capital of the Seljuk Sultanate, now located in Turkey), where he lived most of his life and profoundly affected the culture of the area. He lived most of his life under the Seljuk Sultanate, where he produced his works and died in 1273 CE. He was buried in Konya and his shrine became a place of pilgrimage. Following his death, his followers and his son Sultan Walad founded the Mawlawīyah *Sufi* Order, also known as the Order of the Whirling Dervishes, famous for its *Sufi* dance known as the *samāb* ceremony. Although *Rumi's* works were written generally in Persian, *Rumi's* importance is considered to transcend national and ethnic borders. His original works are

widely read in their original language across the Persian-speaking world. Translations of his works are very popular in South Asian, Turkic, Arab, and Western countries. His poetry has influenced Persian literature as well as the literature of the Urdu, Bengali, Arabic and Turkish languages. His poems have been widely translated into many of the world's languages and transposed into various formats; BBC News has described him as the "most popular poet in America".

His Life: *Rumi* was born in Khorāsān, possibly in or near the city of Balkh. *Rumi's* father was Bahā ud-Dīn Walad, a theologian, jurist and a mystic from Balkh, who was also known during his lifetime as Sultan al-Ulama or "Sultan of the Scholars". His mother was Mu'mina Khātūn. When the Mongols invaded Central Asia sometime between 1215 and 1220, Baha ud-Din Walad, with his whole family and a group of disciples, set out westwards. On the road to Anatolia, *Rumi* encountered one of the most famous *sbeikhs* and mystic poets, "Attar", in the city of Nishapur, located in the province of Khorāsān. Attar immediately recognized *Rumi's* spiritual eminence. He saw the father walking ahead of the son and said, "Here comes a sea followed by an ocean." He gave the boy his *Asrār-nāma*, a book about the entanglement of the soul in the material world. This meeting had a deep impact on the eighteen-year-old *Rumi*, and later on became the inspiration for his works. From Nishapur, Walad and his entourage set out for Baghdad, meeting many of the scholars and *Sufis* of the city. From there they went to Baghdad and Hejaz and performed the pilgrimage at Mecca. The migrating caravan then passed through Damascus, Malatya, Erzincan, Sivas, Kayseri and Niğde. They finally settled in Karaman for seven years; *Rumi's* mother and brother both died there. In

1225, *Rumi* married Gowhar Khatun in Karaman. They had two sons: Sultan Walad and Ala-eddin Chalabi. When his wife died, *Rumi* married again and had a son, Amir Alim Chalabi, and a daughter, Malakeh Khatun. On 1 May 1228, most likely as a result of the insistent invitation of 'Alā' ud-Dīn Key-Qobād, ruler of Anatolia, Baha' ud-Din came and finally settled in Konya in Anatolia within the westernmost territories of the Seljuk Sultanate of Rûm. Baha' ud-Din became the head of a *madrassa* (religious school) and when he died, *Rumi*, aged twenty-five, inherited his position. One of Baha' ud-Din's students, Sayyed Burhan ud-Din Muhaqqiq Termazi, continued to train *Rumi* in the religious and mystical doctrines of *Rumi's* father. For nine years, *Rumi* practiced *Sufism* as a disciple of Burhan ud-Din until the latter died in 1240 or 1241. *Rumi's* public life then began: he became a teacher who preached in the mosques of Konya and taught his adherents in the *madrassah*. During this period, *Rumi* also travelled to Damascus and is said to have spent four years there. It was his meeting with the dervish *Shams-e Tabrizi* on 15 November 1244 that completely changed *Rumi's* life. *Shams* had traveled throughout the Middle East. On the night of 5 December 1248, as *Rumi* and *Shams* were talking, *Shams* was called to the back door. He went out, never to be seen again. It is believed that *Shams* was murdered with the connivance of *Rumi's* son, 'Ala' ud-Din. *Rumi's* love for, and his bereavement at the death of, *Shams* found their expression in an outpouring of lyric poems, *Divan-e Shams-e Tabrizi*. He himself went out searching for *Shams* and journeyed again to Damascus. There, he realized:

Why should I seek?

I am the same as He.

His essence speaks through me.

I have been looking for myself!

For more than ten years after meeting *Shams*, *Mawlânâ* had been spontaneously composing ghazals, and these had been collected in the *Divan-i Kabir* or *Diwan Shams Tabrizi*. *Rumi* found another companion in *Salah ud-Din-e Zarkub*, a goldsmith. After *Salah ud-Din's* death, *Rumi's* scribe and favorite student, *Hussam-ed-Din Chalabi*, assumed the role of *Rumi's* companion. One day, the two of them were wandering through the *Meram* grape yards outside *Konya* when *Hussam* described to *Rumi* an idea he had had: "If you were to write a book like the *Ilâhînâma* of *Sanai* or the *Mantiq ut-Tayr* of 'Attar, it would become the companion of many troubadours. They would fill their hearts from your work." *Rumi* smiled and took out a piece of paper on which were written the opening eighteen lines of his *Masnavi*, beginning with:

Listen to the reed and the tale it tells,
How it sings of separation...

Hussam implored *Rumi* to write more. *Rumi* spent the next twelve years of his life in *Anatolia* dictating the six volumes of this masterwork, the *Masnavi*, to *Hussam*. *Rumi* died on 17 December 1273 in *Konya*; his body was interred beside that of his father, and a splendid shrine, the *Yeşil Türbe* (Green Tomb), was erected over his place of burial. His epitaph reads:

When we are dead, seek not our tomb in the earth, but
find it in the hearts of men.

His Teachings: The general theme of *Rumi's* thought, like that of other mystic and *Sufi* poets, is essentially that of the concept of *tawhîd* – union with his beloved (the primal root) from which/whom he has been cut off and become aloof – and his longing and desire to restore it. The *Masnavi* weaves fables, scenes from everyday life, *Quranic* revelations and exegesis, and metaphysics into a vast and intricate tapestry.

Rumi is considered an example of *Insan-e Kâmil* (Perfect Man), the perfected or completed human being. In the East, it is said of him that "he was not a prophet - but surely, he has brought a scripture". His teachings became the base for the order of the Mevlevi which his son Sultan Walad organized. *Rumi* encouraged *samah*, turning or doing the sacred dance. In the Mevlevi tradition, *samâh* represents a mystical journey of spiritual ascent through mind and love to the Perfect One. In this journey, the seeker symbolically turns towards the truth, grows through love, abandons the ego, finds the truth, and arrives at the Perfect. The seeker then returns from this spiritual journey, with greater maturity, to love and to be of service to the whole of creation without discrimination with regard to beliefs, races, classes, and nations. In the *Masnavi*, *Rumi* describes in detail the universal message of love:

Lover's nationality is separate from all other religions
 The lover's religion and nationality is the Beloved
 (*Allah*)

The lover's cause is separate from all other causes
 Love is the astrolabe of *Allah's* mysteries.

Mawlânâ Khâlid-i Baghdâdî = *Mawlânâ Khalid al-Baghdadi* = *Khalid ibn Husain* (1779 - 1827): *Hadhrat Mawlânâ Khâlid-i Baghdâdî*, born in Shehrezur, Karadağ an area near to Sulaymaniye in northern Iraq. His full name was *Khalid ibn Husain*. He was a *Naqshbandi Sufi Sheikh* and the founder of a significant branch of the *Naqshbandi Sufi* order -named *Khaledi* after him- that had and still has a profound impact not only on his country but also on many other regions of the western Islamic world. *Mawlânâ Khâlid* acquired the *nesba* (nickname) "*Baghdadi*" through his frequent stays in Baghdad. His father was a *Qaderi Sufi* who was popularly known as *Pir*

Mika'il Shesh-angosht, and his mother also came from a celebrated *Sufi* family. His title was "Uthmani" because he is a descendant of Sayyidina "Uthman ibn Affan", the third *caliph* of *Islam*. He was famous in poetry. When he was fifteen years of age he took asceticism as his creed, hunger as his horse, wakefulness as his means, seclusion as his friend, and energy as his light. He studied the sciences of mathematics, philosophy and logic as well as the principles of jurisprudence. He studied the works of Ibn Hajar, as-Suyuti, and al-Haythami. He memorized the commentary on *Quran* by Baydawi. He memorized the *Quran* according to the fourteen different ways of recitation, and became very famous everywhere for this. He then traveled to other centers of religious study, concentrating on logic and *kalam*. He was able to find solutions for even the most difficult questions in jurisprudence. Next he came to Baghdad, where he astounded the established ulema with his learning and bested them in debates on many topics. He then entered seclusion, leaving everything he had studied behind, engaging in virtuous actions and much *dhikr*. In 1805 *Mawlânâ Khalid* decided to perform hajj ^(make the pilgrimage) and to visit *Hadhrat Muhammad (SAW)* in 1220 (h. 1806). The journey he undertook as a result turned his aspirations to *Sufism*. On his way he stopped in Medina for a few days and encountered an anonymous saintly Yemeni, who prophetically warned not to condemn hastily anything he might see in Mecca apparently contradicting the *sharia*. Once in Mecca, he went to the Kaaba where he saw a man sitting with his back to the sacred structure and facing him. Forgetting his admonition, he inwardly reproved the man. But the man said "do you not know that the worth of the believer is greater in Allah's eyes than the worth of the Kaaba?" Penitent and overwhelmed, *Mawlânâ Khalid* asked for forgiveness and begged the stranger to accept him as a

disciple. He refused, telling him that his master awaited him in India. After the hajj he returned to Solaymaniya and his duties at the *madrasa* but was inwardly agitated by the desire to find his destined master. He was always looking for someone to show him the Path of gnosis. Finally, in 1809, an Indian dervish (one of the *caliphs* of the spiritual pole Abdullah ad-Dehlawi) by the name of Mirza Rahim-Allah 'Azimabadi visited Sulaymaniyah and. When they met, *Mawlânâ Khalid* asked him about the perfect guide who would show him the way (to Allah) and *Sheikh* Mirza told him, "There is one perfect *sheikh* who observes the character of the Prophet and is a guide in the gnosis (*marifa*). Come to his service in Jehanabad (India) for he told me before I left, 'You are going to meet someone, bring him back with you.' ". Up on his recommendation, *Mawlânâ Khalid* departed immediately for India and his journey lasted about a year. On his way to India, he went to Lahore, where he met with Sheikh Thana'ullah an-Naqshbandi and asked for his prayers. When he reached Delhi, he asked initiation from the *Naqshbandi Sheikh Shah* Abdullah Dehlavi and took it. He served in the *zawiya* (mosque-school) of the *sheikh*. He made rapid progress in the struggle against his "self" and he completed all stages of spiritual wayfaring as required by the *Naqshbandi's* and that in a year he attained the highest degree of sainthood (*al-walaya al-kobra*), which is *marifa*. He was then sent back to Sulaymaniyah by *Shah* Abdullah, with full written authority to act as his *khalifa* in western Asia and to grant initiation not only in the *Naqshbandi* but also in the Qaderi, Sohrawardi, Kobrawi and Chishti orders. After enduring hostilities from rival so-called *sheikhs* in Solaymaniya, he travelled to Baghdad and Damascus where he preached the *Naqshbandi* way with considerable success. He remained in Damascus for the remainder of his life and he

died in June 1827. He was buried on one of the foothills of Jabal Qasiyun, on the edge of the Kurdish quarter of Damascus. Later a building was erected over the tomb, comprising a *zawia* (literally "corner"; a small dervish lodge or *dargah*) and a library which are still frequented. *Mawlânâ Khalid* is credited with establishing the *Khalidi*, a new branch of the *Naqshbandi* order. Much of his significance lies in his giving renewed emphasis to traditional tennets and practices of the *Naqshbandi*, notably adherence to the *sharia* and *sunna(h)* and avoidance of vocal *dhikr* in preference of silent performance. Some elements of his teachings were debatable, even among other *Naqshbandi* branches, foremost being his interpretation of the practice of *rabeta* - the linking, in the imagination, of the heart of the *murid* with that of the preceptor (*sheikh*)-. He proclaimed that *rabeta* was to be practiced exclusively with reference to the *sheikhs*. He ordered them not to cry on his behalf, and that they feed the poor for the love of Allah and dedicate the charity in his behalf. He ordered them to write nothing on his grave except, "This is the grave of the stranger, *Khalid*." He called his family and advised them, "I am going to pass away on Friday." Before the dawn prayer he got up and prayed then entered his room and raised his hands and prayed, "Whoever the plague touches let it strike me instead of him and spare everyone in Damascus." Thursday came and all his *caliphs* entered. Ismail ash-Shirwani asked him, "How are you feeling?" He said, "*Allah* has answered my prayer. I will take all the plague from the people of Sham (Damascus) and I alone will die on Friday." He passed on, as he had predicted, on the 13th of the Islamic month Dhul Qi'da, 1242 H. / 1827 AD. It is said that more than 300.000 people prayed the funeral prayer over *Sheikh Khalid*. The next day, Saturday, it was as if a miracle had happened in Sham, the plague immediately stopped and there

were no further deaths. Permission for mastery of the order after him had been given to his 300 successors (*caliphs*). Through these *caliphs* the *Khalidi* branch of the *Naqshbandi* order was to become one of the most widespread in the Middle East spreading to Turkey, the Balkans, Southern Russia, Iraq, Syria, Palestine and Egypt and even to Indonesia. The order however, remained most popular in Turkey where almost all of the current *Naqshbandi* leaders in Turkey today trace their history through *Khalid al-Baghdadi*.

Millet: (1) The adherents of a particular religious creed, denomination, or sect. (2) Nation, people, everybody. (3) Any specific group of people (ex: womankind). (4) The people, the public.

Mubammad (SAW): *Hadhrat Mubammad (SAW)* ibn Abdullah (b. 570 Mecca – d. June 8, 632 Medina) is the central human figure of the religion of *Islam* and is the messenger and prophet of *Allah*, the last and the greatest law-bearer in a series of prophets of *Islam*. He is the restorer of the uncorrupted original monotheistic faith (*islam*) of Adam, Abraham, Moses, Noah, Jesus (Isa) and other prophets of *Islam*.

Born in 570 CE in the Arabian city of Mecca, he was orphaned at a young age and was brought up under the care of his uncle. He later worked mostly as a merchant, as well as a shepherd, and was first married by age 25. Discontented with life in Mecca, he retreated to a cave in the surrounding mountains for meditation and reflection. It was here, at age 40, in the month of Ramadan, where he received his first revelation from *Allah*. Three years after this event *Hadhrat*

Muhammad (SAW) started preaching these revelations publicly, proclaiming that "*Allah* is One", that complete "surrender" to Him (lit. *islam*) is the only way (*din*) acceptable to *Allah*, and that he himself was a prophet and messenger of *Allah*, in the same vein as Adam, Noah, Abraham, Moses, David, Jesus and other prophets in *Islam*.

Hadbrat Muhammad (SAW) gained few followers early on, and was met with hostility from some tribes of Mecca; he was treated harshly and so were his followers. To prevent persecution *Hadbrat Muhammad (SAW)* and his followers migrated to Medina (then known as Yathrib) in the year 622 CE. This event, the Hijra, marks the beginning of the Islamic calendar. In Medina, *Hadbrat Muhammad (SAW)* managed to unite the conflicting tribes, and after eight years of fighting with the Meccan tribes, his followers, who by then had grown to ten thousand, conquered Mecca. In 632 a few months after returning to Medina from his Farewell pilgrimage, *Hadbrat Muhammad (SAW)* fell ill and died. By the time of his death most of the Arabian Peninsula had converted to *Islam* and he united the tribes of Arabia into a singular *Muslim* religious polity.

The revelations (or *Ayats*, lit. "Signs of *Allah*"), which *Hadbrat Muhammad (SAW)* reported receiving until his death, form the verses of the *Quran*, or "the word of *Allah*", around which religion of *Islam* is based. Besides the *Quran*, *Hadbrat Muhammad's (SAW)* life (*sira*) and traditions (*sunnah*) are also upheld by *Muslims*. They discuss *Hadbrat Muhammad (SAW)* and other prophets of *Islam* with reverence, adding the phrase "*Sallallahu Alayhi Wa Sallam (SAW)* = May *Allah* bless him and grant him peace" for *Hadbrat Muhammad (SAW)* and "*Alayhis salaam (AS)* = peace be upon him (PBUH)" for other prophets whenever their names are mentioned.

Mukammeel (in Turkish: *mükemmil*): A *kâmil* (perfect man) who also has the ability and the authority to make the others *kâmil* ^(perfect); the servant of *Allah* through whom He discloses his attribute known as “*ar-Rashid* = The Righteous Teacher”; *murshid*; *sheikh*.

Mumin is an Arabic Islamic term frequently referenced in the *Quran*, meaning "believer" or "faithful", and denoting a *Muslim* that has complete submission to the will of *Allah*, and has perfect faith (*iman*) firmly established in his heart. In the *Quran* (49:14) it is stated: "The dwellers of the desert say: We believe. Say: You do not believe but rather say, We submit; and faith has not yet entered into your hearts; and if you obey *Allah* and His Apostle, He will not diminish aught of your deeds; surely *Allah* is Forgiving, Merciful". That verse makes a distinction between a *Muslim* and a *mumin* (believer). Also, it is said in *Quran* (4:136): "O you who believe! Believe in *Allah*, and His Messenger (Muhammad SAW), and the Book (the *Quran*) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in *Allah*, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away." That verse addresses the believers, exhorting them to believe, implying multiple stages of belief.

Murid (Arabic: *مريد*) is a *Sufi* term meaning "committed one". It refers to a person who is committed to a teacher (*murshids*, *sheikh*) in the spiritual path of *Sufism*. It also means "willpower" or "self-esteem." Also known as a *Salik* (Arabic: *سالك*), a *murid* is an initiate into the path of *Sufism* / *Allah*. The initiation process is known as *ahd* (Arabic: *عهد*) or Bai'ath. Before initiation a *Murid* is guided and taught by a

Murshid or *Pir* who must first accept the initiate as his or her disciple.

Murshid (Arabic: مرشد) is Arabic for "guide" or "teacher". Particularly in *Sufism* it refers to a *Sufi* teacher (master). The path of *Sufism* starts when a student takes an oath of allegiance (*Bai'ath*) with a teacher. After this oath, the student is called a *Murid*. The *Murshid's* role is to guide and instruct the disciple on the *Sufi* path, by general lessons (called *Subbas* / *sobbet*) and individual guidance. A *Murshid* usually has authorisations to be a teacher for one (or more) *Tariqas* (paths). A *tariqa* may have more than one *Murshid* at a time. A *Murshid* is accorded that status by his *murshid* (*Sheikh*) by way of *Khilafath*: the process in which the *Sheikh* identifies one of his disciples as his successor, the *Khalifa*. A *Murshid* can have more than one *khalifa*. *Pir* and *Sheikh* are two of the other words that refer to a *murshid*.

Murshid al-kâmil: See "*Al-murshid al-kâmil*".

Musbrik: He who commits "*shirk*".

Muslim: A *Muslim* is an adherent of the religion of *Islam*. The feminine form is *Muslimah*. Literally, the word means "one who submits (to *Allah*)". *Muslim* is the participle of the same verb of which *Islam* is the infinitive. *Muslims* believe that there is only one God, translated in Arabic as *Allah*. *Muslims* believe that *Islam* existed long before *Hadhrat Muhammad* (SAW) and that the religion had evolved with time from the time of *Hadhrat Adam* until the time of *Hadhrat Muhammad* (SAW) and was completed with the revelation of verse 3 of Surah al-Maeda: "This day have I perfected your religion for

you, completed My favour upon you, and have chosen for you *Islam* as your religion.” The *Quran* describes many Biblical prophets and messengers as *Muslim*: Adam, Noah (*Nuh*), Moses (*Musa*) and Jesus (*Isa*) and his apostles. The *Quran* states that these men were *Muslims* because they submitted to *Allah*, preached his message and upheld his values. Thus, in Surah 3:52 of the *Quran*, Jesus’ disciples tell Jesus “We believe in *Allah*; and you be our witness that we submit and obey”.

Nafs is an Arabic word meaning the individual “self” or “psyche”. It is first among the six *Lataif* (cleanliness) or *Lataif-e-sitta*. In *Sufi* teachings, it means more of “false ego”. When *Sufis* talk about opposing *nafs*, they mean *nafs ammara* that is explained hereafter:

Stages of *nafs*:

There are seven stages of *nafs* or egos that you encounter as you attempt to master them.

1. *Nafs-i-ammara* (The Commanding-Self): In its primitive stage, the ego tells one to commit evil. This is what *Sufis* refer to when they speak of fighting *Nafs*. The prophet *Hadhrat Muhammad (SAW)* said after returning from a war: “We now return from the small struggle (*Jihad Asghar*) to the big struggle (*Jihad Akbar*)”. His companions asked, “Oh prophet of *Allah*, what is the big struggle?” He replied, “The struggle against *nafs*”. The most important attributes of the *nafs-i-ammara* are:

*False Pride (*Takabbur*)

*Greed (*Hirs*)

- *Envy (*Hasad*)
- *Lust (*Shahwah*)
- *Back Biting (*Gheebah*)
- *Stinginess (*Bokhl*)
- *Malice (*Keena*)

2. *Nafs-i-lawwama* (The Regretful-Self): This is the stage of awakening. On this level the conscience is awakened and the self accuses one for listening to one's ego. One repents and asks for forgiveness, but falls back into bad behaviour. Here the *Nafs* is inspired by your heart, sees the results of your actions, agrees with your brain, sees your weaknesses, and aspires to perfection.

3. *Nafs-i-mulhama* (The Inspired-Self): This is the stage of action. On this level one becomes more firm in listening to one's conscience, but is not yet surrendered completely. Once you have seen your weaknesses and have set your targets, this ego inspires you to do good deeds and to be on the plus side. *Sufi* says that it is important that whenever you think of good, you must immediately act upon it. The followings can be accepted as some of the characteristics of the *nafs-i mulhama*:

- * *Ta'jeel* or Swift: A good deed must be done immediately and there should be no laziness.
- * *Tahqeer* or Contempt: You must look at your good acts with contempt otherwise you will become self-righteous
- * *Ikhfa* or Secrecy: You must keep your good acts secret otherwise people will praise you and it will make you self righteous

4. *Nafs-i-mutma'inna* (The Contented-Self): This is the ideal stage of ego for *sufis*. On this level one is firm in one's faith and leaves bad manners behind. The soul becomes tranquil, at peace. At this stage *sufis* will have relieved themselves of all materialism and worldly problems and be satisfied with the will of *Allah*.

5. *Nafs-i-radiyya* (The Pleased-Self): On this level one is pleased with whatever comes from *Allah* and doesn't live in the past or future, but in the moment. One thinks always: '*Ilabi Anta Maqsudi wa ridhaka matlubi*'. One always sees oneself as weak and in need of *Allah*.

6. *Nafs-i-mardiyya* (The Pleasing-Self): On this level the spirit and the soul (self) in man have made peace. One is soft and tolerant with people and has good *akhlak* (good manners).

7. *Nafs-i-safiyya* (The Pure-Self): On this level one is dressed in the attributes of the *Insan Kâmil*, the perfect man, who is completely surrendered and inspired by *Allah*. One is in full agreement with the Will of *Allah*.

Najmuddin-e Kubra is the founder of the *Sufi* order (*Tariqa*) Kubrawiyya. He was a 13th century *Sufi* from Khwarezmia. Among his twelve famous students one can mention Najmeddin Razi, Sayfeddin Bakhezri and Baha'uddin Walad, father of *Mawlânâ Jalaluddin Rumi*.

Namâz (نماز) is the word for prayer used by *Muslims* speaking Indo-Iranian, South Slavic and Turkic languages, comes from an Indo-European root meaning 'to bow, or prostrate'. A

Muslim worshipper is a *musallī* (مصلی) and the prayer mat, a *musalla*. *Namâz* is one of the Five Pillars of *Islam*, observed by *Muslims* in supplication to Allah. Prayer is performed five times a day: At dawn (*fajr*), noon (*dbuhr*), in the afternoon (*asr*), at sunset (*maghrib*) and nightfall (*isha'a*). It is obligatory for all *Muslims* once they have reached puberty.

Naqshbandi: (1) A disciple in the *tariqa* of *Naqshbandiyyah*. (2) Sobriquet (nickname) of *Baha-ud-Din Naqshband Bukhari* (1318 /1389), the founder of the Sufi path *Naqshbandiyyah* (see: *Baha-ud-Din Naqshband Bukhari*). (3) The name of one of the major *Sufi* orders (*tariqas*) of *Islam* founded by *Hadhrat Baha-ud-Din Naqshband Bukhari*; see also "*Naqshbandiyyah*"

Naqshbandiyyah is one of the major *tasawwuf* orders (*tariqa*) of *Islam*. The order is considered by some to be a "sober" order known for its silent *dhikr* (remembrance of Allah) rather than the vocalized forms of *dhikr* common in other orders. The *Naqshbandi* order is also notable as it is the only *Sufi* order that claims to trace its spiritual lineage (*silsilah* = chain) to the Prophet *Hadhrat Muhammad (SAW)* through Abu Bakr, the first *Caliph*. In contrast, most other *turuq* (*Sufi* paths) trace their lineage to Ali, *Hadhrat Muhammad's (SAW)* cousin and son-in-law and the Fourth *Caliph*. The word *Naqshbandi* نقشبندی is Persian, taken from the name of the founder of the order, *Hadhrat Baha-ud-Din Naqshband Bukhari*. Some have said that the translation means "related to the image-maker," some also consider it to mean "pattern maker" rather than "image maker," and interpret "*Naqshbandi*" to mean "Reformer of Patterns", and others consider it to mean "Way of the Chain" or "Golden Chain.". *Shah Hadhrat Baha-ud-Din Naqshband Bukhari* said: "The *Naqshbandi* School is the easiest

and simplest way for the student to understand *tawhid*. It urges its followers to seek a state of complete worship of *Allah* both publicly and privately by keeping the complete code of conduct of the Prophetic *Sunna*. It encourages people to keep to the strictest modes of worship and to abandon exemptions. It is also free from all innovations and deviations. It does not demand of its followers' perpetual hunger or wakefulness. That is how the *Naqshbandiyya* has managed to remain free from the excesses of the ignorant and the charlatans. In sum, we say that our way is the mother of all *tariqas* and the guardian of all spiritual trusts. It is the safest, wisest, and clearest way. It is the purest drinking-station, the most distilled essence. The *Naqshbandiyyah* is innocent from any attack because it keeps the *Sunna* of the beloved Prophet *Hadhrat Muhammad (SAW)*"

***Naqshî* or *Naqshbandi Silsilah*:** Chain (spiritual lineage) of *sheikhs* in *Naqshbandi Tariqa* starting from Prophet *Hadhrat Muhammad (SAW)*, followed by *Abu Bakr*, the first *Caliph* and the others.

Pir [Persian: (پیر) literally "old (person)"] is a title for a *Sufi* master. They are also referred to as a *Sheikh*, which is Arabic for Old Man. The title is often translated into English as "saint". In *Sufism* *Pir*'s role is to guide and instruct his disciples on the *Sufi* path. This is often done by general lessons (called *Suhbas* / *sobbet*) and individual guidance. Other words that refer to a *Pir* include, *Murshid* (Arabic: مرشد, meaning "guide" or "teacher"), *Sheikh* and *Sarkar* (Persian / Hindi / Urdu word meaning Master, Lord). The path of *Sufism* starts when a student takes an oath of allegiance with a teacher called *Bai'ath* or *Bay'ah* (Arabic word meaning

Transaction). After that, the student is called a *Murid* (Arabic word meaning committed one). A *Pir* usually has authorizations to be a teacher for one (or more) *Tariqahs* (paths). A *Tariqah* may have more than one *Pir* at a time. A *Pir* is accorded that status by his *Sheikh* by way of *Khilafat* or *Khilafah* (Arabic word meaning succession). *Khilafat* is the process in which a *Sheikh* identifies one of his disciples as his successor (*khalifah*). A *Pir* can have more than one *khalifah*.

Qiyas (Arabic قياس): In Sunni Islamic jurisprudence, the *qiyas* is the process of analogical reasoning in which the teachings of the *Quran* are compared and contrasted with those of the *Hadith*, ie. in order to make an analogy with a known injunction (*nass*) to a new injunction. As a result of this method, the ruling of the *Sunna* and the *Quran* may be used as a means to solve or provide a response to a new problem that may arise. Sunni *Islam* uses *Qiyas* as the fourth source, whereas Shi'a *Islam* uses 'Aql (intellect).

Quraish or *Quraysh* (Arabic: قريش Turkish: *Kureyş*) was the dominant tribe of Mecca upon the appearance of the religion of *Islam*. It was the tribe to which the Islamic Prophet *Hadhrat Muhammad (SAW)* belonged, as well as the tribe that led the initial opposition to his message.

Quran: literally "the recitation"; *Quran* is the central religious text of *Islam*. *Quran* is the book of divine guidance and direction for mankind, and the original Arabic text is the final revelation of Allah. *Quran* was revealed to *Hadhrat Muhammad (SAW)* by the angel Jibril (Gabriel) over a period of 23 years. The *Quran* purports to be the main miracle of *Hadhrat Muhammad (SAW)*, thus its inimitability validates his status as a prophet. *Quran* is the culmination of a series of

divine messages that started with those revealed to Adam, the first prophet, and continued with the *Subuf Ibrahim* (Scrolls of Abraham), the *Tawrat* (Torah), the *Zabur* (Psalms) and the *Injeel* (Gospel). The aforementioned books are not explicitly included in the *Quran*, but are recognized therein. The *Quran* also refers to many events from Jewish and Christian scriptures, some of which are retold in comparatively distinctive ways from the Bible and the Torah. The *Quran* itself expresses that it is the book of guidance. Therefore it places emphasis on the moral significance of an event rather than its narrative sequence. It teaches that natural and supernatural events are signs of Allah. The *Quran* was written down by *Hadhrat Muhammad's* (SAW) companions while he was alive, although the prime method of transmission was oral. It was compiled in the time of *Abu Bakr*, the first *caliph*, and was standardized in the time of *Uthman*, the third *caliph*.

Qutub or *Qutb* (Arabic: قطب) or *gavs* is a *Muslim Sufi* word indicating a high rank in the hierarchy of *awliya* (saints; spiritual masters); chief of a group of *awliya*. In Arabic it literally means "pivot, hub, or axis". *Qutb'ul akitab* or *gavs'ul azam* is the highest ranked leader of *awliya* (saints). This post is the highest station a *wali* (saint) can reach. In mystical literature, such as the writings of al-Tirmidhi, Abd al-Razzaq and *Ibn al-Arabi* (d. 1240), *Qutub* or *Qutb* refers to the most perfect human being (*al-insan al-kâmil*) who is thought to be the universal leader of all saints (*awliya*), to mediate between the divine and the human and whose presence is deemed necessary for the existence of the world. The state of a *qutub* is *qutubiyyah*. *Qutb'ul Akitab* or *gavs'ul azam* is believed to be responsible from governing the universe (macrocosm). When considered from the point of view of his spiritual station, he is generally called as "*Qutb'ul Akitab*" and specially when he is asked for assistance, he is called as

“*gavs*” meaning “he who helps those in need” or “*gavs’ul azam* = the leader of all *gavs* = the biggest *gavs*”. When the word *qutub* or *gavs* is used alone, it means *Qutb’ul Aktab* or *gavs’ul azam*. [However for some *sufis*, *qutub* is like “president” and *gavs* is like “prime minister”. And, there is only one *qutub* and one *gavs* on any time.] One can not reach this station through worshipping or asceticism. It is obtained only through the bestowal of *Allah*. According to *sufis*, *qutub* or *qutb’ul aktab* or *gavs* or *gavs’ul azam* is the place where can be seen the reality (non manifest side, inner dimension) of *Hadbrat Muhammad (SAW)*. In other words, he is the mirror of the *walaya* (sanctity; friendship; the state or position of being *wali*) of the Prophet *Hadbrat Muhammad (SAW)*. He is like the heart of the universe. Universe turns around the *Qutb’ul Aktab* of the time just as the mill-stone turns around the spindle ^(pivot, axis, hub). All creatures in the universe take their lives (spirits) from him. The Angel Gabriel is his speech or his spirit’s speaking side. The Angel Michael is his attracting or appealing power. And Azrail, the angel of death, is his releasing (taking away) power. He governs and uses all of the creatures in the universe as he wills. His governing or using the creatures of the univers derives ^(stems) from or based on his knowledge and his knowledge derives from the Knowledge of *Allah*. With his outward (manifest) dimension he governs the outward dimension of the Universe and with his inward (non-manifest) dimension he governs the inward dimension of the Universe.

Qutubiyyah: See “*Qutub*”

Rabeta (In Turkish: *Râbita*): The linking, in the imagination, of the heart of the *murid* with that of the preceptor (*sheikh*, *murshid*); imagining his *sheikh* as much and long as possible;

meditating constanly the appaerance and attributes of his *sheikh*; trying to contemplate the attributes (noble chracter traits) of *Allah* in the body of his *sheikh* who is accepted as the mirror of the Prophet and *Allah*; trying to know *Allah* by first knowing his *sheikh* whose body is the mirror of *Allah*. The word “*rabeta*” is also used instead of *sheikh* (*murshid*, *pir*) = the one who links the spirit of the disciple with that of *Allah* = He who makes the spirit of the disciple “one” and “the same” with that of *Allah*.

Ramadan (Arabic: رمضان) is a *Muslim* religious observance that takes place during the ninth month of the Islamic calendar; the month in which the *Quran* was revealed to the Prophet *Hadbrat Muhammad (SAW)*. It is the Islamic month of fasting, in which participating *Muslims* do not eat or drink anything and don't have sexual intercourse from true dawn until sunset. Fasting is meant to teach the person patience, sacrifice and humility. *Ramadan* is a time to fast for the sake of *Allah*, and to offer more prayer than usual. During *Ramadan*, *Muslims* ask forgiveness for past sins, pray for guidance and help in refraining from everyday evils, and try to purify themselves through self-restraint and good deeds.

Sababa or Sababah (Arabic: الصحابة) means "companions". They were the companions of the last Prophet *Hadbrat Muhammad (SAW)*. This form is plural; the singular is masculine *sababiyy*, feminine *sababiyyah*. Who is *sababiyy*? Most Sunnis regard anyone who, in the state of faith, saw *Hadbrat Muhammad (SAW)* to be a *sababiyy*. Lists of *prominent* companions usually run to fifty or sixty names, being the people most closely associated with *Hadbrat Muhammad (SAW)*. Muhammad bin Ahmad Efendi (death 1622), who is also known with the

sobriquet "Nişancızâde", the author of the book entitled *Mir'ât-ı Kâinât* (in Turkish), states as follows: "Once a male or female *Muslim* has seen *Hadbrat Muhammad (SAW)* only for a short time, no matter whether he/she is a child or an adult, he/she is called a *Sahaba* with the provision of dying as a believer; the same rule applies to blind *Muslims* who have talked with the Prophet at least once. If a disbeliever sees the Prophet and then joins the Believers after the demise of *Hadbrat Muhammad (SAW)*, he is not a *sahaba*; nor is a person called a *sahaba* if he converts from *Islam* to another religion although he had seen the Prophet *Hadbrat Muhammad (SAW)* as a *Muslim*. A person who converts from *Islam* to another religion after being a *sahaba* and then becomes a believer again after the demise of Prophet *Hadbrat Muhammad (SAW)*, is a *sahaba*."

Sababiyy and *sahabiyyah*: See "*Sahaba*"

Salât [Arabic: صلاة; pl. *salawât* (Quranic Arabic: صلوة = *salawah*); Persian, Bengali, Urdu and Turkish: namâz = نماز (the Islamic prayer)] is one of the Five Pillars of *Islam*, observed by *Muslims* in supplication to Allah. Prayer is performed five times a day: At dawn (*fajr*), noon (*dhubr*), in the afternoon (*asr*), at sunset (*maghrib*) and nightfall (*isha'a*). It is obligatory for all *Muslims* once they have reached puberty.

Salih Baba or *Salih Usta*: There was a spiritual traveller called "*Salih Usta*" (1846 / 1906) in Erzincan / Turkey. He was a locksmith. One day in the years around 1900, in the *dargah* of the *Sheikh* Piri Sâmî, the poems of the famous mystic poets such as *Hadbrat Yunus Emre*, *Niyazi Mîsrî* and *Kuddusî Baba* were being read. And Aktar Hacı *Ibrahim Ağa*, one of the

disciples, said to the *Sheikh*: “O Master! I wish there were some poets among the previous exalted disciples in our *silsila*. Thus we could now read their poems and be enlightened by them. And you would perhaps write some explanations for those poems!” The *Sheikh* Piri Sami answered him, pointing his finger to *Salih Usta* who was trying to find some place to hide himself in the rear lines of the room: “My Son! This is a matter of *himma* and *zuburat*. Even our Salih can read poems spontaneously”. *Salih* was an illiterate man and a modest (non-prominent, non-outstanding) disciple. As soon as this was said, the heart of *Salih Usta* was filled with strange flow of incoming thoughts which he didn’t know and had never heard of. And all of a sudden, he started to say poems extemporaneously and reached to the spiritual station of *fanâ* (nothingness / nonety / non-existence) at the same time. His reading poems extemporaneously lasted 40 days and when the *Sheikh* (Piri Sami) ordered him “Salih! That is enough”, he stopped involuntarily reading poems which he had also started to say involuntarily.

Salih Baba Divani: The *Diwan* of *Salih Usta*; *Salih Usta*’s poems (which he was made to say involuntarily being disposed of or being remote-controlled by his *Sheikh* Piri Sami) was collected under the name of “*Salih Baba Divani*” (Collection of the Poems of *Salih Baba*). The meaning of *Salih Baba* is “Father Salih” and *Salih Baba* was the nickname of *Salih Usta*

Sâlik: A man travelling in the *Sufi* path; traveller; disciple.

SAW and AS: *SAW* is short for Arabic phrase “*SallAllahu Alayhi Wa Sallam*” meaning “May *Allah* bless him and grant him peace” and *AS* is short for “*Alayhis Salaam*” meaning “Peace

be upon him = PBUH". "Peace be upon him" is a phrase that practicing *Muslims* often say after saying (or hearing) the name of a prophet of *Islam*. There are two variants of this phrase in Arabic:

1. *Alayhis salaam (AS)* = Peace be upon him: This expression follows after naming any prophet (other than Prophet *Hadhrat Muhammad (PBUH)*, or one of the noble Angels (i.e. Jibreel, Mikaeel, etc.)
2. *SallAllahu Alayhi wa sallam (SAW)* = May *Allah* bless him and grant him peace: This expression follows specifically after saying the name of the last Prophet of *Islam*, Prophet *Hadhrat Muhammad (SAW)*.

In Arabic, these salutations are called *salawât*, and are abbreviated with SAW (in accordance with the Arabic words *sallAllahu alayhi wa sallam*). However in English, "*SallAllahu Alayhi Wa Sallam*" is generally translated as "Peace be upon him = PBUH" just like *Alayhis salaam (AS)*.

Evidences for asking the blessings on *Hadhrat Muhammad (SAW)*:

Quran (33/56):

* "Surely *Allah* sends His Salah (blessings) on the Prophet (*Hadhrat Muhammad SAW*), and also His angels (do so). Oh you who believe! Send (call for) your Salah (blessings) on him (i.e. ask *Allah* to bless him) and greet (salute) him with the Islamic way of greeting (i.e. as-Salaam Alaykum, which means peace be upon you)"

Hadith:

* "The misser is the one in whose presence I am mentioned, then he does not send the Salah upon me." This was recorded by Ahmad ibn Hanbal in his Musnad.

* At-Tirmidhi recorded that Abu Hurayrah said:

"The Messenger of *Allah* said, May he be humiliated, the man in whose presence I am mentioned and he does not send Salah upon me; may he be humiliated, the man who sees the month of Ramadan come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise." At-Tirmidhi said that this *hadith* was "Hasan gharib" (Good but only reported once).

* *Sahih Muslim*, Sunan Abu Dawud, Sunan at-Tirmidhi, and Sunan an-Nasa'i, recorded that Abu Hurayrah said, "The Messenger of *Allah* said: Whoever sends one salah upon me, *Allah* will send ten upon him."

* Imam Ahmad ibn Hanbal reported in his Musnad that the companion of *Hadhrat Muhammad (SAW)*, Abu Talhah al-Ansari said: "One morning the Messenger of *Allah* was in a cheerful mood and looked happy. They said, 'Oh Messenger of *Allah*, this morning you are in a cheerful mood and look happy.' He said, Of course, just now someone [an angel] came to me from my Lord [*Allah*] and said, 'Whoever among your Ummah sends Salah upon you, *Allah* will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.' " The isnad (chain of narrators) of this *hadith* is good.

* It was reported by Razin ibn Mu'awiyah in his book *Jami al-Usool* that *Hadhrat Muhammad (SAW)* said: "A supplication remains suspended between heaven and earth and does not ascend any further until a person sends Salah on me. Do not treat me like a spare water container, send Salah upon me at the beginning of your supplication, at the end, and in the middle."

Sawm (Arabic: صوم) is an Arabic word for fasting regulated by Islamic jurisprudence. In the terminology of Islamic law, *Sawm* means "to abstain mainly from eating, drinking and sexual intercourse during the day-time". The observance of *sawm* during the Islamic holy month of Ramadan is one of the Five Pillars of *Islam*, but is not confined to that month only.

Say or *saaee*: Exertion, ardour, effort, endeavour, struggle to perform good deeds

Shah: Sheikh, leader, head, king

The Shahada (from the Arabic verb *shahida* = to testify): *Shahada* is among the conditions of the Islamic creed. The *Shahada* is the *Muslim* declaration of belief in *Allah* and acceptance of *Hadhrat Muhammad (SAW)* as his prophet. *The declaration of Shahada* reads: "La ilaha illa Allah, Muhammadur-Rasul Allah" which is translated into English as "There is no god but Allah, Muhammad is the Messenger of Allah". This declaration is called the *Kalima*, which literally means "word." Recitation of the *Shahadah* is the most important of the Five Pillars of *Islam* for *Muslims*. Non-

Muslims wishing to convert to *Islam* do so by a public recitation of the creed.

Sharia* / *sharia(h)* / *sharia(t) (Arabic: شريعة): Islamic religious law (The body of formally established sacred law in *Islam*); the orders of *Allah* established in the *Quran* and *Sunna*; the term literally means "way" or "path to the water source"; *Islam* or *sharia* draws no distinction between religious and secular life, and hence *sharia* covers not only religious rituals and the administration of the faith, but every aspect of day-to-day life including politics, economics, banking, business, contracts, family, sexuality, hygiene, and social issues. In other words, it is the legal framework within which the public and private aspects of life are regulated for those living in a legal system based on Islamic principles of jurisprudence and for *Muslims* living outside the domain. *Sharia* is based on the *Quran* (the religious text of *Islam*), *hadith* [sayings and doings of *Hadhrat Muhammad (SAW)* and his companions], *ijma* (consensus), *qiyas* (reasoning by analogy).

Sheikh: Guide leading the souls of his disciples (spiritual travelers) to ^{the essence of} *Allah*; spiritual master (teacher and leader) of a group of dervishes in *Sufi* path; one of the spiritual trainers / teachers taking part in the chain of *sheikhs* reaching up to the Prophet *Hadhrat Muhammad (SAW)*; king; *Shah*; *murshid*.

Shirk is the Islamic concept of the sin of polytheism specifically, but in a more general way refers to worshipping other than *Allah*, associating partners with him, giving his characteristics to other than him, or not believing in his characteristics. Within *Islam*, Major *shirk* is a forgivable sin if one repents

from it while one is alive, but according to Islamic texts, anyone who dies upon this sin will never enter paradise. It is the vice that is opposed to the virtue of *tawhid*, literally "declaring [that which is] one", often translated into the English term monotheism.

Etymology: The word *shirk* is derived from the Arabic root Sh-R-K. This consonantal root has the general meaning of "to share". In the context of the *Quran*, the particular sense of "sharing as a partner" is usually understood, so that polytheism is "attributing a partner to *Allah*". In the *Quran*, *shirk* and the related word *mushrikûn* "those who commit *shirk* and plot against *Islam*" often clearly refers to the enemies of *Islam* (as in verse 9.1-15) but sometimes it also refers to erring *Muslims*.

Definition: *Shirk* is defined in various ways. Islamic commentators on the *Quran* have emphasized that pre-Islamic Arabic idolatry made a number of godlings (most memorably the three goddesses al-Manât, al-Lât and Uzzâ) equal associates of *Allah* (as the *Quran* discusses in the 53rd surat) and the word *mushrikûn* is often translated into English as "polytheists". Other forms of *shirk* include the worship of wealth and other material objects. This is pointed in the *Quran* in one of the stories of the Children of Israel: "... when they took a calf made of gold for worship..." (*Quran* 7:148-150). Another form of *shirk* is to revere a leader (religious or not) beyond limits, as mentioned in *Quran* (9:31).

Theology: In a theological context one commits *shirk* by associating some lesser being with *Allah*. This sin is committed if one imagines that there is some other spirit than

Allah whom it is suitable to worship. Many Islamic theologians extend the sense of worship to include praying to some other being to intercede with *Allah* on one's behalf, rather than taking one's case to *Allah* Himself. The limits of the concept of worship are quite elastic and theologians often describe excessive veneration of some artifact here on earth as *shirk*. Atheism is described as *kufir* and *shirk* because it denies both *Allah* Himself and the position of *Allah* as the unique creator and sustainer of the universe (*tawhid ar-rububiyya*, the unity of creation). In the same way, the act of *shirk* is extended to include such things as the notion that *Allah* possesses humanlike anthropomorphic qualities as well as acts of worship or piety whose inward goal is pride, caprice, or a desire for public admiration.

Categories of Major *Shirk*: Derived from the *Quran* and the prophetic tradition (*Sunnah*), there are three main categories of *Shirk* in *Islam*:

1. *Shirk* in Rubûbîyah (Lordship): This category of *shirk* refers to either the belief that others share *Allah's* Lordship over creation as His equal or near equal, or to the belief that there exists no Lord over creation at all.

* *Shirk* by association: This is the *shirk* concerned with associating 'others' with *Allah*.

* *Shirk* by negation: This is *Shirk* in Rubûbîyah (Lordship)

2. *Shirk* in “the names and attributes of *Allah* = al-Asma was-Sifat”: *Shirk* in this category includes both the common pagan practice of giving *Allah* the attributes of His creation as well as the act of giving created beings *Allah's* names and attributes.

* *Shirk* by humanization: In this aspect of *Shirk* in “al-Asma was-Sifat”, *Allah* is given the form and qualities of human

beings and animals. Due to man's superiority over animals, the human form is more commonly used by idolaters to represent Allah in creation. Consequently, the image of the Creator is often painted, moulded or carved in the shape of human beings possessing the physical features of those who worship them.

* *Shirk* by deification: This form of *Shirk* in "al-Asma was-Sifat" relates to cases where created beings or things are given or claim Allah's names or His attributes. For example, it was the practice of the ancient Arabs to worship idols whose names were derived from the names of Allah. Their main three idols were: al-Lat taken from Allah's name al-Elah, al-Uzza taken from al-Aziz and al-Manat taken from al-Mannan. During the era of *Hadhrat Muhammad (SAW)* there was also a man in a region of Arabia called Yamamah, who claimed to be a prophet and took the name Rahman which, in *Islam*, belongs only to Allah.

3. *Shirk* in al-Ebadah (Worship): In this category of *Shirk*, acts of worship are directed to other than *Allah* and the reward for worship is sought from the creation instead of the Creator. As in the case of the previous categories, *shirk* in al-Ebadah has two main aspects:

* *Ash-Shirk* al-Akbar (Major *Shirk*): This form of *Shirk* occurs when any act of worship is directed to other than *Allah*. It represents the most obvious form of idolatry which the prophets were specifically sent by Allah to call the masses of mankind away from this type of *shirk*. Examples of this *shirk*, asking forgiveness, paradise and other things that only *Allah* can give from other than *Allah*.

* *Ash-Shirk* al-Asghar (Minor *Shirk*): *Hadith*: "Mahmud ibn Lubayd reported: *Allah's* messenger said: 'the thing I fear for you the most is *ash-Shirk* al-Asghar (minor *shirk*).' The

companions asked ‘Oh! Messenger of *Allah*! what is minor *shirk*?’ He replied ‘Ar-Riya (showing off), for verily *Allah* will say on the Day of Resurrection when people are receiving their rewards, ‘Go to those for whom you were showing off in the material world and see if you can find any reward from them.’ ”

Secret *Shirk*: Hadith: “Mahmud ibn Lubayd also said, The Prophet came out and announced ‘O people, beware of secret *Shirk*!’ The people asked, ‘O messenger of *Allah*, what is secret *shirk*?’ He replied, ‘when a man gets up to pray and strives to beautify his prayer because people are looking at him; that is secret *shirk*.’ ”

Swearing by other than *Allah*: This is considered minor *shirk*, unless the one who swore believes that whoever he swore by is equal to or worthy of *Allah*'s worth.

***Silsila* or *Silsilah*:** Spiritual lineage; chain of *sheikhs*: a branch of the spiritual path coming from *Hadhrat Muhammad (SAW)*; chain of *sheikhs* in *Naqshbandi Tariqa* starting from Prophet *Hadhrat Muhammad (SAW)*, followed by Abu Bakr, the first *Caliph* and the others.

Sirat* or *As-Sirat (Arabic: الصراط), also called *Sirat al-Jahim* (English: *The Bridge of Hell*) is, in *Islam*, the hair-narrow bridge, which according to *Muslim* belief every person must pass on the Day of Judgement to enter Paradise. It is said that it is as thin as a hair and as sharp as a sword. Below this path are the fires of Hell, which burn the sinners to make them fall. People who performed acts of goodness in their lives are transported across the path in speeds according to their deeds

leading them to the *Hauzu'l-Kausar* (the lake of abundance). *Muslims* who offer the obligatory prayers, recite at least 40 times a day the Surah Al-Fatiha, which is a supplication in which they ask Allah to guide them through the "straight path", this has been referred to by some scholars as a continuation (or precursor if you will) of the Bridge as-Sirat (The straight bridge).

Sufi and Sufism (Arabic: تصوّف - *tasawwuf*, Turkish: *tasavvuf*) is generally understood to be the inner, mystical dimension of *Islam*. A practitioner of this tradition is generally known as a *Sufi* (صُوفِي), though some adherents of the tradition reserve this term only for those practitioners who have attained the goals of the *Sufi* tradition. Another name used for the *Sufi* seeker is dervish. Classical *Sufi* scholars have defined *Sufism* as "a science whose objective is the reparation of the heart and turning it away from all else but *Allah*." or "a science through which one can know how to travel into the presence of the Divine (*Allah*), purify one's inner self from filth, and beautify it with a variety of praiseworthy traits (noble character traits of *Allah* or *Hadbrat Muhammad (SAW)*". The *Sufi* movement has spanned several continents and cultures over a millennium, at first expressed through Arabic, then through Persian, Turkish, and a dozen other languages. *Sufi* orders, most of which are Sunni in doctrine, trace their origins from the Prophet of *Islam*, *Hadbrat Muhammad (SAW)*, through his cousin Ali or his friend and father-in-law Abu Bakr.

Etymology: The lexical root of *Sufi* is variously traced to "suf = wool", referring either to the simple cloaks the early *Muslim* ascetics wore, or possibly to "safâ = purity". Some suggest the origin of the word *Sufi* is from "ashab as-suffa =

Companions of the Porch”, who were a group of impoverished *Muslims* during the time of *Hadhrat Muhammad (SAW)* who spent much of their time on the veranda of the Prophet's mosque, devoted to prayer and eager to memorize each new increment of the *Quran* as it was revealed. Some people link the word “*Sufi*” with the Greek word *sophia* “wisdom”.

While all *Muslims* believe that they are on the pathway to *Allah* and will become close to *Allah* in Paradise - after death and after the “Final Judgment” - *Sufis* also believe that it is possible to draw closer to *Allah* and to more fully embrace the Divine Presence in this life. The chief aim of all *sufis* is to seek the pleasing of *Allah* by working to restore within them the primordial state of *fitra*, described in the *Quran*. In this state nothing one does defies *Allah*, and all is undertaken by the single motivation of love of Allah. A secondary consequence of this is that the seeker may be led to abandon all notions of dualism or multiplicity, including a conception of an individual self, and to realize the Divine Unity.

Thus *Sufism* has been characterized as the science of the states of the lower self (the ego), and the way of purifying this lower self of its reprehensible traits, while adorning it instead with what is praiseworthy, *whether or not* this process of cleansing and purifying the heart is in time rewarded by esoteric knowledge of *Allah*. This can be conceived in terms of two basic types of law (*fiqh*), an outer law concerned with actions, and an inner law concerned with the human heart. The outer law consists of rules pertaining to worship, transactions, marriage, judicial rulings, and criminal law - what is often referred to, a bit too broadly, as *sharia*. The inner law of *Sufism* consists of rules about repentance from sin, the purging of contemptible qualities and evil traits of character, and adornment with virtues and good character.

To enter the way of *Sufism*, the seeker begins by finding a teacher, as the connection to the teacher is considered necessary for the growth of the pupil. The teacher, to be genuine, must have received the authorization to teach (*ijazah*) of another Master of the Way (*Sheikh / Murshid*), in an unbroken succession (*silsilah*) leading back to *Sufism's* origin with the Prophet *Hadhrat Muhammad (SAW)*. It is the transmission of the divine light from the teacher's heart to the heart of the student, rather than of worldly knowledge transmitted from mouth to ear, that allows the adept to progress. In addition, the genuine teacher will be utterly strict in his adherence to the Divine Law.

Scholars and adherents of *Sufism* are unanimous in agreeing that *Sufism* cannot be learned through books. To reach the highest levels of success in *Sufism* typically requires that the disciple live with and serve the teacher for many, many years. For instance, *Baha-ud-Din Naqshband Bukhari*, considered as the founder of the *Naqshbandi* Order, served his first teacher, for 20 years. He subsequently served several other teachers for lengthy periods of time. The extreme arduousness of his spiritual preparation is illustrated by his service, as directed by his teacher, to the weak and needy members of his community in a state of complete humility and tolerance for many years. When he believed this mission to be concluded, his teacher next directed him to take care for animals, curing their sicknesses, cleaning their wounds, and assisting them in finding provision. After many years of this he was next instructed to spend many years in the care of dogs in a state of humility, and to ask them for support. As a further example, the prospective adherent of the *Mevlevi* Order would have been ordered to serve in the kitchens of a hospice for the poor for 1001 days prior to being accepted for spiritual instruction,

and a further 1001 days in solitary retreat as a precondition of completing that instruction.

History of *Sufism*: *Sufism* is the strict emulation of the way of *Hadhrat Muhammad (SAW)*, through which the heart's connection to the Divine is strengthened. From the traditional *Sufi* point of view, the esoteric teachings of *Sufism* were transmitted from the Prophet *Hadhrat Muhammad (SAW)* to those who had the capacity to acquire the direct experiential gnosis of *Allah*, which was passed on from teacher to student through the centuries. Some of this transmission is summarized in texts, but most is not. Important contributions in writing are attributed to Uwais al-Qarni. Hasan Basri and Sayid ibn al-Mussib are regarded as the first *Sufis* in the earliest generations of *Islam*. Rabia Basri was a *Sufi* known for her love and passion for *Allah*, expressed through her poetry. *Bayazid Bastami* was among the first theorists of *Sufism*; he concerned himself with *fanā* and *baqā*, the state of annihilating the self in the presence of the divine. All *Sufi* orders trace their chains of transmission (*silsila*) back to Prophet *Hadhrat Muhammad (SAW)* via his cousin and son-in-law Ali and, as in the *Naqshbandi* order, via the first Islamic *Caliph* Abu Bakr. *Sufi* orders concerned themselves with the understanding of subtle knowledge (gnosis), education of the heart to purify it of baser instincts, the love of *Allah*, and approaching *Allah* through a well-described hierarchy of enduring spiritual stations (*maqâmât*) and more transient spiritual states (*abwâl*).

Subba (in Turkish: *Sohbet*): In *Sufism* *Sheikh's* role is to guide and instruct his disciples on the *Sufi* path. This is often done by general lessons which are called “*subba*”s and individual

guidance. Again, in *Sufism*, “*subba*” and “sermon” are different things. “*Subba*”s are believed to be made by a *wali* (saint) from the mouth of whom (according to a *hadith*) *Allah* speaks and the words come to the tongue from the heart. But a sermon can be made by anyone. The information narrated in sermons are obtained from books or from other people and narrated after evaluation by the false ego (*nafs*).

Suboor (Arabic: سحور, also called Sehri, Sahari, Seher and Sahur in other languages): (1) the time short before the sun rises; the period just before dawn; twilight; daybreak. (2) *Suboor* is an Islamic term referring to the meal consumed early in the morning by *Muslims* before fasting (*sawm*), in daylight hours during the Islamic month of Ramadan. The meal is eaten before the sun rises, and before the fajr or dawn prayer. Suhoor as the morning meal is matched by Iftar as the evening meal, during Ramadan, replacing the traditional three meals a day (breakfast, lunch and dinner), although in some places dinner is also consumed after Iftar later during the night. Being the only meal eaten by *Muslims* from dawn to sunset during the month of Ramadan, *Suboor* typically tends to be heavy and is highly regarded by Islamic traditions to avoid crankiness or weakness caused by the fast.

Sunna / Sunna(h) / Sunna(t) سنة, plural سنن *Sunan*:

1. Literally means “way” or “trodden path” and therefore, the *Sunna* of the prophet means “the way and the manners of the prophet”. Terminologically, the word ‘*Sunna*’ in *Sunni Islam* means those religious achievements that were instituted by the Islamic prophet *Hadbrat Muhammad (SAW)* during the 23 years of his ministry and which *Muslims* initially obtained through consensus of companions of *Hadbrat Muhammad*

(SAW), and further through generation-to-generation transmission.

2. “the body of Islamic custom and practice based on *Hadhrat Muhammad’s (SAW)* words and deeds” or “the way that *Hadhrat Muhammad (SAW)*, the Prophet of *Islam*, lived his life”.

Tafsir: Exegesis or commentary of the *Quran*

Tabaccud prayer: Non-obligatory prayer performed at midnight by desiring *Muslims*, usually by those in *tariqa*.

Tariqa / Tariqah / Tariqat / pl: Turuq (Arabic: طريفة): This word means “way, path, method” and refers to an Islamic religious order / dervish order / *Sufi* path. *Tariqa* is “the path taking the spirit breathed into the men by *Allah* from His Own Spirit back to Him. [*Quran* (15/29): “So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him”]. In *Sufism*, it is conceptually related to *Haqīqa* (the Truth), the ineffable ideal that is the pursuit of the tradition. Thus one starts with Islamic law (*sharia*), the exoteric or mundane practice of *Islam* and then is initiated onto the mystical (esoteric) path of a *Tariqa*. Through spiritual practices and guidance of a *Tariqa*, the aspirant seeks *Haqīqa* (ultimate truth).

Tasawwuf (Islamic Sufism) or Tasavvuf: *Tasawwuf* is generally understood to be the inner, mystical dimension of *Islam*. A practitioner of this tradition is generally known as a *Sufi*, though some adherents of the tradition reserve this term only for those practitioners who have attained the goals of the *Sufi*

tradition. Another name used for the *Sufi* seeker is dervish. Classical *Sufi* scholars have defined *Sufism* as "a science whose objective is the reparation of the heart and turning it away from all else but *Allah*." It is also defined as follows: "A science through which one can know how to travel into the presence of the Divine, purify one's inner self from filth, and beautify it with a variety of praiseworthy traits." The *Sufi* movement has spanned several continents and cultures over a millennium, at first expressed through Arabic, then through Persian, Turkish, and a dozen other languages. *Sufi* orders trace their origins from the Prophet of *Islam*, *Hadhrat Muhammad (SAW)*, through his cousin Ali or his friend and father-in-law Abu Bakr.

Tawhid: Doctrine of Oneness (of *Allah*); the concept of monotheism in *Islam*. It holds *Allah* is One (*Wāhid*) and Unique (*Ahad*). The *Quran* asserts the existence of a single and absolute truth that transcends the world; a Unique and Indivisible Being, Who is Independent of the entire creation. The indivisibility of *Allah* implies the indivisibility of *Allah's* sovereignty which, in turn, leads to the concept of a just, moral and coherent universe, rather than an existential and moral chaos. Similarly, the *Quran* rejects such ideas as the duality of *Allah* arguing that both good and evil generate from *Allah's* creative act and asserting that the evil forces have no power to create anything. The *Quran* also rejects the concept of Trinity as prevalent in Christianity. *Allah* in *Islam* is a universal god, rather than a local, tribal or parochial one. *Allah* is an absolute who integrates all affirmative values and brooks no evil. *Tawhid* constitutes the foremost article of the *Muslim* profession. The first part of the *Shahada* (Witnessing) is the declaration of belief in the oneness of God. To attribute divinity to a created entity is the only unpardonable sin

mentioned in the *Quran*. *Muslims* believe that the entirety of the Islamic teaching rests on the principle of *Tawhid*. There is an uncompromising monotheism at the heart of the Islamic beliefs which distinguishes *Islam* from other major religions. Islamic intellectual history can be understood as a gradual unfolding of the manner in which successive generations of believers have understood the meaning and implications of professing *Allah's* Unity. Islamic scholars have different approaches toward understanding it. Theology, fiqh, philosophy, *Sufism*, even to some degree the natural sciences, all seek to explain at some level the principle of *tawhid*

Description of Tawhid in Quran: The *Quran* is the main source of understanding Oneness of *Allah* in *Islam*. Clearly the first step to understand *Allah* and his Oneness is to understand the *Quran*. All *Muslim* authorities maintain that a true understanding of *Allah* is impossible unless He introduces himself due to the fact that *Allah* is beyond the range of human vision and senses. Therefore *Allah* tells people who He is by speaking through the mouth of Prophet. According to this view the fundamental message of all of the prophets is "There is no god but *Allah*." The *Quran* asserts the existence of a single, absolute truth that transcends the world; a Unique Being who is independent of the creation; a Real Being indivisible into hypostatic entities or incarnated manifestation. According to the *Quran*: "Say: He is *Allah* the Only; *Allah* the Indivisible; He gives not birth, nor is He begotten, and He is, in Himself, not dependent on anything" (Sura 112: 1-4) "Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk." (Sura 6:133). The *Quran* also provides a monist image of *Allah* by describing the Reality as a Unified Whole, with

Allah being a single concept that would describe or ascribe all existing things: “He is the First and the Last, the Outward and the Inward; He is the Knower of everything” (Sura 57:3). Some *Muslims* have however vigorously criticized interpretations that would lead to a monist view of *Allah* for what they see as blurring the distinction between the creator and the creature, and its incompatibility with the radical monotheism of *Islam*. The *Quranic* passages Sura 34:20-24, Sura 35:40 and Sura 46:4 provide a basic understanding of assigning partners or equals to *Allah* a sin known in *Islam* as *shirk*. The verse 34:20-24 rejects the idea of duality of *Allah* by arguing that both good and evil generate from *Allah*'s creative act and that the evil forces have no creative power. The *Quran* relates the story of Abraham in order to provide an example of an intellectual quest for understanding *Allah* as the Cause of Causes: Related in verses 6:75-79, Abraham moves progressively from worshipping the stars, the moon, and the sun to acknowledging *Allah* as the sole cause of the heavenly phenomena.

Tebliğ: To notify the people the orders of *Allah* given through *Hadhrat Muhammad (SAW)*; and also to notify them the way leading their spirits to *Allah*; to invite people to *tariqa*, that is “the way taking people to *Allah*”

Umar ibn al-Khattāb (581-644), also known as “Umar the Great” or “Omar the Great”, was a *Muslim* convert from the Banu Adi clan of the Quraysh tribe, and a *sahaba* (righteous companion) of *Hadhrat Muhammad (SAW)*. He became the second *Caliph* (634 – 644) following the death of Abu Bakr, and is thus regarded by *Sunni Muslims* as one of the *Rashidun* (four righteously guided *Caliphs*).

Ummah is an Arabic word meaning Community or Nation. In the context of *Islam*, the word *umma* is used to mean the diaspora or "Community of the Believers" (*ummat al-mu'minin*) or followers of *Islam* and thus the whole *Muslim* world. The phrase *Ummah Wabida* in the *Quran* (the "One Community") refers to the entire Islamic world. The *Quran* (3:110) says: "You (*Muslims*) are the best nation brought out for Mankind, commanding what is righteous (*ma'ruf* = those things which are recognized as good) and forbidding what is wrong (*munkar* = those things which are recognized as bad)..."

Urwais al-Qarani or "*Veysel Karani*" (died 657 A.D.) was a *Muslim* resident of Qaran Village in Yemen who lived during the lifetime of *Hadhrat Muhammad (SAW)* but couldn't see him. *Qarani* converted to *Islam* during *Hadhrat Muhammad's (SAW)* lifetime, though they never met in person. Following the demise of *Hadhrat Muhammad (SAW)* in 632 CE, *Qarani* did meet *Hadhrat Umar* and *Hadhrat Ali*. Not long after this meeting *Qarani* left Qaran for Kufa, in modern day Iraq. He fought for *Ali* against the army of *Muawiyah* and was martyred at the Battle of *Siffin* in 657.

Hadiths informing the highness (dignity and nobility) of *Urwais al-Qarani*:

In a *Hadith Qudsi* recorded by the Companion *Abu Hurayra*, may *Allah* be pleased with him, the Prophet *Hadhrat Muhammad (SAW)* said speaking from his Lord: "*Allah*, Exalted and Mighty is He, loves of His creation the God-fearing, the pure in the heart, those who are hidden, and those who are innocent, whose face is dusty, whose hair is unkempt, whose stomach is empty, and who, if he asks

permission to enter to the rulers, is not granted it, and if he were to ask for a gentle lady in marriage, he would be refused, and when he leaves the world it does not miss him, and if he goes out, his going out is not noticed, and if he falls sick, he is not attended to, and if he dies, he is not accompanied to his grave." They asked him, "O Messenger of *Allah*, how can we find someone like that?" He said, "*Uwais al-Qarani* is such a one." They asked him, "and who is *Uwais al-Qarani*?" He answered, "He is dark skinned, wide shoulder, and of average height. His complexion is close to the color of earth. His beard touches his chest. His eyes are always looking downwards to the place of prostration, and his right hand is on his left hand. He weeps about himself with such a flow of tears that his lips are swollen. He wears a woolen garment and is known to the people of the heavens. If he makes a promise in the Name of *Allah*, he keeps it. Under his left shoulder there is a white spot. When the Day of Resurrection comes and it is announced to the servants "Enter the Garden", it will be said to *Uwais*, 'Stop and intercede.' *Allah*, Mighty and Exalted is He, will then forgive them to the same number as are the people of Rabi'a and Mudhar. (These are the two tribes that *Uwais* belonged to). So, O *Umar* and O *Ali*, if you can find him, ask him to intercede for you. Then *Allah* will forgive you." Ten years passed by which they inquired about him, but without being able to find him. In the year 21 H/644 CE, *Umar ibn al-Khattab*, the Second Righteous *Caliph* after the Prophet's death, went to the Mountains of Abu Qubays (mountain overlooking Makka) and called in his loudest voice, "O people of the Yemen, is there anyone up there called *Uwais*?" An old *sheikh* ^(old man) with a long beard stood up and replied: "We do not know who this *Uwais* is about whom you ask, but my brother's son is called *Uwais*. But he is too unimportant to be asked about, and too poor

and submissive that he should be raised up to your level. He is our camel-herder, and he has no standing amongst our people." But *Umar* again asked him if he knew *Uwais*. The man answered, "Why do you ask about him, O Commander of the Faithful, for by *Allah* there is not one of us who is more foolish and more needy than he." *Umar* then wept and said to him, "You are so, but not he. For I heard the Messenger of *Allah* say "Those who enter the Garden through *Uwais*, asking for forgiveness for them, are the people of the tribe of Rabi'a and Mudhar." *Umar* asked him where he could find him, and was told, "On the Mount of 'Arafat." *Umar* and *Ali* then went quickly to Arafat where they found *Uwais* praying under a tree with camels grazing around him. They approached him and greeted him, saying, "As-salaamu Alaikum wa Rahmut *Allahi* wa Barakatuh." *Uwais* cut his prayer short, and when he had finished it, returned their greeting. They asked him "Who are you?" He replied "A herdsman of camels and a hired workman for a tribe." They said "we do not ask you about your tending of animals, nor about your being a hired worker, but what is your name?" He answered "Abdullah ^(servant of Allah)" They said "All the people of the heavens and the earth are the servants of *Allah*, but what is the name in which your mother named you?" He said "O you two, what do you want from me?" They said "The Messenger of *Allah* once spoke to us about *Uwais al-Qarani*. He gave us a description of the bluish-black color of his eyes, and he told us that he has a white mark under his left shoulder. So please show us if you have this mark, for then it is you for whom we are searching." *Uwais* then bared his left shoulder, and they saw a white mark. They then embraced him and kissed him and said "We declare that you are *Uwais al-Qarani*, so ask for forgiveness for us and May *Allah* forgive you." He answered "I cannot even forgive myself, nor one of

Adam's children. But there are on land and in the seas believing men and women, *Muslim* men and women, whose invocations to *Allah* are answered." They replied "Surely this is so." Then he said, "O you two, you know about me and I know about my state, but who are you?" *Hadhrat Ali* answered "This is the Commander of the Faithful (*al-amir al-muminin*), *Umar ibn al-Khattab*, and I am *Ali ibn Abu Talib*." *Uwais* stood up straight and said "*As-salaamu alaikum ya 'amir al-muminin*. And you, O *Ali*! May *Allah* repay you with goodness for this Community (*Ummah*)!" They said, "May *Allah* repay you for yourself and your goodness." Then *Umar* said to *Uwais* "Your place is here until I return to *Madinah*, and may *Allah* have mercy upon you. Then I will bring you help from my provision and some of my clothes. This has been the meeting place between you and me." But *Uwais* answered him "O Commander of the Faithful, there will be no other meeting place, in the knowledge of *Allah*, between you and me, but this one. So tell me what should I do with your provision and what should I do with your clothes? Do you not see that I am wearing a woolen gown and a woolen wrapper, so when do you see me tearing them? Or do you see that my sandals are worn out and torn? When do you see me out wearing them? Between your hand and mine there is a higher barrier which cannot be crossed by a weighty person, so leave these things, and *Allah* will have mercy upon you." When *Umar* heard these words, he struck the ground with his stick and shouted out at the top of his voice "O would that *Umar* had not been born by his mother, and that she had been sterile!" Then *Umar* returned to *Al-Madinah*, and *Uwais* herded his camels back to his tribe. Not long after this, *Uwais* left his work as a herdsman and went to *Kufah* where he continued in his bondsmanship until *Allah*, Glory be to Him took him back to Himself. When *Umar ibn al-Khattab* heard

that *Uwais* wanted to go back to Kufah, he said to him "Where do you want to go to?" *Uwais* said "to Kufah." *Umar* then said "Shall I write a letter for you to its Governor?" *Uwais* replied "I would rather be with the people who are near to my heart."

In a *sahih* ^(genuine) *hadith* of *Muslim*, it is recorded that *Umar* said "I heard the Messenger of *Allah* say "*Uwais ibn 'Amir* will come with a number of the people of the tribe of Mudar from the region of Qaran as if he had a sickness on his skin. He had a mother to whom he was most perfectly devoted, and if he asked anything of *Allah* it would be granted to him. If you meet him, ask him to ask forgiveness for you."

It was said of the Companion 'Alqama ibn Marthid that he said "Asceticism is specially associated with eight people, one of whom is *Uwais al-Qarani*. His family thought that he was mad, and they built him a room near the door of their house. Days would pass by when they would not see him, and his food was what he took from plants and herbs of the earth which he would sell to buy food for himself.

Also the Companion Amar ibn Saif said "When a man once asked *Uwais al-Qarani* "How did you begin the morning and how did you finish the evening?" He answered "I began in the morning by loving *Allah*, and I finished the evening in praising Him. Do not ask about the state of a man who, when he wakes up in the morning thinks that he will not see the evening, or when he is alive in the evening thinks that he will not wake up in the morning. Death and its mentioning and remembering do not leave the believer any space for happiness." For, as he then said, "In *Allah's* Eyes, Exalted is He, what a *Muslim* possesses does not gather any silver or gold, for one should only be doing what is permitted and avoiding what is forbidden, and whatever does not have leave a believer with a single friend. When we ask them to do what

is permitted they insult us, and in that they are helped by the unbelievers and sinful people. By *Allah* they have thrown terrible things at me, but O *Allah* I will not leave them until I show them the right way." One of them said "A number of people had spoken to me about *Uwais al-Qarani*, so hearing that he was then living in Kufah, I went there to find him, for I had no other desire except to see him. I found him sitting by the shore of the Tigris, and I recognized him by the description that I had been given of him. A thin man looked at me, and I stretched out my hand to greet him, but he did not return my greeting. I felt discouraged but I asked him, "Are you *Uwais*". His clothes were poor and he seemed to be in a state of unwrapped isolation, for it was this state of his which led the ignorant people to say about him that he was mad and deranged. But I knew that his ascetic and surrendered state was that of the true *faqir* (poor), who does not listen to those who say that such a state is contrary to the *Sunna*. Such people are ignorant of the true *Sunna* of the Messenger of *Allah* which is to leave the material world and the business of creation, and to draw near to one's Lord; to leave all bonds which are other than to *Allah*, Exalted and Mighty is He." Haram ibn Hayyan continued his account of this meeting by saying, "Then I addressed him saying, 'May *Allah* have mercy upon you, O *Uwais*, and forgive you, How are you?' "Then my voice halted. For I could not speak my heart which was moved with deep gentleness towards him when I saw his state and that he had started weeping. I found myself also weeping. "Then *Uwais* said to me, 'May *Allah* greet you. How are you my brother, ibn Hayyan, and who showed you the way to me?' "I answered him, 'It was *Allah*.'" "He said, 'There is no God but *Allah*, praise be to our Lord. If it is the Wish of *Allah*, a thing is done. So this is *Allah*'s Wish.'" I said, 'How did you know my name, and my father's

name? For my name was Haram ibn Hayyan.' *Uwais* said "The Knower told me, for my soul knows your soul when my self talks to your self. For the believers know each other in their love for *Allah*, even if they never met; and when they come to our resting place, they know each other even if they come from somewhere far distant." I said "Tell me about the Messenger of *Allah*." "*Uwais* said "I have never seen the Messenger of *Allah* face to face and I have never been in his presence, but I would give my life for him. But I do not like to talk about that." "I said to *Uwais* "Recite me some verses of the Book of *Allah*, so that I may hear it from you and so that I may learn them by heart from you. For I know that I love you in *Allah*." "*Uwais* took my hand, and said "I seek refuge in *Allah*, the All-Hearing, the All-Knowing, from the accursed Satan." Then he recited "We created not the heavens and the earth and what is between them for mere play." (44:38). Then he sighed a deep sigh, and I looked at him with the eye of the Love, for he had become absent. A little while later he said to me, "O son of Hayyan, your father has died and soon you will die, going either to the Garden or the Fire. My brother and friend *Umar ibn al-Khattab* has died." I said to him "May *Allah* forgive you, but *Umar* has not died." "*Uwais* said "Yes, and the people have announced his death, and so has *Allah*, Mighty and Exalted is He, and He has announced my own death. For you and I are both of the dead." "Then he prayed upon the Prophet and murmured some short invocations. Then he said "This is what I leave you, the Book of *Allah* and the *Sunna* of the Prophet and you should always remember death, and this should never ever leave your heart for a moment. And warn your people when you go back to them, and say to the whole Community "Do not forsake the people, for if you do, you will forsake your religion without being aware of it, and you will enter the Fire. So pray for me

and yourself.” Then *Uwais* said to me “O Lord this is a claim, for he loves me in You, and he has visited me because of You, and permit me to see his face in the Garden, and make him enter the Home of Peace, and protect him in this world, as long as he is alive. Keep him from the material world (*dunya*) through the walking on the Path, and make him to be thankful for the blessings You give him, and give him goodness from me.” Then he said “*As-salaamu alaikum wa Rahmutullahi wa Barakatuh*, for I will not see you after this day. May *Allah* have mercy upon you, but I do not like to be known, and I love to be solitary, for I am in deep anxiety when I am with people. So do not ask about me, and do not call upon me, but know that you are in my heart even if I do not see you nor you see me. Mention me and pray for me, for I will mention you and pray for you, if *Allah*, Exalted is He, so wishes. So go away from here.” *Haram ibn Hayyan* said “I deeply wanted to walk with him for an hour, but he did not allow me anymore, so I left him and I started to weep, and he also wept. I kept watching him until he went into a road... After that I asked about him, and I called to him, but no one could tell me anything about him. But then, after a week or so had passed by, I saw him once or twice in my sleep. *Uwais* said “The Messenger of *Allah* died” but he did not say “The Messenger of *Allah*, *sall-Allahu `Alayhi wa sallam*,” although he said it about the Prophets before him. By this he meant that the grace of the Messenger of *Allah* is well known, and he is known for the perfection of his honor, and he does not need to be praised by people.”

Some said that when night came, *Uwais* would say “This night is for prostrating”. Then he would prostrate until morning. And also when night came he would distribute the food in his house to the poor, and he would say “O Lord, if

someone dies this night out of hunger, excuse me, and if someone dies naked, excuse me."

Abdullah ibn Salma, the Companion, said "We went to Azerbaijan in the company of *Umar ibn al-Khattab* and *Uwais* was with us. On our way back he became ill and we carried him, but he did not last long and he died. We went to bury him and found a grave that was already dug. Water was available and everything was ready to receive a dead body. We washed him, put him in a shroud, prayed over him, and then we left. Some of us said that we should go back and mark the grave so that we would be able to find it later. So we returned to the place, but there was no trace of the grave to be found."

Uwaysi (Uwaysi Transmission of Spiritual Knowledge):

Sayyidina *Shah Bahauddin Naqshband* al-Uwaysi al-Bukhari received the silent *dhikr* from the spiritual presence (*rubaniyya*) of *Khawaja* Abdul Khaliq Ghujdawani. He did not meet with him physically because there were five *sheikhs* between them in the Golden Chain. Similarly Sayyidina Abul Hasan al-Kharaqani took spiritual guidance and initiation in the *Naqshbandi* Order from the spiritual presence of Bayazid Bistami. In this form of spiritual transmission, the spirits meet in the world which is called *alam al-arwah* (the world of spirits) which is beyond *alam al-ajsam* (the material plane). Whoever takes knowledge through spirituality from a deceased Master (*Sheikh*) in the *Naqshbandi* Way (*Tariqa*) is called both *Uwaysi*. That spiritual connection is as powerful and effective as the physical connection. The sign of the Favor of *Allah* Almighty and Exalted on his servant is to authorize one of His saints to uplift that servant to the Divine Presence. That is why many saints who came in previous times were guided for those who came after through this spiritual (*uwaysi*) connection. It is known that many *awliya* (saints)

have been under the guidance and training of prophets and other saints that lifted them up. For instance, Sayyidina Abdul Khaliq al-Ghujdwani was raised up by Sayyidina *al-Khidr*, Sayyidina *Uways al-Qarani*, and the spiritual Presences of Sayyidina *Ali* and Sayyidina *Abu Bakr as-Siddiq*. Then Sayyidina Abdul Khaliq raised *Shah Naqshband*, who also received guidance from Sayyidina *Uways al-Qarani*, Sayyidina *Ali*, Sayyidina *Abu Bakr* and the Prophet. Sayyidina *Ja'far as-Sadiq* raised up Sayyidina Bayazid al-Bistami. Sayyidina Bayazid al-Bistami raised up Sayyidina Abul Hasan al-Kharaqani.

Wabdat-ul-Wujood or *Wabdat al-Wajud* (Arabic: وحدة الوجود) the "Unity of Being" is a *Sufi* philosophy emphasizing that 'there is no true existence except the Ultimate Truth (*Allah*)' or in other phrasing that the only truth within the universe is *Allah*, and that all things exist within *Allah* only. All of his creations emerge from *'adim* (عدم non-existence) to *wujood* (existence) out of his thought only. Hence the existence of *Allah* is the only truth (*Haqq*), and the concept of a separate created universe is a fallacy (*Batil*).

Ibn Arabi is most often characterized in Islamic texts as the originator of the doctrine of *wabdat al-wujud*; however, this expression is not found in his works. Although he frequently makes statements that approximate it, it cannot be claimed that "Oneness of Being" is a sufficient description of his ontology, since he affirms the "manyness of reality (*haqq*)" (manyness of the attributes of *Allah*) with equal vigor. In his view, *wujud* is the unknowable and inaccessible ground of everything that exists. *Allah* alone is true *wujud*, while all things dwell in nonexistence, so also *wujud* alone is nondelimited (*mutlaq*), while everything else is constrained, confined, and constricted. *Wujud* is the absolute, infinite,

nondelimited reality of *Allah*, while all others remain relative, finite, and delimited. Since *wujud* is nondelimited, it is totally different from everything else. Whatever exists and can be known or grasped is delimitation and definition, a constriction of the unlimited, a finite object accessible to a finite subject. In the same way, *wujud*'s self-consciousness is nondelimited, while every other consciousness is constrained and confined. But we need to be careful in asserting *wujud*'s nondelimitation. This must not be understood to mean that *wujud* is different and only different from every sort of delimitation. The *Sheikh* is quick to point out that *wujud*'s nondelimitation demands that it be able to assume every sort of delimitation. If *wujud* could not become delimited, it would be limited by its own nondelimitation. Thus "He possesses nondelimitation in delimitation" Or, "*Allah* possesses nondelimited *wujud*, but no delimitation prevents delimitation. Rather, He possesses all delimitations, so He is nondelimited delimitation, since no single delimitation rather than other rules over Him.... Hence nothing is to be attributed to Him in preference to anything else". *Wujud* must have the power of assuming every sort of delimitation on pain of being limited by those delimitations that it cannot assume. At the same time, it transcends the forms by which it becomes delimited and remains untouched by their constraints.

Only He who possesses Being in Himself (*wujud dhâtî*) and whose Being is His very essence (*wujuduhu 'ayn dhâtîhi*), merits the name of Being. Only *Allah* can be like that. On the highest level, *wujud* is the absolute and nondelimited reality of *Allah*, the "Necessary Being" (*wājib al-wujūd*) that cannot exist. In this sense, *wujud* designates the Essence of *Allah* or of the Real (*dhāt al-haqq*), the only reality that is real in every respect. On lower levels, *wujud* is the underlying substance of

“everything other than *Allah*” (mâ siwâ Allah) - which is how *Ibn Arabi* and others define the “cosmos” or “universe” (*al-‘âlam*). Hence, in a secondary meaning, the term *wujud* is used as shorthand to refer to the whole cosmos, to everything that exists. It can also be employed to refer to the existence of each and every thing that is found in the universe.

Allah's 'names' (*asma*) or 'attributes' (*sifat*), on the other hand, are the relationships which can be discerned between the Essence and the cosmos. They are known to *Allah* because he knows every object of knowledge, but they are not existent entities or ontological qualities, for this would imply plurality in the godhead.

For the creatures, “being” is not part of their essence. So a creature does not own its “being”, that it can never be independent in itself. In this sense, the created does not deserve the attribution of “being”. Only *Allah* is “Being”, and all the rest is in reality a possibility (*imkân*), a relative, possible non-existence.

Walaya / walayat / walayah: Sanctity; friendship (with *Allah*); the state or position of being *wali*.

Wali or “*wali* of *Allah* = *waliullah*” (English: Saint. Arabic ولي, plural *Awliya'* أولياء), is an Arabic word, meaning trusted one, generally denoting “friend of *Allah*”. It should not be confused with the word *Wâli* (Arabic: والي) which is an administrative title that was used in the *Muslim* Empire and still used nowadays in some *Muslim* countries such as in Turkey. The word *wali* is short for *waliullah* or friend of *Allah*. Belief in the *awliya* is an agreed upon article of faith in *Sunni Islam* having been mentioned in the earliest creeds to the most recent.

Yunus Emre (1240?-1321?) was a Turkish poet and *Sufi* mystic. He has exercised immense influence on Turkish literature, from his own day until the present. Because *Yunus Emre* is, after Ahmet Yesevi and Sultan Veled, one of the first known Turkish poets to have composed works in the spoken Turkish of his own age and region rather than in Persian or Arabic, his diction remains very close to the popular speech of his contemporaries in Central and Western Anatolia. This is also, it should be noted, the language of a number of anonymous folk-poets, folk-songs, fairy tales, riddles (*tekerlemeler*), and proverbs.

Following the Mongolian invasion of Anatolia, Islamic mystic literature thrived in Anatolia, and *Yunus Emre* became one of its most distinguished poets. Poems of *Yunus Emre* - despite being fairly simple on the surface - evidence his skill in describing quite abstruse mystical concepts in a clear way. He remains a popular figure in a number of countries, stretching from Azerbaijan to the Balkans, with seven different and widely dispersed localities disputing the privilege of having his tomb within their boundaries.

His poems, written in the tradition of Anatolian folk poetry, mainly concern divine love as well as human destiny:

Your love has wrested me away from me,
 You're the one I need; you're the one I crave
 Day and night I burn, gripped by agony,
 You're the one I need; you're the one I crave

I find no great joy being alive,
 If I cease to exist, I would not grieve,
 The only solace I have is your love,
 You're the one I need; you're the one I crave

Lover yearn for you, but your love slays them,
At the bottom of the sea it lays them,
It has God's images - it displays them,
You're the one I need; you're the one I crave

Even if, at the end they make me die
And scatter my ashes up to the sky,
My pit would break into this outcry:
You're the one I need; you're the one I crave

Let me drink the wine of love sip by sip,
Like Mecnun, live in the hills in hardship,
Day and night, care for you holds me in its grip,
You're the one I need; you're the one I crave

'Yunus Emre the mystic' is my name,
Each passing day fans and rouses my flame,
What I desire in both worlds is the same:
You're the one I need; you're the one I crave

One constant theme in *Yunus'* poetry is Love, that of *Allah* for man and, therefore, of man for *Allah*. *Yunus'* love is the most powerful of everything, it is for the Creator of the universe but it is also the Creator, it is fierce and burning, consuming *Yunus'* mere existence. *Yunus* is like Mecnun ["the mad man of Love" who suffered, appear to have gone mad, and died just for the love of Leyla]. *Yunus* wants to be drunk or mad, as Mecnun, for his Love which wounds him terribly. For *Yunus* external forms of religion are not important and

reward and punishment are not of concern; he only cares for *Allah*, yearns for of his Love. The world is temporary and even when he dies, even when he is killed like the martyr of love *Hallaj* (*Yunus* refers to him in various other pieces of poetry), whatever is left of him will be yearning for *Allah*. *Yunus* can argue with *Allah* that His Love is killing people, making them suffer enormously, he seems to complain of his treatment, but his love is so great that he can not help yearning for Him. He believes that he existed with *Allah* before there was existence. Of course, his real being (his essence) is no different than *Allah*:

I was a star for a long time;
 in the skies the angels were desirous [of me].
 The all-compelling God commanded;
 I was there then.

Before I was in this form,
 when my name was not *Yunus*,
 I was He, He was I,
 I was with the one who offered this love.

Yunus is hinting at a common *Sufi* theme of the existence of the Saints during the primordial time. *Yunus* is a perfect-man himself who was with the Creator before the Creation. He shared the divine knowledge with *Allah*. This idea is revealed more clearly in the following verses:

Before the created universe came here,
 Before the skies were filled with angels,
 Before this realm had a foundation,
 I was with the creator of the Domain.

He is not content to make this shocking statement; he calls everyone else to accept it also:

If you don't identify Man status in God,
All your learning is of no use at all.

Yunus in fact refers to the idea of "*wahdat al-wujud*", unity of Being, which is a common theme on *Sufi* mysticism. He adheres to most of the common, dominant ideas of *Sufism*, as can clearly be seen from these pieces of poetry and his other works. What is different and most striking in *Yunus* is his use of the simple Turkish of his time - which could still be understood and appreciated quite easily by a modern Turkish speaker, and his outstanding humanism.

Yusuf Hamdani: *Hadrat Abu Yaqub Yusuf Hamdani* (d. 1140) is the first of the group of Central Asian *Sufi* teachers known simply as *Khawajagan* (the Masters) of the *Naqshbandi* order. He began his religious career with the cultivation of the religious sciences, becoming both a respected scholar of *hadith* and *fiqh* and a popular preacher in Baghdad. Later he abandoned these pursuits, adopting an intensely ascetic way of life and travelled east, first settling in Herat and later in Merv, where his tomb is still reputed to exist. He named four *khalifas* or successors, a pattern that repeated itself for several succeeding generations of the *Khawajagan*, including Ahmed Yesevi and *Khawaja Abdul Khaliq Gajadwani*, the next link in the *Naqshbandi silsila*.

Zuburat: Unforeseen instinctive and nonintentional acts or events caused, directed and controlled by the *sheiks* (spiritual masters, *murshids*); occurrence of the desire (will, decree) of Allah, which is unknown and unplanned by His servants.

