

# the path of melamet

January 2024 | Issue:3

Those who are not revived by divine knowledge are truly dead;  
they won't be resurrected neither in this world nor in the afterlife.

Secret in the Truth: Perfect Human  
Experience the Pleasure of Tawhid  
Know Allah - Know Thyself  
What is Oneness  
A True Believer  
What is Heart  
Love

MAKSAV

# MAKSAV

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Responsible Editor  
Yusuf Özal Karakaş

Genel Yayın Yönetmeni  
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Grafik Tasarım  
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İletişim  
Contact  
bilgi@mustafaaltuniks.org  
maksav@maksav.org  
+90 532 781 71 47



*“Imagination is the sheath of reality”*

*“God is a being that seems to not exist,  
human is a non-existence that seems to exist”*

PIR SAYYID MUSTAFA ALTUN



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# the path of melamet

## ÖNSÖZ PREFACE



**B**iliş yani bilmek ile hal yani oluş arasında çok önemli bir fark vardır. Öğrenilen ilmi içselleştirerek oluş haline getirebilmek için bir yöntem gerekir. Bu kapsamda tasavvuf yolunda, tarikat yolunda ya da hakikat/marifet yolunda ve dünyadaki bütün gerçek öğretilerde mutlaka bir yöntem kullanılır. Kullanılan bu yöntemlerle öğrenilen teorik bilgiler hayata geçirilmeye çalışılır. Bu şekilde uygun bir usül ile hayata aktarılmayan bilgi insanlara bir fayda vermez ancak felsefi bir kültür düzeyinde kalır. Şamanizm'de, İslamiyet'de, Budizm'de, Taoizm'de, Hinduizm'de ve cümle dinsel öğretiler ile mistik öğretilerde bu esas böyledir.

Biliş ile oluş arasındaki fark şöyledir: Biliş için yazılı, görsel kaynaklar yeterlidir. Yaşam koçları, reikiciler, kuantumcular vs. hep bu yöntemle gidiyorlar ve onların muhatapları da bu yöntemlerle alıyorlar ve salt bilgiyi ezbere bilmiş oluyorlar. Ezberin ötesine geçip olmak için ise irşat yani terbiye tahsili gerekir. İrşat olmadan oluş olamaz çünkü kendini tanımak için bir bilgeye, bir öğreticiye ihtiyaç duyulur. Onun rehberliğinde gitmek gerekir ki seni sana bildirsin. Sana kendini o tanıyacaktır. Kendini kitaplardan okuyarak tanıman mümkün değildir. Peki, bilge sana kendini nasıl tanıtıyor? Celali ile ya da cemaliyle sana müdahalelerde bulunuyor. Mesela bir şey yapıyorsun, yaptığın şey haktır, doğrudur diyerek seni devam ettiriyor. Başka bir şey yapıyorsun, bak diyor şu anda sen bu yaptığını benliğinle, egonla, seni bu yer çekimine bağlayan yoğunluğunla,

**T**here is a very important difference between cognition, in order words knowing, and becoming, that is transforming. A method is required to internalize the knowledge and turn it into a being. For this reason, a method is definitely used in sufism, sect or truth/ingenuity and in all true creeds in the world. The theoretical knowledge learned through these methods is tried to be put into practice. If this method is not followed, knowledge that is not applied in real life in an appropriate way does not benefit people but remains at the level of a philosophical culture. This is the basis in shamanism, Islam, Buddhism, Taoism, Hinduism and all religious and mystical teachings.

The difference between knowing and becoming is as follows; written and visual resources are enough for knowing. Followers of life coaches, reiki, quantum etc. always use this method and their interlocutors also get information using this method and they memorize the pure information. In order to go beyond memorization, it is necessary to receive guidance, which means irshad. There can be no transformation without guidance, because a wise person, a teacher is needed to know oneself. You need to follow his guidance so that he can let you know about yourself. He will introduce yourself to you. It is not possible to know yourself by reading books. So, how does the wise person introduce yourself to you? He intervenes in you with his wrath or his grace. For instance; when you do something, he makes you keep going by saying what you are doing is right. Likewise; when you do something else, he says; "Look, you are doing this with your own self, your ego, your intensity that ties you to

hayvanlık mertebenle yapıyorsun, bu yaptığını düzeltmelisin diyor. Şöyle düzelteceksin; zikir yapacaksın, sabredeceksin vb... Dolayısıyla oluş için adeta bir laboratuvar ortamı gibi sürekli deneylere maruz kalarak bir süreç yaşaman gerekir. Başka türlü oluşun imkânı yoktur. Sizler bu oluş eğitiminden, oluş sürecinden mahrumsunuz. Dolayısıyla kendinizi tanımanız; okuduklarınızla, duyduklarınızla olmuyor. Bu şekilde huzura kavuşmanız mümkün değildir. Kendinizi sürekli dilinizle ben iyiyim, ben mutluyum, herkesi kucaklayacağım, herkesi sevmeliyim, teslim olmalıyım, karşıdan gelen tecellileri hep iyi görmeliyim diyerek tanıyamazsınız. Bunun yolu kapalıdır. Sizler, o yoldan gittiğiniz sürece sadece oyalanacaksınız. Zaman akıp geçecek ve ölüm gelip size çatacak. O halde başarıya ulaşmak, gerçekten arzu ettiğiniz o mutluluğa kavuşmak, cemale ulaşmak istiyorsanız, sizi size bildirecek gerçek bir kamilin usulüne tabi olacaksınız, bunun yöntemi budur. Bunu izleyeceksiniz, başka yolu yok... Bu usul ile gidilirse kişinin keşfi açıılır. İlim bilgi düzeyinden hal düzeyine ulaşır. Tabii ki bunların dahası da var. Bu noktada okuyucularımıza şunu tavsiye ediyoruz; sorgulayın...

Allah'a kavuşmaya ve hakikat ilmini öğrenmeye talip olan sizleri bu sorgunuz şuraya götürür. Tarihin başlangıç noktasından itibaren bir veli nasıl veli oldu, bir bilge nasıl bilge oldu, bir peygamber nasıl peygamber oldu. Açın, bakın, araştırın... Kitap okuyarak, sağdan soldan duyduğu bilgiler ile olanlar varsa tamam, eyvallah deriz ama göreceksiniz ki böyle bir şey yok. Böyle bir usul ile insan ancak felsefeci olur. Kafası karmakarışık olur, ne kendini bilir ne Allah'ı... O halde bunun örnekleri çoktur ama aksinin örneği hiç olmadığı gibi hiçbir yerde de bulamazlar. Ne bir bilge ne bir evliya bulamazlar, yok çünkü... O halde şayet bir kişi bir bilgenin rehberliğinde gitmeden, ondan

this gravity, your animal side." and says that "You have to fix what you did". Ways of fixing it are performing dhikr, being patient, etc. Therefore, in order to transform, you need to go through a process of being constantly exposed to experiments, almost like a laboratory environment. There is no other way of transforming. You are deprived of this education and the process of it. Therefore, knowing yourself is not possible with what you read or hear. It is not possible to achieve peace in this way. You do not know yourself by constantly saying, "I am good, I am happy, I will embrace everyone, I must love everyone, I must surrender, I must always see the coming manifestations as good." The way to do this is closed. As long as you follow that path, you will only waste time. Time will pass and death will find you. That's why; if you want to achieve success, to attain the happiness you truly desire, to attain beauty, you will follow the method of a true Perfect Human who will introduce yourself to you. This is the method. You will follow this method, there is no other way... If you follow this method, discovery will start. Knowledge reaches the maturity level from the level of information. Of course, there is more than these. At this point, we recommend our readers to question.

This question will lead the ones, who wish to meet Allah and learn the knowledge of truth, here. From the starting point of history, how did a saint become a saint, how a wise man became a wise man, how a prophet became a prophet? Open up, look, research... If there were people who read books and acquired information from unknown sources, we say that; "I except". However; you will see that there are no such examples. A person can only become a philosopher with such a method. He becomes confused, he knows neither himself nor Allah... There are many examples of this, but there is no example of the opposite and they cannot find it anywhere. They cannot find a wise man or a saint, because they don't exist... Therefore, if a person says that he knew, I transformed, without following the guidance of a

almadan, ben bildim, ben oldum diyorsa yalan söylüyordur, tutarsızdır. Akıl sahibi kişi zaten onların tutarsız olduğunu görür. Gelsin, baksınlar, mesela Immanuel Kant, felsefecidir. Evliya diyenler var, hayır araştırın, tutarsızlıklarla doludur. Oysaki velide tutarsızlık olmaz.

Bu noktada bizlerin amacı gerek "Melamet Yolu" dergimiz gerekse diğer yayınlarımızla tüm insanlığı gerçeğe, gerçek manada ulaşma yönteminde aydınlatmaya çalışmaktır. Bu kapsamda gerek Türkiye'de gerek bütün dünyada herkesin veli olduğunu kabul ettiği; İsa, Musa, İbrahim, Buda, Tao, Muhammed Mustafa (sav), Hacı Bayram Veli gibi bütün tarihsel karakterler bizim açık önderlerimizdir. Bu kişilerin hepsi melamet usulü, neşesi ve zevkleri ile gerçeği bilmiş, kendini tanımış ve insanlığı aydınlatmışlardır.

Yukarıda tarif edildiği şekilde bir usulü, seyri süluku yaşamadan gerçeğe ulaştığını iddia edenlere ise şunları söylemek istiyoruz: Siz kendinizin olduğunu iddia ediyorsunuz, hem de bir öğretici olmadan... Peki, sizin iddianıza göre geçmişte bu şekilde olmuş tarihsel bir karakter var mı? Çıkarın bizim önümüze, yok, o halde sizler sadece olduğunuzu zannediyorsunuz. Hakikat ilminin kokusuyla, bir şeyler bilmekle, kendinizi bildiğiniz yanılgıdasınız ancak sadece kendinizi ve takipçilerinizi kandırıyorsunuz. Bu noktada, sadece kandırsanız bizim ilgi alanımıza girmezsiniz ancak birçok insanı oyalayarak onların vebalini sırtınıza yükleniyorsunuz. O nedenle bizim ilgi alanımızdasınız çünkü sizin hitap ettiğiniz kitleye biz de hitap ediyoruz... Ve akliselim sahiplerini sadece akıllarını kullanmaya, sorgulamaya davet ediyor ve bu kapsamda Pir Seyyid Mustafa Altun efendimizin önderliğinde hakikat güneşinin tüm dünyayı aydınlatmasını temenni ediyoruz...

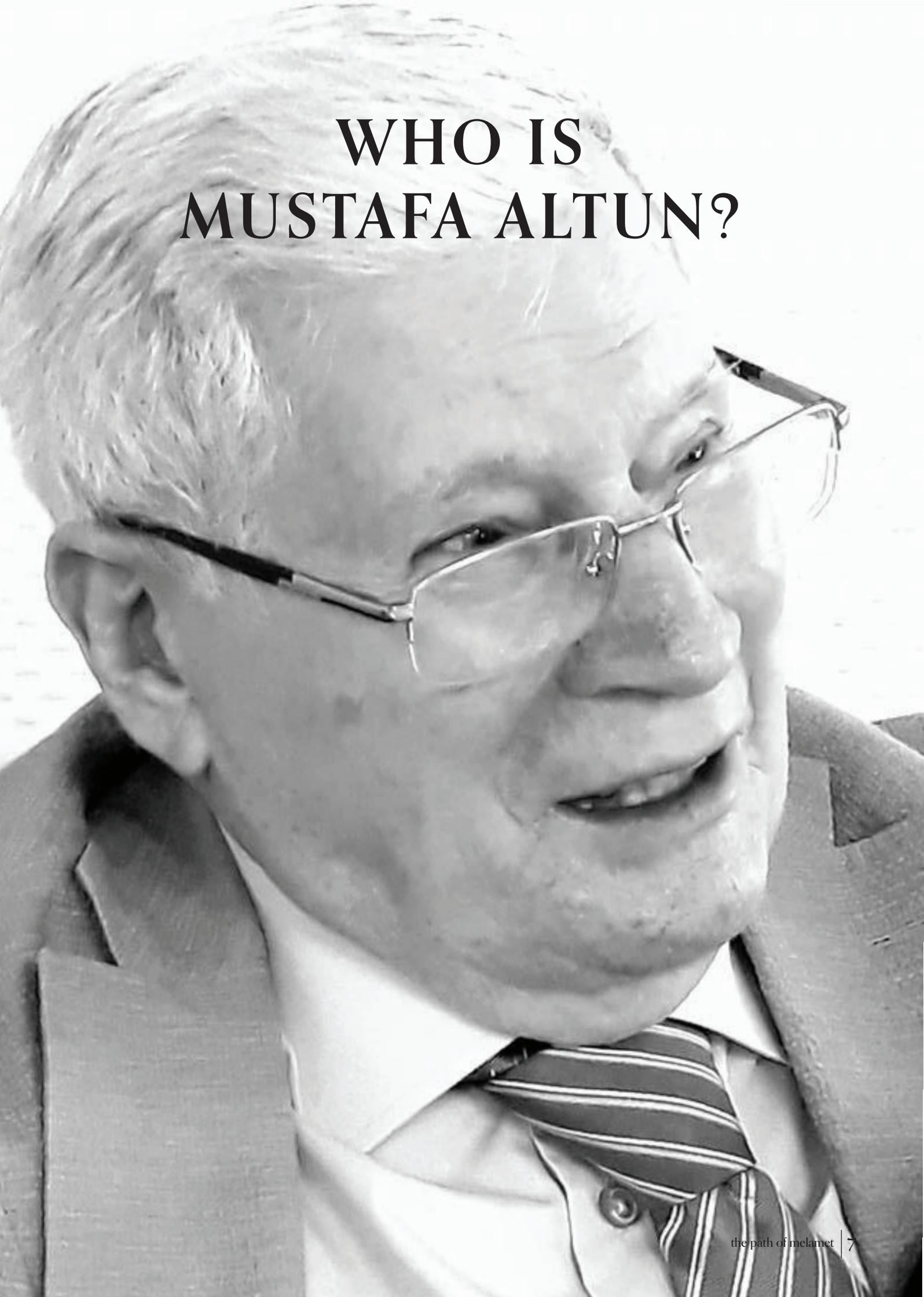
wise man or taking lessons from him, he is lying and is inconsistent. A smart person already sees that they are inconsistency. Let them see. For example; Emmanuel Kant is a philosopher. Some people say that he is a saint but no. Do your own research, he is full of inconsistencies. However, saints are not inconsistent.

At this point, our aim is to try to enlighten all humanity on the method of truly reaching the truth, both with our The Path of Melamet magazine and our other publications. At this point, all historical characters such as Jesus, Moses, Abraham, Buddha, Tao, Muhammad Mustafa (pbuh) and Hacı Bayram Veli, whom everyone accepts as saints both in Turkey and all over the world, are our true leaders. All of these people knew the truth, knew themselves and enlightened humanity with their Melamet method, joy and pleasure.

We would like to say the following to those who claim to have reached the truth without following the method and course as described above: You claim that your transaction is completed without a guide... However; according to your claim, is there a historical character who was transformed in the past? Show us but there is no example. That's why; you only assumed that you are transformed. You are under the illusion that you know yourself by knowing something, with the scent of the knowledge of truth, but you are only deceiving yourself and your followers. At this point, if you were just deceiving, you would not be our business, but by misleading many people, you are taking on the responsibility for them. That's why you are in our area of interest because we also address the audience you address ...

And we invite smart people to use only their minds and question, and we hope that the sun of truth will illuminate the whole world under the leadership of our master Pir Sayyid Mustafa Altun...

# WHO IS MUSTAFA ALTUN?



# the path of melamet

## MUSTAFA ALTUN'UN HAYATI THE LIFE OF MUSTAFA ALTUN



**M**ustafa Altun'un hayatı İlk sayımızda detaylı olarak yazılmış olup bu sayıda da yine özet olarak anlatılmıştır.

Pir Seyyid Mustafa Altun Hazretleri, 12 Nisan 1934 tarihinde Erzincan'da doğdu. Hem anadan ve hem de babadan seyyid olup, soyu İmam Cafer Hz.leri ve Hz. Hüseyin, Hz.Ali (a.s) ile birlikte Efendimize (s.a.v.) dayanmaktadır. Söz konusu soyuna yönelik yaklaşık 4 sayfayı bulan bir seceresi mevcuttur.

Ailesi Horasan'dan Anadolu'ya göçlerin başladığı 13. veya 14.üncü yüzyıllar civarında önce Malatya'ya gelmiş, orada bir süre yerleştikten sonra Tunceli'ye geçmişler ve oradan da Erzincan'a yerleşmişlerdir.

İlkokulu Erzincan'da okumuş, bilahare Sivas Yıldızeli Öğretmen Okulunda yatılı olarak eğitim görmüştür. Sonrasında ise 19 yaşındayken Ankara Devlet Konservatuvarını kazanarak, eğitimine burada devam etmiş ve oboist olarak Devlet Opera ve Balesi kadrosunda yer almış ve 2000 yılında emekli olmuştur.

Bu arada bir vesile ile Makedonya'dan gelip, Manisa Turgutlu'da ikamet etmekte olan melami mürşidi kamili Hasan Özlem Efendi Hz.lerinden haberdar olur. Zaten evvelden beri melami meşrebi ilgisini çekmektedir, nitekim melami süluku hakikatin zirvesi olup, zamanın İnsan-ı kâmili de bu meşreptendir...

Bu nedenle aradığını bulduğuna ikna olarak, 1973 yılında 39 yaşında Hasan Özlem Efendi Hz.lerinin huzuruna çıkarak intisap eder. Sonraki yıllarda hayatı Ankara/Opera ve Turgutlu/Salihli arasında

**T**he life of him has written in detail in the first issue, and it was written again as the summary in this issue )

Pir Seyyid Mustafa Altun was born on 12 April 1934 in Erzincan. He is a sayyid from both mother and father, and his descendants are Imam Cafer and Hz. Hussein and is based on the Prophet (pbuh) together with Hazrat Ali. He has a genealogy of about 4 pages for his lineage.

His family first came to Malatya around the 13th or 14th centuries, when the migrations from Horasan to Anatolia began and after settling there for a while, they moved to Tunceli and settled in Erzincan.

He attended primary school in Erzincan, and then studied at Sivas Yıldızeli Teacher's School as a boarder. Afterwards, at the age of 19, he won the Ankara State Conservatory and continued his education there and became a member of the State Opera and Ballet as the oboist, and he retired in 2000

On one occasion, he learns that Hasan Özlem Efendi, the melami master, who came from Macedonia and resides in Manisa Turgutlu. The melami disposition had been attracting his attention since before, and as melami süluku is the pinnacle of truth, and the perfect human being of the time is of this disposition... Therefore, convinced that he has found what he is looking for, he enters the presence of Hasan Özlem Efendi in 1973 at the age of 39. In the following years, his life will continue between Ankara/Opera and Turgutlu/Salihli. On the

devam edecektir. Bir taraftan da boş kaldığı zamanlarda, Atatürk Lisesi ve Gazi Üniversitesi müzik bölümlerinde dersler vermektedir. Ayrıca bir vakit farklı bir mekânda bağlama kursları verdiğini, ancak sonra efendisinin “kesrete çok düştün” ikazı üzerine, o mekânı kapattığını ifade etmiştir. Yani bizlere de sık sık ifade ettiği gibi, sevdiği uğruna dünya menfaatinden vazgeçmiş, fedakârlıkta bulunmuştur.

Seyrû süluku boyunca efendisinin gerek Kayseri, gerek Merzifon ve gerekse de İstanbul'da yaptığı sohbetlere de sık sık katılmaya çalıştığını ifade etmiştir. İşte öylesine bir aşk... Sözde değil özde... Hal böylece devam ederken, Hasan Özlem Efendi Hz.leri vefatından kısa bir süre önce İstanbul'daki bir ihvanın evinde, kendisini orada bulunan 3 ihvanın şahitliği üzere İrşad ile görevlendirmiştir. Böylece irşad görevine başlamıştır. O günden bugüne de, bu görevini ifa etmektedir.

İrşad vazifesine bu süreç ile 1996 yılında başlayan Hazret, 2000 yılında emekli olmuştur. Emeklilik ile birlikte ise, tüm gücünü ihvanını irşad etmeye ve ayrıca tasavvufi eserlerini yazmaya vermiştir.

Yayımlanan eserleri :

1. *Hakikate Ermek*
2. *İlmin Hakikati*
3. *Ölmeden Evvel Ölmek*
4. *Diriliş*
5. *Hiç*
6. *İnsan ile Şeytan Arasındaki Diyalog*
7. *Tevhid Sohbetleri*
8. *A'nın Nuru*
9. *Esrar-ı Nokta*
10. *Kendini Tanı*
11. *Tevhid Sohbetleri 2*
12. *Dying Before You Die\**
13. *Realive\**

\*Ölmeden Evvel Ölmek (Dying Before You Die) ve Diriliş (Realive) kitapları İngilizceye çevrilmiş ve okuyucusuyla buluşturulmuştur.

other hand, he gives lectures at Atatürk High School and Gazi University Music Departments when he is free. He also stated that he once gave bağlama (saz instrument) courses in a venue, but then closed that venue after his master warned, "you have fallen into the worldly turmoil (desires) to much" . In other words, as he often expresses to us, he gave up his worldly interests for the sake of his beloved and made sacrifices.

He stated that he often tried to participate in the conversations his master had in Kayseri, Merzifon and Istanbul during his journey. Here is such a love... Not in words but in essence...While the situation continues like this, Hasan Özlem Efendi, before his death, assigned himself to irshad in the house of a brotherhood in Istanbul, with the witness of three brothers who were also there. Thus, he started his guiding his duty and has been performing this duty ever since.

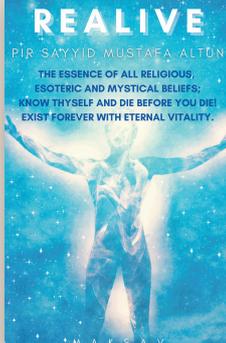
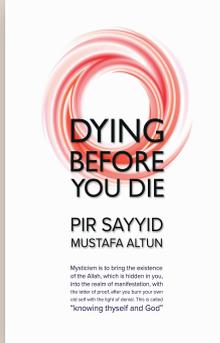
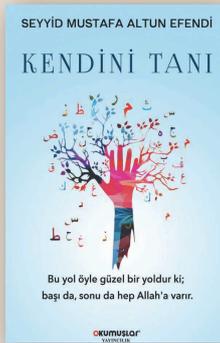
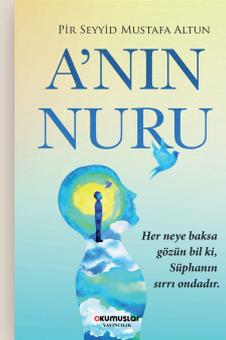
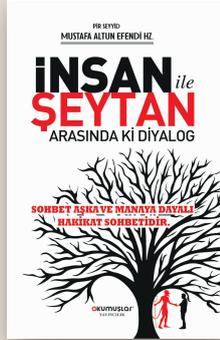
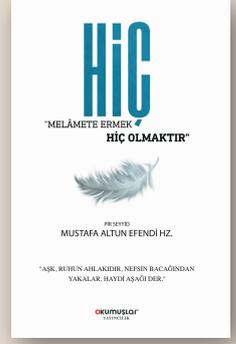
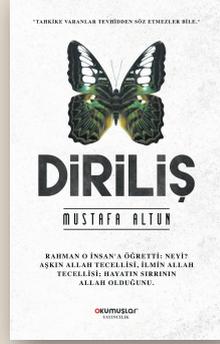
Seyyid Mustafa Altun who started his guidance of duty in 1996 retired from Opera in 2000. Along with his retirement, he gave all his strength to enlighten his followers and also to write his mystical works.

Published works:

1. *Reaching the Truth*
2. *The Truth of Science*
3. *To Die Before You Die*
4. *Resurrection*
5. *Nothing*
6. *Dialogue between Man and Satan*
7. *Tawhid Conversations*
8. *Divine Light*
9. *Secret Points*
10. *To Know Yourself*
11. *Tawhid Conversations 2*
12. *Dying Before You Die*
13. *Realive*

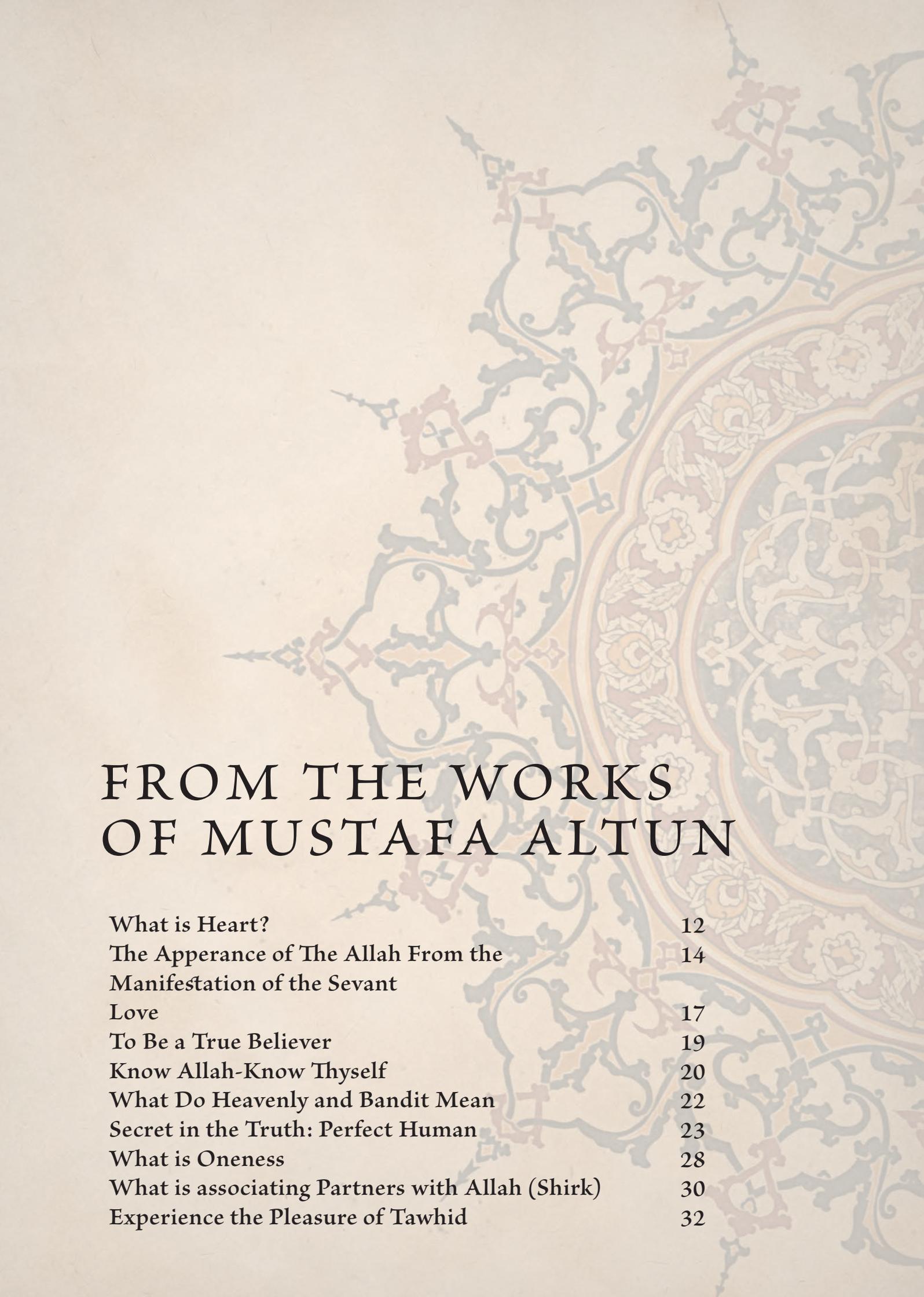
The book Dying Before You Die and Realive have been translated into English.

# THE WORKS OF MUSTAFA ALTUN



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# FROM THE WORKS OF MUSTAFA ALTUN

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## WHAT IS HEART?

**H**is Excellency Sayyid Haşim from Üsküdar defines the heart in the medical language in the apparent sense: The place of the heart in the physical structure of a person (with meanings such as place, residence) is the size of each individual's own fist in the middle of the two-part lung; With the function of suction and pumping pump, it circulates the blood to all parts of the body through the veins. It draws the polluted blood from there with black blood vessels, removes the dirt (carbon dioxide) through the lungs and cleans it with the oxygen it receives and sends it to all parts of the body. The organ that does this job in the body is called the HEART. We learned what the apparent meaning and duty is. Now let's look at the truth of the matter from our point of view; HEART, is another word for SOUL. The heart's love for the creator for himself is for his own nafs, and for God's sake, the heart has to purify itself from everything other than God, which is called DIVINE LOVE. He cannot share this love with anyone, it must belong only to Allah. With this love, we meet God. People actually run to meet and chat with each other. This must be the situation that prevents us from seeing the beauty of Allah. When they reunite with their loved ones with this run, Allah hides their beauty from them, because those who love outside the veil cover God. The truth behind the veil hides his essence with his attributes in those who love, and since the faces they see each

other are a shadow of the Truth, the lovers love these shadow shapes they run. Therefore, because they veil the beauty, they are consoled by the love coming from their own nafs. Their faces and bodies were barred from seeing the Beauty (truth) of Allah. The actions that occur in man are called the actions of God. Attributes in people are also the attributes of God, which is the appearance of God's attributes in His servants. Visible bodies, on the other hand, are the state of the Essence of Allah, which is called the Emergence of Essence. Here is the outer view of these three manifestations, the meaning of the word "Besmele":

### ***"Bismillahir rahman ir rahim"***

(Bismillah-Rahman and Rahim) when you put the eyes by the meaning of divine inspiration on, you will then see the pleasures of Allah. In other words, after your journey from annihilation to everlasting life, you will, gain the pleasure of Allah. That is to say, the realm of God's manifestation in man consists of three states. The manifestation of His divine light occurs in these states. The faces of actions, attributes and essence appearing outside. When you focus on the inside rather than the outside, the outer face of our actions, attributes and essence turns into these three faces, and their inner meanings are the image of Allah's beauty. You will see the beauty of Allah.

This beauty is the meaning of actions, attributes and absolute essence. Meaning is the beauty of God. We can reach the meaning of this world only with a perfect human being. The beauty of God is the splendor of divine light. This divine light can only be seen with the eye of the heart. Otherwise, eyes will not be able to see the divine light. In the way of Allah, they destroy all their actions, attributes and essence; this event is the servant's giving life to Allah. The one he loves has now replaced the life he gave up for Allah, and he has seen the beauties of Allah. When the pleasures of our lives are like this, we understand that we united with three places.

1. Arafat Valley (Vadi'I Arafat)
2. The intermediate realm (Alemler Berzah)
3. The realm of afterlife (Alemler Ahiret)

This is called addition and expansion. The wise man will see gathering and resurrection in this world. This is the secret of "die before you die". He leaves the tawhid of deeds to Allah. When he leaves his personality and attributes to Allah, Allah appears to him immediately. But how? It carries the essence in unity, the attributes in "unity in plurality" and acts in "coincidence of plurality". What happened now? We came from God and we will return to God. And it is not easy to give up your life on this road. You will have many difficulties, you will get tired, you will sweat, you will be hungry, you will be dehydrated. You will not eat or drink the blessings of this world as much as you want. You will cry a lot, laugh less

and talk less. You will drink from the fountain of oneness from the perfect human being and give up your previous delusions and abandon all plurality thoughts that's in this world. Tears begin to flow from the eyes of those who see the blessed beauty of Allah in the human faces. In this regard, Niyaz-i Misri said:

***The face of Allah is seen on the face of man, Allah made His essence the compassionate and He made His form as a human being.***

The Compassionate attribute of Allah belongs to Allah and in appears in the Perfect human being. Those who look at the Perfect Human Being lose themselves when they see the light of the creator in what they see. If Allah Almighty loves a servant, He will show such miracles to his servant. Because, the behavior of his servant Muhammad A.S. was in accordance with the will of Allah. Allah invites his beloved servant to his presence. The name of this invitation is ascension. Allah wants a reunion with the one he loves. He shows himself to his servant through the unity of his blessed names, attributes and body. The servant cannot reach the Truth with his own relative acts, attributes and essence. Whoever passes through their own life, names, acts, attributes and beings that we call the body, Allah presents and declares the endless beauty of divine light in their ascension. The servant is always in possession in the divine manifestation of Allah. The meaning of possession is LOVE.

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## THE APPEARANCE OF THE ALLAH FROM THE MANIFESTATION OF THE SERVANT

Let us consider these two lines in one breath of Misr-i Niyazi. He says:

*The face of Allah is seen on the face of man,  
Allah made His essence the compassionate  
and He made His form as a human being.*

If Allah Almighty loves his servant, he will manifest Himself to his beloved servant through unification of His acts, attributes, names and essence by showing Himself to his servant, He makes His servant fall in love with Himself. This job is the secret to become Adam (real human being).

This secret passes through non-existence. To open this up a little more, the servant passes the inferior attributes they used to wear and renounces his selfish desires. The secret of human is revealed in man by wearing the compassionate attributes of Allah who is peculiar to Verlasting life. What makes human a human is "Ayn, Shin, Kaf", which are the most merciful attributes of Allah. It is these three letters that unite God with man. The individual attribute of Allah is human, in ablution. In a way, it is Allah's selfness. The human individual who has this selfness needs his identity. Identity is the inner part of the human being who is selfness. He is divine creator. Allah Almighty willed that He should be known by His identity and selfness, and by being manifested in human, he provides unity in mirror. In the mirror that is one, he

observed himself in the individual with his divine attributes. The Creator, who ordered Himself to contemplate with his servant by combining His acts, attributes and body, made the individual as a whole and has completed him a full-length mirror by presenting Himself. If we pay attention, the creature that is the servant is never Him. Allah Almighty is beyond that appearance. Even though the servant, who is a devotee, is a human being when he takes on the manifestation of Allah's acts, attributes and personality, the true meaning is He. It is him in his identity as well as in his personality. With this manifestation of Almighty Allah, there is no servant. The meaning of the image of the servant is Allah. As a form that is name and a servant. What we call this servant is nothing but the image of the eternal truth that we see outside. But here, in the face of this magnificent manifestation, the servant says "En-el Hakk" because he doesn't realize his manifestation. The servant takes the name heresy in this manifestation because He is separated from the corpse and claims to be a seed while he was a plant. When the believer on the way finds the master of divine sciences, he begins to learn under the discipline of a perfect human being. The discipline of this master is like the teaching of Khidr to Moses. The verse of Allah Almighty warns Moses with the following verse: ***"we gave this knowledge to Khidr. We have recommended that***

***Khidr teach you this knowledge.*** In order for him to learn this knowledge and live it with pleasure, he must be faithful to his promise and be faithful to the promise he made, by giving allegiance and should surrender to the person, but not actually that person; to whom the acts, attributes and essence belongs to.

**FETĪH Surah, 48/10.**

*“Indeed, those who pledge allegiance to you, [O Muhammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So, he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah – He will give him a great reward.”* In this respect, if the lover does not surrender to this meaning in the chapter "Fetih" and turns away from his word, it is inevitable that bad things will happen to him, as stated in this verse. Whoever pledges allegiance to the Prophet is as if he has pledged allegiance to Allah. It is emphasized that if a person who gives allegiance doubts his allegiance after paying allegiance, disbelief settles in his heart, and neglects the orders given after allegiance, he will be punished if he acts against Allah's command. Allah's allegiance to Him occurs through the manifestation of Muhammad. His hand is on the hand of the prophet. Here is a view comparison. The hand of the Prophet is seen as an analogy, like the hand of God himself. This means that the soft hand of Allah is on the safe hand of the prophet; the hand of Allah is on the hand of the prophet, that is, the hand of the prophet is like a tool in manifestation. Because the hand of truth is the hand of the Messenger of Allah.





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## LOVE

Love has two sides.

1. God's love for his servant
2. The servant's love for God

The servant's love for Allah is possible with his devotion to Allah. Regarding love, Allah Almighty said to His Messenger:

**"Say to them, if you love Allah, connect to me so that Allah will love you and forgive your sins."**  
(Ali Imran-31)

God's love for His servants has two types:

1. His love for all his servants that he created in eternity
2. His love for his servants whom he took under his special mercy

The lover's love for his Master is observed in three parts. The first of these three types of love is as follows: It is in pure love. Second, the state of the lover is spiritual. Third, the state of the lover is divine love.

An example of divine love

The lover goes to the master's house. He listens to the master's words about love. When he listen, the elemental body constantly dissolves and, as a result, becomes thinner. It melts like water and begins to fall like drops. Finally, a single drop remains, like a small drop of water. At that time, the master's disciple enters and asks about his friend. The master shows him a drop of water. He says this is Him. His friend is stunned and very surprised. The lover's intensity melted his body, leaving only the water we were originally created in. The first state of the lover was water. The lover, who returned to his origin as alive as water, received the following verse. Allah Almighty in the verse; **"We created every living thing from water."** It tells the truth of everything is resurrected by LOVE, as he says in Anbiya-21/30. This love is divine love. This love does not change. With the presence of the only elemental body, it

takes the name of natural love; the meaning, whose element never changes from its body, changes and destroys that body, and it exists without changing itself. This love changes in individuals and turns into true meaning of love. If the meaning overflows but the form of the body remains as it is, it is called natural love. Spiritual love is in the middle between natural love and divine love. This kind of love lifts the veils of matter. Divine love does not change in the corpse, it changes in the lover due to natural love. Therefore, self-annihilation can't be reached. Because this love is manifested in terms of natural love. The aspect of God's presence, which is the manifestation of existence, turns the lover into the direction of permanence. Because this love is divine. Since Gabriel A.S. was a spirit, his love was also spiritual. Since Gabriel had a body, both natural love and real meaning of love were given to him. Natural bodies that are not attached to corpses do not change, unlike those that are attached to other basic objects. If a person doesn't have love, if he does not long for love and compassion, it means that he does not desire what is longed for. Those who go on pilgrimage can't go to the Kaaba if they do not have longing for God. The manifestation of his longing comes from him. He commands as follows. "be clean and come to me". It is expressed by saying that a person who has gone on pilgrimage is free of all sins, innocent without sin, and like a newborn from the mother. In response to our saying to someone who went on a pilgrimage, "With this visit, you have been purified from all your sins, your sins have fallen like a leaf" and he says: "I hope God knows," It is obvious that he has returned from the pilgrimage in his thoughts. In other words, he is in doubt because he could not see it with his real eyes. His faith is imitation. The heart has not found true faith. If he had seen the things with his real eyes, his heart would have believed. In fact, the purpose of Pilgrimage is to learn the science of tawhid



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## A TRUE BELIEVER

There is also a way to be a true believer. Faith is not easy. You can be believer by reaching the mystery of what is told. Rahmân, Rahîm and Almighty God have divided the acts into three in the manifestation of the Perfect Human. He explains it as the three sacred pleasures.

1-The holy pleasure of the hereafter

2- The joy of the middle period

3-The holy pleasure of the realm of soul(s)

The realm of hereafter is the joy of the hereafter.

The realm of world is the joy of the middle period.

The realm of souls is the joy the first period.

The “soul body” was transformed by becoming denser while the soul was pure essence. While semen was a simple element, it descended and came to the external image and created these visible images. These bodies, which are the appearance of the accumulation consisting of soul and essence, become a talking animal, a talking entity. We are meeting, communicating, talking with this being. The human soul is an abstract being. It is fixed and does not fall apart. You cannot know the truth of these meanings. When divine core enters the heart and takes its place in the heart, it becomes an imaginary manifestation. That's when the divine core and the imagination are separated from each other and it is realized that these are the external imaginations. By comparing

them with each other, we make polytheism. However, reality never changes. If you understand the holy knowledge of attribute and the holy knowledge of the uniqueness as essence you have solved the problem. Actions are manifested by the presence of situations and causes. Therefore, the actual emergence of anything is not in the hands of man. As it all comes on its own, everything will return to its original state. Allah Almighty raised the human being He created to the highest level and addressed him: "Am I not your Lord?" in the place where the spirits gather before the creation of the world. "In ascension it is me who raised you to this place and talked to you; also who appeared to you with our lordship, which is our upbringing. That is, I am your unchanging God (Ene bi Rabbikum) "

The servant's getting rid of his egos and becoming a true believer can only happen if he knows and lives this verse. The characteristic of a believer is to live with the God, the compassionate and the mercifulness and to isolate himself from other things in standing, kneeling and Prostration and be honoured with the following verse: "Fezkûruni Ezkurkum". Bakara 152 "So, remember Me and I shall remember you." (Surah Baqarah 2/152). This is when you become one with the verse above in worship and prayer, and you will be lose yourself and get rid of all shirk. Here you are described as a true believer.

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## KNOW ALLAH - KNOW THYSELF

In all four books, the first expression is "Human, who was created with honor, know Allah and know thyself."

When you pay attention, it is about recognizing as if there are two entities. Additionally, it is said that; "One who knows himself knows Allah." God created man for Himself. Visibility of created human is only possible with human that appears in the mirror of his own manifestation. For this reason, the books have been introduced with the truth of the secret of "know your nafs and know yourself", to be seen and recognized in the mirror created by ORIGIN. A person decides that what he sees in the mirror is none other than him. The best example of knowing and seeing God is human. The closest mirror to a person is himself but no matter how much he looks, he cannot see because he has such an unlimited depth. Seeing is related with recognition. Wisdom is to knowledge, and recognition is appearing and seeing. Allah Almighty is the owner of will. Comparative actions, attributes and body, which seem to belong to human beings, are the ones that differ. In the manifestations with realization, both the realization in his servants and all the servants and those who are in the servants are God's will. In short, will of Allah Almighty has in every inch, it is also completely exist in humans. Its manifestation in every particle is one. Allah Almighty shows his will based on the ability of each particle. When a person does not link his actions, attributes and essence, to the creator, the owner of them becomes the servant and as a result, the servant goes directly to the hell, God forbid! That is to say, the way for the servant to know himself and Allah is to be mortal in Allah. Then the servant will be is very close to the creator. All

kinds of desires outside and inside the body of man become the will of Allah.

The essence of a person is God. This is the Perfect Human's attainment of God. The complete manifestation of the Perfect Human to God is the one who implements the orders of the one who commands in accordance with His morals.

That command is prayer and dhikr. Prayer makes people do ascension, it is closeness to Allah. Dhikr is to facilitate the way of ascension. The heart, which remembers Allah Almighty, begins to say the word "There is no deity but God, Muhammad is the Messenger of God" without letters, by lowering the dhikr to heart's own depth. By saying there is no deity, He informs us that there are no multiple Gods, only Allah. The essence of the word GOD speaks from the heart. The essence of this is the eternal self, there is no other being. The absence of all creatures and knowledge is an indication of the permanence of Allah. An individual who dies before dying becomes ecstatic and does not see anyone other than Allah Allah is the one who sees from him. The servant does not enjoy the blessings of the world in his absence because pleasures become to the pleasures of Allah's unity. These pleasures are Actions, Attributes and Essence. The action of Allah is a gift of emotion that comes from the unity of His attributes and His essence. The servant is in such a position that he dissolves like sugar dissolves in water. There is no fame and glory left. He is the one who controls the servant in the presence of the servant's essence. The servant reaches God by passing through his whole being, who says I AM, I did this, I did that. It is Allah who is ETERNAL in his servant. The servant cannot make any request

to Allah because he has given his soul to God because all requests belong to Allah. The existence of the servant in the levels of everlasting life is with Allah. The recognition of Allah is manifested in the servant. The servant becomes aware of himself and watches Allah with Allah with the clothes of existence in accordance with the Truth of Everlasting Life. This watching is in the ability of SEEING, which is the eternal attributes of God. Have you seen one of His servants watching? Have you seen a person who hears with his ear and speaks?

Doesn't Allah Almighty say in the Qur'an that everything will perish, and He will remain?

Allah Almighty says the following through The Perfect Human;

A traveler should die for Allah. That servant must not leave a trace of himself and to do nothing for himself for Allah. There is no glory left of a person who gives his nonentity to nonexistence. God remains someone who becomes nonentity and the nonexistence of nothing, GLORIFIED IS Allah

Let's take good care of this situation. The essence of being a servant is to be blessed with Allah's ingenuity.

AWARENESS is to destroy oneself for Allah and to reveal Allah, which is called Awareness of God. Awareness is to be a diver and to take the deep ore out of the sea of body. If we defeat the cruel nafs, which is our veil of self, then what we call duality will no longer exist. His essence is visible behind the curtain. His essence is known only by attributes, and is relied on Him. The reason why we disagree with the other forms is because we are separate from Allah's awareness. Allah who wishes to be known, hides himself. He goes into invisibility. Why? There are bad deeds instead of good deeds. That's why; these bad deeds and contradictions

prevent Allah from appearing. If the human beings and assets of the servant are learned, lived and felt with pleasure at the level of education in the way of unity, Allah will be pleased with us. Look what the great Sufi İbrahim Hakkı says about the one who falls in love with Allah: "A person who loves Allah hates being known by the public."

Think well about this sentence and then decide. Don't go inside by following your own nafs. Try to be a servant of Allah. You will say that everyone is a servant of Allah. Of course they are. However, I recommend that you pay close attention to the above sentence of wise person. What does this mean?

If the secret of this striking sentence is known, nothing is asked from God. No one aspires to the fame that the soul desires in the presence of Allah. Offense, quarrels, greed, hypocrisy, adultery, all kinds of indecent obscenity is the lack of trusting in God that Allah desires because trusting in God deters people from the bad attributes we have listed. It makes us to think God. It turns people towards God from empty thoughts and empty worship. The essence of fondness is to be fully acquainted with the attribute of Allah's word, and not to hear people who are not related with Allah. If you want affection from Allah, listen Him from the Perfect Human, who is a complete recipient for the words of God. Words that come from God is affection. The wise one distinguishes between the words of the people and the words of God. He differentiates which one is wicked and which one is sublime. He understands which one comes from public and what God thinks. Words of Allah engage in dhikr but the commons perform dhikr of ego, conjecture, delusion, why, what for. The heart of a person who has won the affection of Allah is filled with the light of Allah. The heart gives light like lightning bolts. These lights multiply in the heart according to the manifestations of pleasure.

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## WHAT DO HEAVENLY AND BANDIT MEAN?

Our Prophet said the following about the concepts of heavenly and bandit. "Heavenly is appropriate for heaven even in the mother's womb, the one who is bandit is a bandit even in the womb." This situation does not change. Heavenly does not become a bandit and bandit does not become a heavenly. The person who seems as heavenly instead of a bandit in this realm although he is bandit in his mother's womb, leaves this realm as a bandit. In other words, being a heavenly or bandit are the results of the images in this world. Since our images of heavenly and bandit are the result of Allah's primary intellect in the unknown world, does the appearance of our first images occur by our own will? Or is there a reason for us to appear like this in the essence of Allah? This is an important issue. "Truth in the Qur'an", "Ingenuity/gnosis in the Qur'an", "Cult/the mystical path in the Qur'an" and "Sharia/religious law in the Qur'an" are among the blessed words and names of Allah and advise us to walk on the right path. Again, Allah, the eternal living and supreme, who is the one all absolute acts, attributes belong to and who is the ONE in absolute existence, is not content with these, and informs us, his helpless creatures, his many other states by saying, "Do not be impertinence and disrupt my divinity, the highest of my positions." Despite the warning "Do not do it", we do not behave well still because of our weak and helpless minds and like naughty children, we commit the biggest Shirk. Khoja, master, initiator, guide, theologians, muftis, pilgrims, all who appear as creatures say what they know. Especially the psychics, fortune-tellers, magicians who have trained themselves for

hell indeed, those who supposedly inform about the unknown say that they know something and what they know is accurate and correct. Considering this situation, they state that they have left nothing to Allah and they are the ones who know and see everything. They come before Allah and claim that they know it all. They assume that they own the 'intellect' which is the first manifestation of Allah. They also deny the prophethood and intelligence of our Prophet who has eternal consciousness. We see that although prophets, our glorious Prophet, the companions of our Prophet and saints taught the truth behind the matter through unity and never deviated from what Allah had said and lived on this knowledge and state, the so-called smarts of this time made many additions on what they learned from the Qur'an. These are called confused minds. Look at this blessed statement of Allah: "He is Allah who knows, and you know not!" So; human beings know nothing. Well, who knows? The biggest problem of human beings is ego in "I know", which causes them to fight and get into trouble. Understanding this grace and being right and without shirk is only possible by learning the truth of the divine knowledge. There are people who have been fully devoted themselves to Allah. It is certain that it will not be possible to find the truth in questions without finding these people who are sacred and ore of the love and who have united the two sides that their divinity indisputable and whose holiness has continued with the life of Allah. Allah is one, the Qur'an is one, and Muhammad is one. Allah, the created one and prophet, there is no need to look for a trace staying behind these three and get away from ourselves. If we understand what our Prophet, the Qur'an and ahl'al bayt of our Prophet say, that is the truth.



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## SECRET IN THE TRUTH: PERFECT HUMAN

**T**he truth in the Quran is human. We have mentioned what kind of a human being is mentioned in our first and second books. Here, too, it is useful to describe it partially. Mohammad (sav-May God bless him and Grant him peace) is that who have the characteristics of genuine human being in question, whom the supreme creator, who holds man and his creatures under his control and his own hand, created him from himself. Quran says all creatures and universe are created for Muhammad. It seems that the greatest one of all his creations is Muhammad A.S. Why is that?

Because; Muhammad has the following signs. Muhammad, Rasul, Prophet, Veli, Ahmed and Hazrat...These beautiful names were gathered in himself. Prophet of prophets, beloved of Allah, Muhammad. Allah the Almighty said, "I send My Salât (Graces, Honours, Blessings, Mercy) on the Prophet Muhammad. O you who believe! Send your şalât on (ask Allâh to bless) him (Muḥammad), and (you should) greet (salute) him" No prophet had ever got such a compliment. As it is seen, the Qur'an and the Surah Yasin were descended on the morality of our Prophet.

In fact, it has been revealed that other holy books and scripture were also descended for that reason because, everything was created for Him (If those weren't for you, I wouldn't have created the universe), he is the one who pity the created ones, forgives them and is assigned for the duty of mercy. He has a complete personality that has been blessed with all the manifestations of Allah the Almighty. In short, He is the savior and healer of every created and will be created ones. Without Him, Allah is never be visible and be known. He, who moralized with Allah's supreme morality, is the Prophet of actions, creation, attributes and essence. When Allah the Almighty gave the command happen (kūn), every particle was formed, and all the beauty and glory appeared. From that mirror, Allah watches His own image and His Mohammedanism, which appears in him. The level of servitude, we call being worshipper is the condescension of Allah the Almighty. If this were not so, would the image and truth of Ahmed be known? Allah appeared from that mirror and was known. Allah said; "I am the one behind of every action, and I have created his deed and his body, just as I have created Muhammad. When you look at him, you see me. In the truth of this divine name, I exist. Prostrate to him is prostrate to me. His breath is my breath. I am the one who came forth with my mercy through Him". See the one who has power, who is Muhammad? Of course, Muhammad is publicity of Allah and his art of colors (Telvin). With his condescension, the soil became colored and covered with elements we call plants.

Soul of inanimate, soul of plants, soul of animals, soul of people.

Allah the Almighty brought these four spirits together in Muhammad, and then air, fire, water, earth followed by humidity, drought, precipitation and heat. Which of these wins, that element is revealed? For example, when heat overcame the cold, it produced fire. When coldness prevailed over heat, it created air, and when drought prevailed over precipitation, it created earth. When precipitation overcame the drought, it created water. Whichever wins over the body, man becomes that nature. For example, when the element of fire prevails in a body, a person becomes ambitious and irritable. When the element of air prevails, one becomes unstable, like air. Its nature is transient and indecisive. When the earth overcomes the water, that person becomes a submissive. When the element of water prevails over the earth, that person acquires knowledge. Four elements has external effects as well as internal effects. These spiritual qualities are five. Mystery/cryptic, soul, nafs, heart and secret. When the secret of mystery prevails in a person, that person has a strong sharia belief and becomes the follower of it. When the spirit is victorious, one loves unity. When his nafs is victorious, that person loves affinity. He likes the crowd. He looks for a chat partner in the crowd. In short, people encounter those at every moment. We leave it to your decision how worshiping that a person performs before he receives an education in the school of oneness,

without reaching the essence of the essence, which we call various stages that a people's soul must attain in its search for Allah, will save him. The verse about this subject is as follows:

***“Eraytelleziyukezibubidin-i” “So woe to the worshippers”***

The diversity without Oneness is curse. If there is no diversity dealing only with oneness or soul is called atheistic. Ingenuity is to unite the diversity and the oneness. These issues have already been explained in our previous book.

Imam-i Ali said the following about the sentences written above." Diversity without unity (cem) is shirk, unity (cem) without diversity is atheistic, but combining the outer world and the hidden one with diversity is oneness. "Outer world is a record, an analogy. Without union, he will never be able to get rid of hidden shirk, even if there is a possibility of getting rid of apparent shirk. If we set out with the spirit that we call union of the hidden one, the difference is apparent, the spirit thinks that everything is done by itself, since there is no difference between the soul and the corpse. If it leaves nothing to the diversity, the doors of sin and good deed will be closed. In other words, worshipping without created ones is called atheistic. The important thing is internalizing oneness of the created one and the soul. To whom can you pray without being a created? The soul alone can do neither good nor sin. He needs the corpse, the diversity, at all times. Because there is no perfection without

diversity. Just as there can be no truth and ingenuity without the sharia, the corpse, which is the shelter of the soul, cannot do anything without the soul. Because the soul and the flesh are like negative and positive. One won't work without the other. Both of these are the realm of the ego/nafs.

Whenever the soul condescends to the corpse itself, it is called a servile soul. However, when the corpse called the ego/nafs of soul ascends to the upper realms, the two becomes one. It is the uniqueness of Allah. There is Allah in every action, in every attribution. In this way, Allah has internalized oneness in himself. That is to say, the one who unite with his perfection in the body of a believer is one who is aware. However, he should see the pleasure and visuality of this only with the eyes of oneness and should unite it through various stages. The fact that the spirit, which we call the corpse, is subject to the spiritual and subtle soul is possible by training of the corpse spirit in the divine soul. Otherwise, he will never be able to get rid of the bottom of the hell, very miserable. Just as he associates of partners with Allah (Shirk) in this world, he will be questioned for what he has done here in afterlife. In the bottom of the hell, that is, at the base of the lowly and below the lowly, the soul becomes perfect or bad due to the aptitude of the mold it belongs to. Soul that very miserable, at the base of the lowly and below the lowly, becomes perfect or servile due to the aptitude of the mold it belongs to. Even though the mold fit with nafs spirit, that is

say although the body is solid with the life of Allah, it thinks the clothes it wears are its own. It is on this assumption that Allah the Almighty says, "I am like the conjecture of my servant. "The corpse is the shadow of the soul. As the soul is, so is the body. The body does not speak, does not hear. Without the spirit, it would not be able to stand. The appearance of the soul in the outward is with the corpse, and appearance in the hidden one is the identity of the reality. The outer appearance is the differentiated and the inner one is the form of the unity. The soul's love for the self is because of egoism, and its love for its Allah is the manifestation of loftiness in high positions. The sublime and subtle manifestations in the heart are the return of the heart to his Sustainer. That is to say, the invisible, which we call djinis and devils, are those who turn the servant away from Allah. Neither the devil nor the father of fire, which we call djini obsess the heart that is busy with the remembrance/dhikr of Allah. So, what we call the ego is a worldly realm that does not know the will of Allah, and establishes closeness with all objects that have strayed from the true path of Allah, where he does not think of Allah at all. He thinks that he created everything. However, the Bible, the Torah, the Psalms and the Qur'an state that the above assumptions are wrong and define these states as shirk.

The mind on the other hand, is a means to know the Creator, to know the

incomprehensible Allah in contemplation. When Allah created the mind, the mind fulfilled everything that Allah gave and will and received Allah's approval. The mind never went beyond what Allah had taught it. The mind knew that it was Allah who created itself. The mind that thinks that every order is from Allah is the universal intelligence of the Prophet. With this universal intelligence, Allah the Almighty descended to soil, water, inanimate objects and animal in the manifestation of Muhammad. While he was in Ahmad in his essence, he appeared as the Mohammed in apparent world. The hidden part of the Allah is Ahmed, appeared part is Muhammed. Allah was known in Muhammad by appearing in Muhammad, which we call the relative realm, from the inner part of the essence of Allah that is Ahmed. The image of all the realms belongs to Muhammad. Everything is the form of Muhammad, which is the truth of Ahmad. Ahmed seen through the mirror of Muhammad and Allah seen through the mirror of Ahmed.

Allah the Almighty is the known and creator of everything whose essence is visible from the mirrors of the body, the attributes and the actions. Allah's divine essence is beyond everything. All creatures manifest themselves in the image of the one being. Allah is the only one. Whatever capabilities creatures have, they know Allah as such. They glorify Allah as they know. In this case, no one can reject anyone in any matter.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ  
فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ  
وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

48/Fath 10: Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfills what he has covenanted with Allah, Allah will soon grant him a great Reward.

melamet yolu

# the path of melamet

## WHAT IS ONENESS?

Oneness is such an issue that no matter how many explanations you get, it is not enough. It is possible to get rid of being cross-eyed and reach the joy of unity only with tawhid. It is the way of questioning that makes person to reach Allah. Those who understand the perfect reality (tahkik) don't even talk about oneness. Union of actions; is the observation of the world of spiritual realm. The main place of indignation and compassion acts is the heart. At this point, dhikr lesson is given for the first time. The heart's awakening and cleansing is done with dhikr. As man's body is entrusted, it will ultimately be returned to Allah. It is indisputable that our giving existence to this body, even if only temporarily, is the greatest shirk in the sight of Allah. With the manifestation of all actions in the heart, when we do not realize the real meaning of what happens outside the body and who the real owner of the body is and think that it comes from the temporary body, we unconsciously enter into major shirk. Allah ordered from Hud a.s / pbuh (peace be upon him) he narrated, "There is no living creature that Allah has not caught from his forehead". If this is the truth, why is it necessary to attribute the body to ourselves? Allah the Almighty has said in one verse. "I am the one who made you and your deeds." Those who are close to this secret do not think they own any action, attribution or body as they are close to Allah. In this respect, they act according to Allah's will and are regarded as beloved. This is the point where they are separated from the common people. Those

who attribute all their deeds to Allah, either wrath or compassion will have no problem at all. They do not experience any problems in this visible or invisible realm. What remains only when the things other than Allah are gone from the heart? Allah remains. Then the lover does not see anything as a stranger. Through the mirror of external and internal actions, he watches his beloved with the eyes of the beloved and he watches acts, attributes and bodies as ONE. When the truth in the path lover is revealed, he no longer needs to present himself to the public, and is freed from the quagmire of the ego. Does not expect help from any mortal. When stillness and movement belong to Allah, the person attributes everything to Allah. If all kinds of shapes, orders, formations and events that appear in the human world are within the will and power of Allah, who can claim to have done anything? Every action comes into existence only by the will of Allah. On the contrary, when people think that events are their own, they think that other than Allah they are creating something and that they are the creators. They do not know that association themselves with Allah is the greatest shirk. The whole point is to attribute human actions, attributes and the images of the physical structure, which has no apparent origin, to the Creator through oneness. These are being curtain to appearance of the facts of Allah. Squint eyes see two. The opinion of Niyazi Misr-i on this issue is as follows. All enmity, jealousy, hypocrisy, adultery, backbiting, lying, fraud,

bullying, arrogance, all kinds of bad habits, rank, greed for position, greed, stubbornness, betrayal, resentment all are because people do not know themselves. Those who experience tawhid know that these bad deeds are not in Allah's will, on the contrary, all evils originate from the ego of human being. As long as these states are not dissolved with the annihilation of self by the oneness, the target cannot be reached. It is not possible to get rid of these evils without manifestation of the first three stages and the inner pleasures in Tawhid. Indeed, Allah Almighty has said. "I don't look at the worship of my creature, but I look at their heart and intentions". It seems that the heart is very important. The prayer of a person who does not clean his heart will not be accepted. So; the heart must be cleaned first. When asked they say, "I am doing my worship, I have no quarrels with anyone, my heart is pure". Many of them say that 'my heart is pure' even though they do not pray. However, the above holy verse does not show that thought at all. What is it said? "I look at the heart and intentions of my creature." Since there is no contradiction in Allah's verses, the contradiction appears in man's own individuality. Everything you desire is due to your individualism. That's why Allah the Almighty says "fight the enemy closest to you". "Fight the unbelievers who gird you about, and let them find firmness in you". This verse shows that the prayers we do with our free thoughts are not accepted. In accordance with this verse, when we fight the enemy in ourselves and be under the discipline of the Allah, all worship would be as Allah wants it to be. Without disciplining the soul, there can be no good deeds of free will. Bring this soul to the state that Allah

desires. "Make your soul Muslim so that it will unite with our will." There is no will over the will of Allah. But we say "we have the will". This is the particular will that we say exists. Since we see the particular will as separate from the universal will, we call the will, which is always hostile to us, as "free will". Does Allah's will need division? The will is indivisible, just as the soul. These divisions are due to the insufficient thinking of the mind and are due to the particular mind we have. There are individuality according to the perception level of people. Less perception, more perception, medium perception etc. Particular consciousness and universal consciousness appear according to the degree of perceptions. When we bring down this Universal Will, Universal Spirit, Universal Consciousness according to our own will, then it becomes particular or despicable. When we attribute it to Allah, it becomes a universal. It becomes divine. Here, a person's salvation from the being despicable of despicableness can only happen when he ceding his particular will, the particular soul and the particular mind to the universal realm of Allah. Thus, the heart and intentions become pure. There is no such thing as particular and universal in Allah. Particular is a condition that arises from our distorted thoughts. Universal mind, the universal soul and the universal will prevail only in our Beloved Prophet and some distinguish the part from the whole. When we give these particular thoughts to the universal existence of our Prophet, we get rid of all shirks and manifestations that bring trouble to us. Because the source of Intercession is Him. It is necessary that we turn to the beloved who is holy.

# WHAT IS ASSOCIATING PARTNERS WITH ALLAH (SHIRK)?

As stated in the verses, except the manifestation of Allah, no objects, possessions and other worldly affections should enter the heart where Allah pays attention. You will not have faith in Allah unless love other than the love of Allah does not come out of your heart. Only the love of Allah should remain in the heart. In this way, with knowledge and wisdom, the doors of knowledge and discovery to realms that you do not know or see will be opened. Verse 142 of Surah Ali Imran states that Allah the Almighty does not accept associating partners with Allah himself (Shirk). Shirk is a case that Allah will not forgive. Our Beloved Prophet explained this as follows: "There is a piece of meat in the body of sons of Adam. When it is good the whole body is good, when it is bad the whole body stinks. Know that it is the 'heart. The subject here is the heart. When the heart is bad, the body breaks down. It seems that every organ is connected to the inner and outer heart. The role of the heart in a body is extremely important. When the heart, the place of glory and goodness manifestations, moves away from the remembrance of Allah, his inside becomes mischief-maker and falls into shirk. There are all kinds of evil in the heart that has deprived of returning to Allah in all its aspects. By becoming familiar with the spiritual manifestations of Allah, these ugliness comes out of the heart and one gets rid of being an instrument of shirk. There are four types of shirk, as stated by

Mısıri Niyazi:

- 1) Shirk of people who associates partners with Allah
- 2) Attributing body /existence directly to the people
- 3) Shirk in actions
- 4) Shirk in attributes

The explanation of these is as follows: The elimination of the four shirk written above is possible with the four manifestations of Allah. Allah's house of peace and tranquility is His house of guidance. Training with guidance is to receive the training of these four manifestations. Shirk of polytheists is to esteem idols etc. This is the type of shirk known by everyone. Idols are known things, but the idols that we call etc. are temporary entities belong to world and our love for them other than the known ancient idols. For example: love of spouse, friend; love of property, possession, post and status; nature love; Human love; animal love; plant love. It is the love for all kinds of beings those who seem to exist. If we see Allah's love in distributed elements which are created later and attribute it to those who appear to be real, we turn towards small idols admiringly which is also shirk. Allah the Almighty is against all of them, whether they are hidden or apparent shirk. He orders, "Do not come to me with big and small shirk". In response to shirk of the polytheists, there is a verse says "There is no god but Allah!" More precisely, it means that there is no being other than Allah to be turned and

worshipped. With this verse, the two groups are separated from each other. These are believers and unbelievers. The verse about the second type of shirk is informed by Huda.s. "There is no living thing that Allah has not caught by their face (hair, forelock)". Those who have attained this verse attribute all manifestations to the Allah. Here, those who are at the stage of attributes and actions see and know that everything is from Allah. This group has been separated from the common people. These people be one with Allah because they knew that every action is done according to Allah's will and that everything happens by His will.

The third type of shirk corresponds to the verse "Praise be to Allah, (the Lord/the inner master, the Cherisher and Sustainer of the realms)". This is the place where those who advance in the stage of presence and attributes through tawhid and journeyer gets pleasure of unity in here. The previous verse was for the elites. This verse is for the elites of the elites. Those who hold this view say that "the beauty is always the reflection of Allah's beauty" and they see every beauty as the beauty of Allah. Since only the Allah exists and there is nothing rather than Him, he is the one who is seen and brings the visible objects in view. Then what do you see other than Him and say "It's ugly, that's beautiful"? Every manifestation is He, isn't he? These sentences are not for everyone. However, those are for the ones who are the full manifestation of his actions, attributes and essence which are the secrets of Allah's image. These are Allah, masters and saints. The verse corresponding to the fourth type of shirk is the verse, "Everything (that exists)

will perish except His own Face who has divine light". The difference between the existence of people and Allah can be understood by the help of this verse. In this manifestation, the crowd called the public disappears and there is only that Creator. He is a being of himself or he is an entity in himself. There are no such things as creatures. There is only Allah. Allah the Almighty manifests through elites with the attribute of wise. In the elites of the elites, Allah be with the attribute of perfection. More cannot be explained.

Those who are instruments in the shirk of actions are as follows: The group called the common people does not care anything other than their own interests. They attract the desires in the actions to their own benefit. This shirk can especially be found in those who deals with buying and selling in bazaars. The attributes seen on them are cursing, slandering, beating, killing, taking revenge. They think that all actions are not from Allah, but from people. If they knew that all actions were from Allah, there would be no fighting. They would be living in peace.

The shirk of the attributes is seen in the members of the sect or philosophers, writers, politicians, in short, in all scholars. The situation of this group is to be arrogant to those who are inferior to them in material and spiritual aspects, and to envy those who are superior to them. If they knew the verse " Praise be to Allah, the Cherisher and Sustainer of the realms", they would have saw themselves neither inferior nor superior, they would be living in peace in with everyone. Essence shirk be in the masters, sheikhs and dignitaries.

# the path of melamet

## EXPERIENCE THE PLEASURE OF TAWHID

"One, who has not tasted, cannot know and enjoy it". That is to say, tawhid is not just knowledge. It is to take pleasure from, to experience and to taste it. Here, it is stated that knowledge cannot be enjoyed on its own, but, that knowledge can only be enjoyed, after it turns into pleasure. By getting the pleasantness and turning into kindness of the pleasure of knowledge, its pleasure is spreading to every particle of the body's structure. It is to live the essence of love and knowledge together. This is the subject of the pleasures of ESSENCE. Saint Niyazi Mısri summarizes this subject by two lines: 'After understanding the essence of Allah, Niyazi Mısri watched many by joy'. In this direction, the secrecy in the names of prayer, fasting, pilgrimage, alms (zakat), declaration of faith exist in the root of these names, which is this knowledge of secrecy. This is the knowledge of actions, attributes and essence. These are the situations we see every moment in the world and in the universe, but, their origins are in the human being. The important message conveyed to people on this issue is: "Acquire knowledge from the cradle to the grave". Young and old people, are included. The verse: "In the worship of his Lord, admit no one as partner", shows the place for of those who unite in these worship and enjoy and live the oneness.

That's why, when you don't follow the Perfect Human, who will bring you to Allah, will bring you back to your original homeland, will melt you in the fire of love and glaze it in the secret of "mutu kable ente mutu (die before you die)", you will not even know, that you will fall into the swamp of hidden and apparent polytheism because you are dealing with just the knowledge

of tawhid unconsciously. Tawhid is to unite everything. It is to make and see dissimilar events and colors together in terms of sincerity. If there is no sincerity, it is duality because sincerity never accepts duality. "Sincerity" does not mix duality in tawhid. Allah tells people that the right path is the the straight path and that there can be no contribution to this other than sincerity. Those who follow the straight path have chosen the right path. Sırat-el Müstakim, is equal in both ways. If tarik-i müstakim is the plural of Sırat-el Müstaki (the straight path), the situation does not change. The target is the same. The origin of both words is truth. Actions, attributes, essence. There is, also, hidden way of this road. It is the secret meaning of what seems right. There are three levels. The fourth one, is the secret of the secrets. The Prophets are the original place of salat and salutation. These three ways, which are the stages of our divine inner master; actions, attributes: seeing, hearing, etc. and essence.

This is the meaning it He brings in the Basmalah. If there is no sincerity in the worship, it is not possible to accept it. Here, dhikr, the person who performs dhikr and the One who is be commemorated must be one. For instance; there are things that you do with your own strength and will and there are works that are done by the power and will of Allah. What you do with partial being is called non-sincere worship. Knowing and experiencing that your partial being is from Allah's univesal being refers to sincere worship. Whatever you look, you will see the secret of Allah in it. If whatever you see, you see Allah with Allah and if you are with Him in actions, attributes and his divine essence, know

that you continue on your way with sincerity. If all worships were performed with sincerity, you would not have any existence (Existence of polytheism). Sincerity means getting rid of duality and reaching oneness. Yes, if a person be annihilated in actions, attributes and essence, there is no duality, they are always one. Every day and time turn into a life in dignity. The Qur'an is revealed to those who have these manifestations. The light of the verses of the Qur'an manifests itself in his eyes, ears, mind, heart and soul. This is the truth of human is a speaking Qur'an. The Perfect Human is blessed with all the beautiful manifestations of Allah. Perfect Human is the appearance of the divine names in the name of perfection. That's why, Almighty Allah says, "I am the secret of human, and human is my secret". However; this is not for every human. The one who meets with the Perfect Human and when the secret in the treasure of actions, the treasure of attributes, and the treasure of essence is opened via the powerful appearance of Perfect human and when the people sees this secret in his actions, attributes and essence and leaves his ego, this secret addressed to this person. He witnesses the absence of power in his actions, attributes and essence.

When a person has a strong belief about that the truths in his own manifestation and the true meaning of the mentioned truth come from Allah, he experiences the action of each work, the visuality of in the attributes, the one in essence, with pleasure.

An individual, in this situation, does not interfere in anyone's business, and, does not insult anyone. All bad attributes have been removed from him, and, he believes, that all works are done, by the will of the Creator. Allah the Almighty becomes a mirror to His servant. Allah, is the one, who appears from the mirror, of outer and inner world, with his stillness and movement. May Allah make us one of such servants. Amen.





@melamilik\_



Mustafa Altun Kimdir? Melamilik Nedir? - 23.11.2023

20 B görüntüleme



Bilmek İle Olmak Arasındaki Fark

3,3 B görüntüleme



Hasan Özlem Efendi Hz.'lerinin Tevhid Sohbeti

22 B görüntüleme



Hz. Ali'nin Sırrı - 29.11.2017

6,2 B görüntüleme



Ne Varsa Gençlerde Var

23 B görüntüleme



Bunalım, Sıkıntı ve Azaptan Kurtulmanın Yolu

5 B görüntüleme

Who knows themselves knows God. With the aim of providing informative and awareness-raising publications for those who wish to understand their purpose of creation and experience the knowledge of truth, we have launched our channels on both YouTube and Spotify.

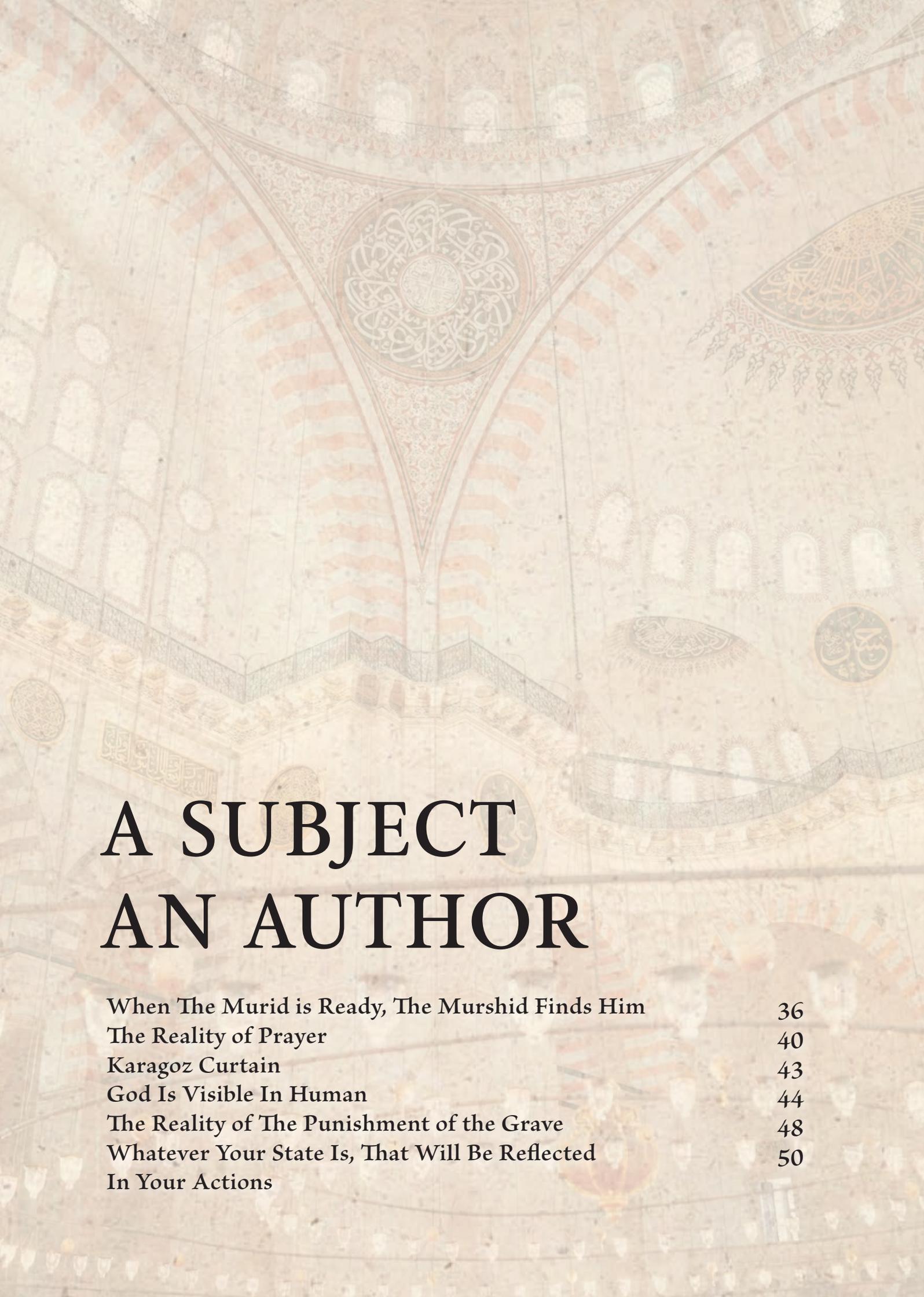
On our channel, the pearls of wisdom shed from the ocean of knowledge of Pir Sayyid Mustafa Altun are offered to our viewers and listeners. We invite everyone who is inquisitive, eager to learn, seeking their origin and destination, and in pursuit of the truth, to SUBSCRIBE to our channels



Abone ol!



Takip Et!



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## the path of melamet

# WHEN THE MURID IS READY, THE MURSHID FINDS HIM

If a person knew the stages he went through until he became visible on the stage of existence, he would probably spend day and night turning toward to his truth and performing worship. The beauty called divine grace is also hidden here. The supreme creator has revealed existence with such a magnificent system that everything is beautiful in its place. For this reason, there should be no pursuit other than himself for a rational person. Since there is nothing else to do, he should focus all his attention and effort on knowing himself and finding his place in the divine system.

Its existence and reason for existence are expressed in this sacred hadith. "I was a hidden treasure, I wanted to be known and I originate existence with love. Originate means coming from hidden which means

concealed, to the appearance that is to come out." The Almighty has established the manifestation of Himself from Himself, purposefully bringing forth His attributes and beauties into existence. Within this system, He has classified all existence with a structure aiming for perfection, maturity, and the manifestation of truth. According to this classification, the highest station of existence belongs to the Perfect Human. This is because the Perfect Human has completed the journey of existence, also referred to as the starting point of existence, within His own being, thus completing the circle and becoming the essence of existence and mystery. Indeed, as the adventure of existence finding its form is contemplated at that point, the drop becomes immersed in the ocean. In this case, the existence of the drop is now united with the ocean.

The answer to the questions 'What is a drop, what is an ocean?' cannot be conveyed in a breathe for sure. Firstly, the being that wears the human guise must possess a maturity to move beyond the mere physical resemblance and, at the level of this maturity, turn towards its essence as a conscious entity. A figure that has embarked on the quest for meaning—referred to as 'human' in appearance—must seek transformation into the Perfect Human through intellect and become a seeker of truth. The center of the quest desire and the post-quest realization is oneself. However, if the quest occurs with intellect, the subsequent union and attainment of the essence of existence cannot be achieved with intellect alone. The transcendence of the limits of intellect is necessary, and this limit is surpassed through the ascension. What does surpassing the limits of intellect mean? Essentially, it refers to an expansion or cognitive of understanding. While intellect determines direction through movement within existing mental data and bodily perceptions, the knowledge of truth experienced through the ascension surpasses the limits of intellectual exploration as the pleasures of the ascension extend beyond bodily perceptions and sensations.

All of these are in accordance with Divine Grace. A human being who has questions about oneself, and one's truth, can be considered to have embarked on the path of searching through the mind filter, and consequently, the process of maturation. The expressions "Intellect is the sail, thought is the rudder, go sailing, let me see you" means the the path taken by people.

Isn't it beautifully expressed! In another statement, the people of God have said: "One sets out on this path with intellect and then departs from intellect." Intellect plays a crucial role initially. However, what follows progresses more with love than intellect.

What is the path, who is the traveler? In reality, there is neither a path nor a traveler. In the Quran, it is stated, "I am closer to you than your jugular vein." "He is the First and the Last, the Apparent and the Hidden. He knows everything." "Wherever you go, He is with you. Allah sees what you do." Many verses containing similar expressions exist. Therefore, a human being should seek and find the true meaning of these expressions within the territory of their own body. Liberation from attachment to the human form should be achieved through morality and contemplation, and one should know oneself through turning towards the essence. This is the reason for the manifestation of creation, the coming into existence. The purpose of creation or existence of being, is to contemplate the hidden treasure behind the veil of form. This pleasure manifests in the human body, and when a human being transforms into a perfect human, the intended purpose is fulfilled, and the destination is reached.

Now is it the time to contemplate our reality, thinking as a human being, isn't it? Is it the time to know, see, and be what is within our essence, isn't it? The perfect master who is the master of truth, introduces the dervish in the his own body. For some living in the attributes of being human, the question and inquiry of truth

may not be on the agenda. Some of them ask, but are unaware of what they are asking. Some are naturally inclined to question from birth. For those inclined to questioning, life can become dull, oppressive, and meaningless. The colors and beauties of the world begin to fade, and the routine struggles of life lose their meaning while living unaware of oneself. A profound sadness and internal hunger arise, but what is this? There is, of course, nothing to be said or done for those who are not conscious of existence, those who lack curiosity about meaning. Their place is fine just as it is. However, for those with a curiosity, desiring to know, see, and find what lies beyond appearances, a perfected spiritual guide is necessary for unraveling the mystery of existence within one's own body.

For those experiencing hunger for the truth, the secret of truth becomes a lived and enjoyable state through the lessons obtained from the Perfect Human. But what about others? Is this justice? Isn't everyone equal? Questions like these will continue for those who are ignorant of the truth and have no interest in it in this age. Questions will be asked. When the questions are asked by those who are devoid of knowledge of meaning and answered by those who are unaware of the truth, hypothetical answers will fall short of being real answers. The questions will be diluted with evasive responses, pseudo-answers, and ultimately, the topic will conclude with deductions such as denial, abandonment, and unknowability. Then there are those who insist on analyzing

the meaning through experimental studies, starting from the visible material existence, and there is nothing to say to them. I don't believe in what I haven't seen! Well, don't believe, that's fine. But if that's the case, it should be a standard for you. First of all, isn't it necessary to you see yourself? However, when the vision is superficial, the result does not go beyond the superficial. In other words, expressions related to the state or disposition of those not suitable for knowing and learning the truth should not be felt or taken into consideration for those in another group—those with a disposition suitable for learning the truth.

They say everyone has his own way to do the same thing. Therefore, everyone is responsible for themselves. If you have started questioning yourself, then how fortunate you are. This questioning, as it deepens within an individual, will continue the journey to truth. Of course, the one who questions seeks an answer to their question. The answer will be specific to the question asked. So, for those curious about the truth, it is essential to know that when the questioner is ready, the answer will come. In other words, "When the murid is ready, the murshid finds him." With this meeting, the path of unity and the journey of development are initiated. The one who becomes a dervish, within the territory of their own body, becomes a traveler on the path of truth until the pleasures of unity manifest.

***Mustafa Erkan***



*The original and essence of the letters is “Elif”  
and the basis is the dot.*

# the path of melamet

## THE REALITY OF PRAYER

**P**ir Sayyid Mustafa Altun states, *“The purpose of worship is to know and unite with Allah”*

Everything starts with the understanding of unity in the truth of once upon a time.

What kind of worship style is prayer? We all know that it is not just about bowing and standing. In Surah Al-Ma'un, verses 4, 5, 6 are stated, 'The ones who perform prayers do not do perform correctly.' We also know that those who can fulfill these rituals in terms of meaning will complete their levels and perform their ascensions, but how to do this is unknown. Because there is no guide. While physically performing these rituals with our body, we may be spending our leisure time in a state of polytheism, with the illusion of “I am exist - Allah is exist” and perhaps praying in the delusion and hoping to reach the paradise.

### **WHAT IS THE REALITY OF THIS PRAYER?**

Let's think about what Almighty Allah wants to tell us with these verses regarding the subject mentioned in Surah Al-Ma'un, verses 4, 5 and 6. The possessor of saintly grace, Hazrat Ali, states, “I do not worship Allah whom I have not seen; if I see Him, I worship Him.” This means that when a person performs prayer, they must see Allah. If they do not see Him, it means the prayer is not valid. Allah is the imam of the one performing prayers. The worshiper must certainly see this imam during the prayer.”

*The Melami performs prayer with Allah because being a Melami means being liberated from the actions, attributes, and bodily self, having become transient in the ocean of nothingness and nonexistence, and having become immortal in Allah by resurrecting in the eternal.*

The Supreme Being descends to the spatial realm through the bodily levels with the Perfect Human,

completing the circle by ascending through the holy names belongs to the his devine knowledge. This ascension is illustrated through prayer, and the all stages of spritüal journey is completed with each time. The secret of the statement “Prayer is the believer's ascension” is hidden in the divine recitations of the prayer times. Thus, the ascension is only possible for those who have pledged allegiance to a Perfect Master, and they can become companions with the reality of each prayer time.

Prayer is the self-disclosure and self-contemplation of the Almighty with Himself.

Essentially, prayer consists of two rak'ah. The first one representing the stage of annihilation (fana) and the second one representing the stage of subsistence (baqa)."

In the first rak'ah, when the servant surrenders his actions, attributes, and body to Allah, and becomes mortal in Allah, and when he experiences mere non-existence in the prostration and stands up again in the second rak'ah, he is now upright with God, and in eternity, it is God who performs the prayer in the image and manifestation of his servant.

In apparent world, it is 5 daily prayers and 40 rak'ah.

The essence of prayer lies in the spiritual journey of the seeker in the path of devotion, and the states and experiences of unity encountered in the stages and stations."

The morning prayer or fair symbolizes the level of unity of actions.

The manifestation of existence, emerging with its own existence, resulted in the creation of the perfect human, namely ADAM, and from him, the creation of the REALM. The possessor of the light of each time has carriers of the light of Muhammad, who are the Perfect Humans. From the darkness of

nothingness, the first light that emerges with the morning dawn symbolically represents the light of Muhammad and signifies the manifestation of the Perfect Human, that is, the emergence of the first actions with the Fajr prayer. It is the level of UNION OF ACTIONS.

The dhuhur prayer signifies the level of Unity of Attributes,

The Asr prayer signifies the level of Unity of Essence,

The maghrib prayer symbolizes the state of unification,

The isha prayer symbolizes the state of the highest unification (Hazret-ül Cem),

The Witr prayer symbolizes the ultimate state of unification (Cem-ül Cem).

The Tahajjud prayer is the state of divine oneness (ahadiyet), and this prayer is exclusively associated with the state of oneness belonging to the Prophet and the perfect human, who is the master of the time.

***With the guidance of the Perfect Master, the recitation of these levels and states, and through their spiritual support, one attains the pleasures of annihilation in God and exist in God.***

With His servant's worship, God begins to purify Himself in the first rak'ah of the prayer offered by Himself, starting with the Suphaneke prayer, from servitude to Him.

In the first rak'at of the prayer, during the standing position which is the level of the unity of actions, the worshiper moves to the level of the unity of attributes through bowing, nullifying the actions attributed to oneself.

After nullifying the attributes of the servant here, God purifies Himself three times through the servant's mouth, saying 'Subhane Rab'biyel Azim' (Glory is to Almighty Allah, the).

With self-praise, affirming, 'Sami' Allah-u Limen

Hamideh' (Allah hears the one who praises Him), God declares, "I have heard the praise of My servant" and with the acknowledgment of the servant's gratitude, says, "Rabbena Lkel Hamd" (God, Praise is exclusive to You), asserting that praise belongs only to Him, once again, with self-affirmation.

When reaching prostration, the body is surrendered, and "Subhane Rab'biyel Ala" is told three times by declaring that Allah is free from any deficiencies and deserves praise for His exalted and sublime attributes, Allah is glorified. In the first prostration, the absence of the servant is acknowledged along with His divinity, while in the second prostration, the enjoyment of this realization is sustained through gratitude.

In the second rak'ah, once again, the worshiper who performs the prayer from their own state is Him. At the end of the second rak'ah, during the prostration of the Tashahhud, a conversation with oneself is initiated through the Tahiyyatü Attehiyyat prayer. In this conversation, just as in the discourse between the servant and God in the identity and uniqueness mentioned in the Surah Al-Fatihah, Allah and his servant are half and half. In the simplified quatrain taken from the "Miracül Müminin" poem of Sayyid Seyfullah Kasım Efendi (Seyyid Nizamoglu), it is emphasized that prayer remains no more than a dry ritual unless performed with the true essence of worship.

Standing, bowing, and prostrating,

Your whole being, to ruin for the sake of self.

If worship is not done with this attitude,

They immediately call it a dry ritual.

By taking breath from the Perfect Master, being able to annihilate oneself in God by attributing personal qualities to Allah, and standing in prayer with no self left, only then will the reality of prayer and the believer's ascension be realized.

**Leyla Özel**



## KARAGOZ CURTAIN

The universe is essentially like a giant Karagöz curtain. First, in the entertainment venue the person who will perform the Karagöz and Hacivat play, called the “IMAGINERY” preparations begin after granting permission and authority. The “Imaginary”, who is responsible for setting up the curtain, creating characters, adjusting the lighting, and preparing other necessary equipment, completes all preparations. As the time the play starts, the “Imaginary” opens the light of the curtain and starts the performance. With a unique opening speech highlighting the key points of the play, the “Imaginary” begins the play for the day. Despite the presence of many characters in the play, there is only one person, the “Imaginary” who assigns roles to all characters, voices and speaks for them according to their characteristics, moves them according to the script, hears for them, speaks for them, and does everything on their behalf. The “Imaginary” is the one who sets up the curtain, taking on everything in the play. According to the scenario imagined by the “Imaginary” many game characters take roles in the play. The plot becomes more diverse, and a script is created for each character. The environment becomes more colorful. The “Imaginary” includes himself in the play as he has imagined, fully immersing himself in the play, enjoying the moment, and shaping the play accordingly. Eventually, as it is a timed show, the “Imaginary” wraps up the script appropriately and concludes the play with beautiful wishes. The characters played here are lifeless; they do not understand what is happening. They serve whatever purpose the

“Imaginary” desires for them. The only existence here is the “Imaginary”. He orchestrates the entire play, orchestrates all the movements of the characters, sees and hears everything on their behalf, and carries out conversations resulting from what they see and hear. Thus, with a unique demeanor for each character, he experiences excitement and pleasure from every moment of the play, unable to comprehend how time passes. For him, time does not exist. The “Imaginary” materializes whatever he thinks or desires at that moment, bringing it into the game, creating infinite possibilities and elevating the enjoyment of the game to the highest level. Consequently, the “Imaginary” continues to stage his plays, living and enjoying all the roles of his characters, deriving immense pleasure from each of them.

The truth is like this. In the realm of the unseen, a desire arises, and with that desire, the manifestations of the light of Muhammad come into being. This is the place where Allah said, “I created this universe for you, and I created you for Myself, O Muhammad Mustafa.” To fulfill the request made through the first manifestations, the universe was created, and then, just like in the Karagöz play, an imaginary stage was created by the being that ascended the throne, crafting countless scenarios. Entering into this play himself, he began to wander in the peaks of pleasures and loves.

Wishing to dive into this ocean with love.

**Ahmet Tamer Erpak**



# the path of melamet

## GOD IS VISIBLE IN HUMAN

**W**hile there was no other existence besides Almighty Allah, He desired to be known. He manifested the light Muhammad and created the realms. Allah watched his own existence in a magnificent mirror as the full manifestation of our Prophet Muhammad Mustafa, who had been told, "O my beloved, I created you for myself and the worlds for you."

Almighty Allah, by creating the realms, brought humanity into existence with the potential to be the most honorable being. Then, He brought people down to the lowest of the low.

Surah At-Tin (4-6): ***We have created human in the best form, then We brought him down to the lowest of the low, except for those who believe and perform righteous deeds. For them is an endless and inexhaustible reward.*** A man should contemplate why he was created, where he came from, and where he will go. Almighty Allah explains everything in the Qur'an verses. However, to understand these verses, it is necessary to find the Perfect Master.

Surah Al-Fath (10): ***Indeed, those who pledge allegiance to you are, in fact, pledging allegiance to Allah. The hand of***

***Allah is over their hands. Whoever breaks his pledge, only harms himself; but whoever fulfills what he has promised Allah, He will grant him a great reward."***

The Melami Perfect Master connects the seeker not to himself but solely to Almighty Allah. The seeker continues the journey of self-awareness and recognition of Allah through comprehension, seeking answers to the questions of 'Where did I come from? Why was I created? Where am I going?'

Human, created with the potential to be the most honorable being, as stated in verse 16 of Surah Qaf, ***"We have certainly created man, and We know what his soul whispers to him, and We are closer to him than [his] jugular vein."*** Despite being so close to Allah, he passes through the worldly realm unaware of the purpose of creation, heedless of his Creator, and continues to remain in the lowest of the low.

The Melami Perfect Master, to the seeker who has pledged allegiance, teaches the act of revealing one's own ego and instructs them to read the book of the self. The seeker, who is in the lowest of the low, feels ashamed of his commanding ego, witnessing the evils of the commanding animalistic soul. Thus, guided by the spiritual guide, as the seeker becomes acquainted with himself through the inspiration of the perfected guide, he learns that he does not possess an independent existence, and that the only existence is Allah, not through self-purification but through the seeker's recognition of his own flaws at the annihilation stages guided by the Perfect Master.

Melamet is to become nothing. When the seeker comprehends his nothingness at the annihilation stages and experiences his state, he also realizes and lives the state of there being no existence other than Allah. Thus, he progresses on the path of serving Almighty Allah's desire to be known, and the journey continues under the guidance of the Perfect Master.

A person who lives without knowing the purpose of creation is living not according to Almighty Allah's will but based on the desires of his own ego. This indicates that he is heedless of Allah, worshipping an imaginary and fancied Allah in his mind, which is entirely illusory and futile.

This is why it is essential for a person to first know oneself, to recognize one's own soul, and thus, to know God who is closer than the jugular vein. It is necessary to seek a Perfect Master because of this reason. Through the guidance of the Perfect Master, the seeker learns the reality of worship and begins to perform his acts of worship with sincerity. Prayers, fasting, and all other acts of worship are performed as a means of ascension, connecting with Almighty Allah. "I have created the jinn and mankind only to worship Me." (Quran, Surah Adh-Dhariyat, 56) Thus, the reality of worship is the recognition of Almighty Allah. Actions performed without this understanding do not qualify as true worship. When it is said that prayer is the ascension of the believer, this is the intended meaning.

Hadrat Pir Sayyid Mustafa Altun informs that Almighty Allah said to humanity, "Bring

Me into manifestation, I created you for that purpose". Therefore, those who do not seek and pursue the intention of Almighty Allah's recognition but instead chase after their own animalistic desires, using the trusts he gave (life, knowledge, will, power, hearing, sight, speech) to manifest His will for the sake of their own animalistic desires, become recipients of verse 179 of Surah Al-A'raf: **Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).**

This means that a person should use his mind and think. Surah Al-Baqarah / 242: **"Thus doth Allah Make clear His Signs to you: In order that ye may understand. "**

Surah Al-Baqarah /266: **"..Thus doth Allah make clear to you (His) Signs; that ye may consider."**

Surah Al-Baqara / 269: **"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. "**

Surah Ali 'Imran / 118: **"..We have made plain to you the Signs, if ye have wisdom."**

Surah Ali 'Imran / 191: **"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth"**

Surah An-Nisa / 82: **"Do they not consider the Qur'an (with care)?"**

Surah Al-An'am / 50: **"Say: "can the blind be held equal to the seeing?"**

And many other verses command wisdom and thinking.

If the realms are created for our Prophet, then our Prophet is the prophet of all realms and all humanity, and he is a mercy to all realms. Almighty Allah grants a response exactly corresponding to the desires and efforts of the created human. Therefore, the path to truth is open to everyone seeking it, and if followed with awareness, one reaches the destination. The path of Melamet is the seeker's inner journey of Almighty Allah knowing Himself through Himself, wherein, with the help of the Perfect Master, the seeker disappears in action, attributes, and existence, dies before death, and resurrects with the Truth in the existence of the Truth. The divine intention of Almighty Allah to be known has manifested in its complete realization through our Prophet Muhammad. In this day, it continues to manifest through the Perfect Master by unifying with the path of divine knowledge and the path of Melamet."

Therefore, according to the verse in Surah Al-Ma'idah (verse 35), **"O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper."**

It is necessary to seek and find the guide of this path, the Perfect Master, in our present day.

**Arif Erkal**

# the path of melamet

ALLAH IS A BEING  
THAT SEEMS TO NOT  
EXIST, REALM IS A  
NON-EXISTENCE THAT  
SEEMS TO EXIST

*Pir Sayyid Mustafa Altun*



# the path of melamet

## THE REALITY OF THE PUNISHMENT OF THE GRAVE

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

The term “grave” refers to the place where the body is buried. In other words, it is the abode after death. This situation has always been a subject of curiosity, discussion, and debate among people, and it still retains its mysteries today. However, regardless of what anyone narrates, it has always remained in the realm of narration. The reason is, as always mentioned, due to the fact that humans, as beings, are limited to what they perceive. In the past, those who narrated this topic could never reach a consensus. The 52nd verse of Surah Ya-Sin in the Quran guides us on this matter.

***“Ah! Woe unto us! Who hath raised us up from our beds of repose?”... (A voice will say “This is what (Allah) Most Gracious had promised. And true was the word of the messengers!”***

In accordance with this verse, Almighty Allah has informed and enlightened us very clearly. According to the Quran, the greatest characteristic that makes a person human is intelligence. In many verses, it is mentioned, “Do they not think?” or “There are clear signs for those who think.” Additionally, the Sunnah narrated about this by the Prophet is also explained. One notable example is when he placed twigs on two graves while passing through a cemetery. This mentioned incident once again leads us to the verse asking, “Do

they not think?” . Muhammad is the most honorable of all creation, the highest, and the leader of both realms. He is the reason for the existence of these realms. If we limit him only to the physical body, we make a mistake. What does he intend to convey to us with this Sunnah? Since this incident is narrated, it implies that there were others with him. Does this mean that he addressed the dead people appearing alive in the cemetery with his behavior? Indeed, verses 69 and 70 of Surah Ya-Sin explain these dead people walking around like alive.

***“We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur’an making things clear***

***That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth). “***

As can be understood from these verses, our Prophet addressed those with him, not those in the graves. The desire of Allah in creating these realms is the desire to be known. What is this “knowing”? It is the recognition of the unique qualities (attributes) of each creation. The only way to achieve this is to find someone who knows oneself, a true Perfect Master. Therefore, it can be understood that anyone who does not recognize the essence within themselves is like a dead body, though appearing to be a living being. The meaning of this is that the veil of truth is closed.

It is essential to question and contemplate all

the information narrated for centuries about putting into a grave and what comes after. Those who convey this to humanity seem to narrate it in details as if they have personally experienced it. But what can you prove it? Wouldn't they ask if you have seen it? Nobody can explain a topic that they cannot prove, can they? This remains merely as a claim. The Almighty created this realm for humans to experience, so how will a person feel after death? When the attributes are taken from the body, Isn't there only the body that turns into soil left behind? When a person dies, isn't their name quickly forgotten, and holding a funeral? If corpse cannot speak when above the ground, how will they speak under the ground? Everything that is narrated exists, including the torment of the grave, and the world opening from the right or left, but the way it is narrated is incorrect. A creature puts into the grave that is called as body from the moment they are born into this world. He continues there in an ignorant state, far from his truth, unaware and unconscious. Isn't death the removal of consciousness from a person?

Here is the truth about putting people in the grave. As you know, a grave is dug, the body is placed inside, and then it is covered with a wooden or concrete lid. The same description applies to our body while alive, and the lid covering our body, which turns into soil, is the veil (ego) covering our truth, while the one experiencing suffering is our essence left in the background. The doors mentioned on the right and left are the paths the awakened heart walks on according to its potential.

It describes the inherent disposition of an individual's creation. The soul is invisible and, therefore, it is immortal; its perception is not like that of the ego. Consequently, it means that a person experiences every stage as the ego, while the visible body is present, not after death..."



# WHATEVER YOUR STATE IS, THAT WILL BE REFLECTED IN YOUR ACTIONS

**O**ur concern is not with luck, but with states of being. Knowledge of prosperity is knowledge of states. What is our situation?

The self loves knowledge. It is known that Satan is a great scholar. It was precisely because of this knowledge that he became arrogant and rebellious, refusing to submit to Adam. As knowledge increases, the evil of the soul also increases. An expert in multiplicity, Satan has built his career on appearances, idolatry, and otherness for billions of years. This is how it emerges in the self. As knowledge increases, the commanding soul (ego) attacks harder. We must be alert. After receiving guidance from the perfect guide, you become even more visible and become the main target of the evil of the soul. Before, Satan had little need to interfere with us; he ordered and we immediately obeyed. Now, with the blessed breath we take, both our knowledge and our fight against the evil of the soul increases. Does this suit him? He will definitely try to stumble us.

**Yunus Emre Says;**

***"Knowledge is knowing knowledge,***

***Knowledge is knowing yourself.***

***If you don't know yourself***

***What kind of cognition is this?***

Just as the branches of a fruit-bearing tree bend downwards and we understand the abundance of fruits by looking at the tree's stance; What good is it if you don't transform your breath, your spiritual connection, and your knowledge into your state of existence? If your knowledge and situation are not clear, it is as if it does not exist.

Eyvallah: It means accepting that divine manifestations come from God and accepting them with complete submission and without objection. In this context, the absence of thanks means interpreting these divine manifestations according to one's own desires and conditions, trying to change them if one does not like them, resisting these manifestations, and trying to direct events according to one's own desires and passions. Knowingly or unknowingly, going against the divine will of Allah and falling into the sin of associating partners with Him.

The stages of annihilation (Fana) are where 'eyvallah' (complete surrender) resides. We start on the steps of this ladder with the annihilation of actions, which is known to be the foundation of all levels.

On the path of Melamet, the unification of actions and living in this state is essential. Regardless of the level instructed later, if we haven't fully experienced the delights of Tevhid-i ef'al (Unity of Actions) in our state, our spiritual connection and the level we've attained are futile. If we don't "die" in this sense, we risk reviving in later stages, especially in the stages of Baqa (subsistence), and becoming Pharaoh. Instead of being annihilated in God, we fall into the trap of annihilating God within ourselves, leading to spiritual downfall. There are many examples of this. God forbid, one might transgress against the divinity of God, claiming 'I am He', 'everything is a reflection of what's inside me', 'it's also God speaking through me' (where does this leave the principle of unity?), and other such declarations. Thinking they are uttering divine wisdom, seeing their state as

perfect, they sink deeper into the quagmire, often without realizing it. They have fallen prey to the Divine Stratagem, unaware. We seek refuge in God from this dark outcome, this dreadful end. In his book "Dying Before You Die," on page 40, our esteemed Master Pir Sayyid Mustafa Altun says: "Tevhid-i Ef' al saves mankind from associating partners with Allah; that is, it leads one away from the paths of both hidden and apparent polytheism. Tevhid-i Ef' al purifies a person from arrogance. It makes one abandon the claim of superiority. A person does not belittle others. It leads one to give up stubbornness and corruption. It does not hinder those progressing on the path of meaning and matter. For one sees and experiences to whom the motion and stillness within themselves belong. They do not disparage the actions and behaviors of others. They do not attribute existence to themselves and become arrogant. The Almighty God removes the hidden and apparent polytheism, which He never accepts, from that seeker."

No knowledge or learning that is not internalized and transformed into one's state of being has any value. Can one claim to understand and follow the rules of the road if they know they should not pass at a red light, yet choose to do so anyway?

If we constantly react to various divine manifestations with interventionist, controlling, and self-serving attitudes, trying to alter these manifestations, what is this if not polytheism or rebellion? As seekers, if we focus on the agent of action instead of observing and surrendering to the act itself; if we forget to say 'eyvallah' and stubbornly pursue ego-centric responses instead of humbly accepting that the manifestation is a divine act of God; if we try to dictate outcomes and construct them according to the promptings and commands of our ego and Satan, then we

achieve nothing. It's like sitting in the passenger seat of a car and constantly interfering with the driver. Don't we then deserve to be asked, "Why did you even get in the car if you're going to complain? Get out if you don't like it"?

You are not the one at the steering wheel. In fact, you don't even exist. There is no "I"; we are merely illusions, instruments of manifestation, like screens or cameras – essentially non-existent. Without withdrawal in surrender, the Creator will not become visible. Sometimes we miss this point.

**"God created you and the things you do."** (Saffat 96). Look how clear and obvious this is. There is nothing other than Allah. It is only God. Even saying 'just' is excessive, unnecessary, even wrong. As expressed by our master, we must understand that we are merely instruments for the manifestation of the acts of Almighty God, and that He is the owner of all actions, both within and outside of us. To realize this, abundant remembrance, contemplation, reflection, service, and surrender are necessary. It cannot be achieved without bowing humbly, without keeping one's word, it just can't

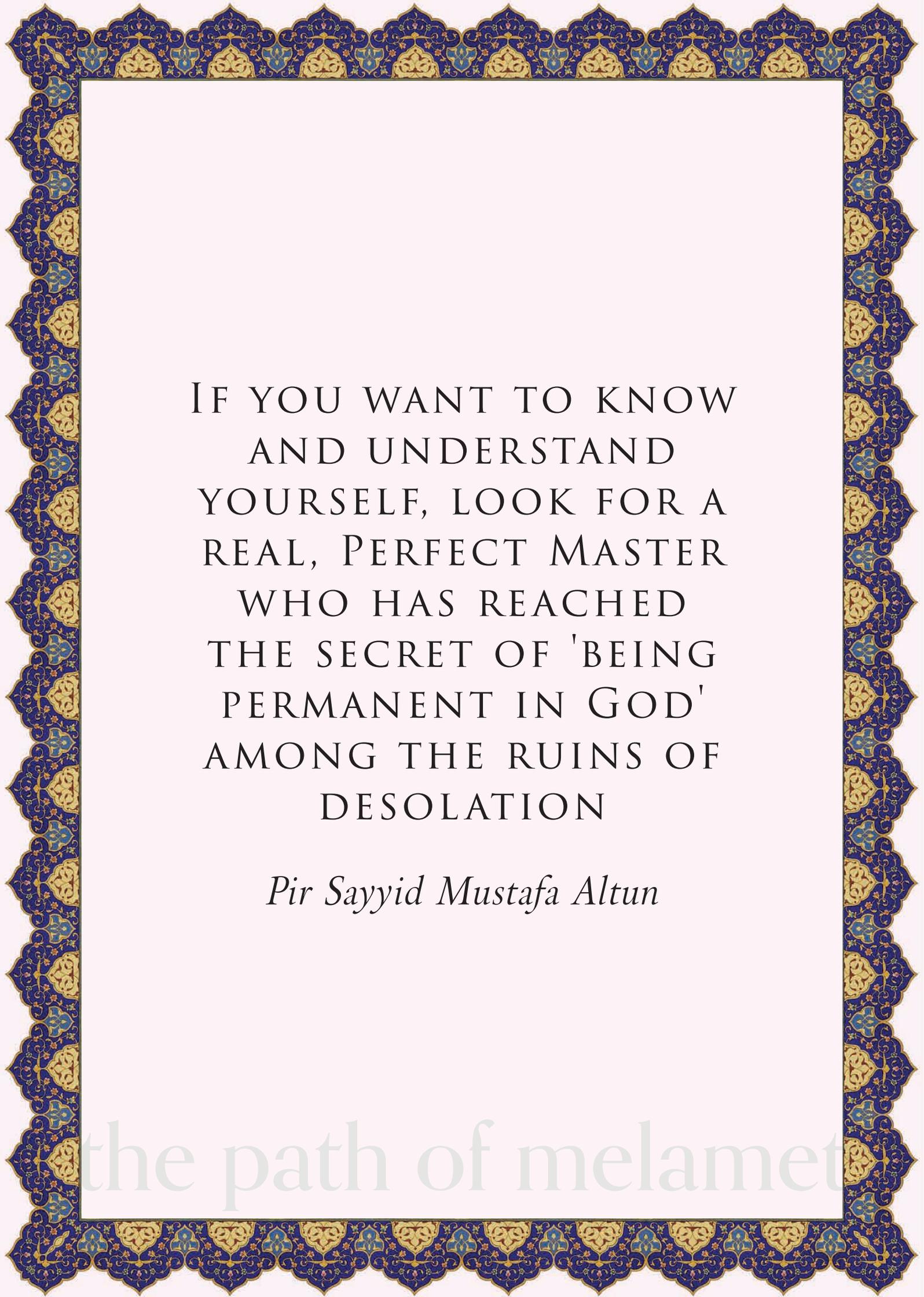
Furthermore, our master says: The delight of Tevhidi Ef'al is to attribute the action and movement of all beings, visible and invisible, known and unknown, both esoteric and exoteric, throughout the world, the universe, and the entire galaxy, not to those entities themselves but to the Truth.

Eyvallah, eyvallah, eyvallah... La faile illallah.

Success cannot be achieved without internalizing Tevhid-i Ef'al and enjoying it.

With love and endless greetings.

**Gürcan Gürsu**



IF YOU WANT TO KNOW  
AND UNDERSTAND  
YOURSELF, LOOK FOR A  
REAL, PERFECT MASTER  
WHO HAS REACHED  
THE SECRET OF 'BEING  
PERMANENT IN GOD'  
AMONG THE RUINS OF  
DESOLATION

*Pir Sayyid Mustafa Altun*

the path of melamet

the path of melamet  
YOUTH CORNER



# the path of melamet

## VIRTUE OF THE HUMAN

The human species has made its presence known on the world stage for approximately two hundred to three hundred thousand years. In traditional narratives and myths, people are often depicted as ignorant, confused, and engulfed in darkness; They look but cannot see, they listen but cannot hear. In Sumer, Babylon, Akkad, Assyria; In Indian and Greek mythologies, people acquired wisdom (reson) from a god or goddess. More precisely, wisdom is bestowed on humans. People need divine intervention to live a virtuous life. To understand virtue, it is useful to explain it as follows: In the ancient Greek society, the virtue of the horse was to run fast. Then, following this example, we can ask: What is human virtue?

Humans were shown mercy so that they would not remain in the darkness of ignorance. To better understand this situation, it is useful to refer to the myth of Prometheus and the story of Socrates: According to this myth, once there were only gods, and mortals did not yet exist. Using earth, fire, and everything that could be mixed with these, the gods created mortals underground. As the time approached for them to emerge into daylight, they asked the brothers Epimetheus and Prometheus to endow them with certain abilities and characteristics. (Epimetheus means superficial and thoughtless, while Prometheus means forethinker or foresighted.) Epimetheus asked his brother for permission to undertake this task himself and began distributing the abilities. Epimetheus gave some wings, some claws, some thick skin, and some the ability to

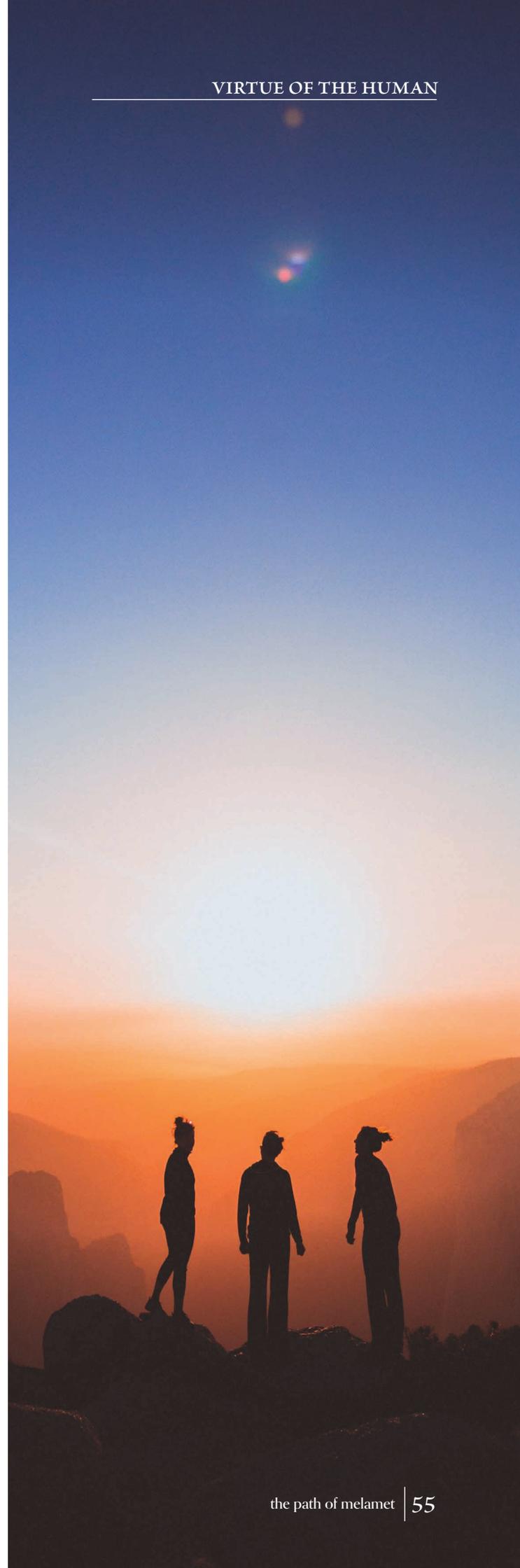
run fast. He distributed all his abilities evenly among the creatures he created. But he forgot the human species. When Prometheus came to check the situation, he found the people naked and defenseless. Having no talent left, Prometheus solved the problem by stealing fire from the gods and giving it to humans. Later in the story, Prometheus is punished. In order to prevent people from extinction and enable them to live together, Zeus granted them the feelings of shame, respect and justice. If people were left to their own devices, they would remain underground, lost in the darkness. If we act like Epimetheus and do not reserve some of our talents for our human side, if we act thoughtlessly, our human nature won't awaken. Woe to those who can't discover the fire, that 'Light' within!

The story that Plato tells us about people being left to their own devices, in which Socrates is put on trial, also contains many lessons. Socrates tells us that God or a divine, holy sign appeared to him and that it was a kind of voice, and he addresses the Athenians: "I defend myself now out of love for you, I fear that by punishing me, by punishing someone whom God has forgiven you, you will offend God." . If you really get me killed, no matter how ridiculous it is, let me know. You won't easily find a horse fly like me, which God has been busy trying to move the state, which is big and brave but heavy and slow due to its size and resembles a horse that needs to be poked... It will easily think that you can shoot and kill me. "You will fall asleep again for the rest of your life until God takes pity on you and sends another gadfly in my place."

God Almighty is very merciful towards His creatures, He knows us much better than we do; "both the hidden and the obvious." Because of this mercy, He sent warnings to human societies so that they could distinguish between right and wrong. However, societies did not appreciate them and continued to sleep. The stories of the prophets told in the Quran also serve as examples of this situation. As a matter of fact, many prophets and many wise people were tried to be eliminated by their societies. Undoubtedly, God Almighty has not left us to our own devices today either. The following is stated in the 36th verse of the Qiyamah Surah: "Does a person think that he will be left alone?" If He has not left us alone, He has created someone to watch over us. One should make an effort to search for Him!

A person cannot distinguish between wet and dry when his hands are wet. Our situation is similar to this. While we are under the control of our soul, we cannot distinguish right from wrong. In order to be free from the control of the soul, it is necessary to know it. As a matter of fact, "he who knows himself knows his Lord". However, a person cannot do this on his own because he is already a self. What falls to man here is to find the "Perfected Human" who has converted his soul to Islam. This is also where the answer to the question asked at the beginning (What is human virtue?) will be obtained. If one is not educated by a perfect spiritual guide, or if one is educated by a perfect spiritual leader but is not given the right to education, then one remains in the darkness of one's soul...

**Yusuf Özal Karakaş**





# the path of melamet

## TO KNOW GOD

"Rab" means educator or trainer. "Rabb-i has" refers to a specific, personal educator, the Lord inherent within a person. The term "Rab," one of the beautiful names of Allah, represents the manifestation of the absolute being in existence and is akin to a seed within the human heart.

This seed, or "Rabb-i has," originates from the sperm (father's semen) and passes into the mother's egg. It is the personal Lord that governs the 'country of the body'. During the 280 days of development in the womb, culminating in the emergence into the world of witnessing, a person is governed by the natural knowledge or "Rabb-i has" until the age of 2-3. Gradually, as worldly influences begin to take hold, the individual starts to develop the ego. The ego consists of predominant names or records within the body's realm, other than the "Rabb-i has". Once enveloped by these names, the person forgets their Lord, achieving a false sense of self, and becomes subject to the fifth verse of Surah At-Tin, "*Šumme radednâhu esfele sâfilîn(e)*" means "*Then we reduced him to the lowest of the low*".

The appearance of traits like fault-finding, envy, or condemnation in individuals arises from a lack of awareness of the truth in themselves and in others. However, as stated in the 84th verse of Surah Al-Isra: "Say: Everyone acts according to their disposition, and your Lord knows best who is on a right path." This means that each individual acts according to their own predisposition, and the most rightful path for each is the one leading to their own Lord, as many as the created beings are. This is because the conditions a person experiences in

the womb and after birth, and the resulting combination of divine attributes (names), are unique to each individual, just as no two people have the same fingerprints.

Saint Muhyiddin Ibn Arabi states that every "self" will be content with what emerges from its personal educator, the "Rabb-i has" within their body. These actions are satisfying to the self. For every doer and artisan is pleased with their own act and craft. If they were not, they would not perform it. And every doer and artisan perfects their act and craft by fulfilling its requirements, as it is commanded in the 50th verse of Surah Ta-Ha: "He said: ***Our Lord is He who gave to everything its creation, then guided it.***"

A person's fate is their "Rabb-i has". The purpose of coming into this world is for the individual to know themselves, that is, their "Rabb-i has". The manifestation will be in accordance with what the vessel (the person) is filled with; therefore, perfection lies in the direction of the true "Rabb". The relativity of the "Rabb-i has" is towards the "Lord of the Realm". The Lord cannot become manifest without a "marbub" (servant), but this servitude is not the person's existence; the servant is merely a tool. This primary seed, buried in the soil of the servant, needs the water of life to emerge, which can only be obtained from the Perfected Human. The seed that receives this life-giving water is then a candidate to be pleased with the Lord of the Realm. The real issue is first to know oneself and then to reach one's world, so that before death, one dies and the only true and permanent existence, the Almighty Absolute, becomes manifest.

**Selin Koç**

# the path of melamet

## MELAMET SEMINARS

We invite you, our valued readers, to our free seminars every two weeks.

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Tansu Satı	03.03.24
Tamer Erpak	17.03.24
Mustafa Erkan	31.03.24
Leyla Özel	14.04.24
Furkan Bülbül	28.04.24

**What is Melamet?**

**What is our purpose of creation?**

**What is the knowledge of truth?**

**What does 'knowing yourself' mean?**

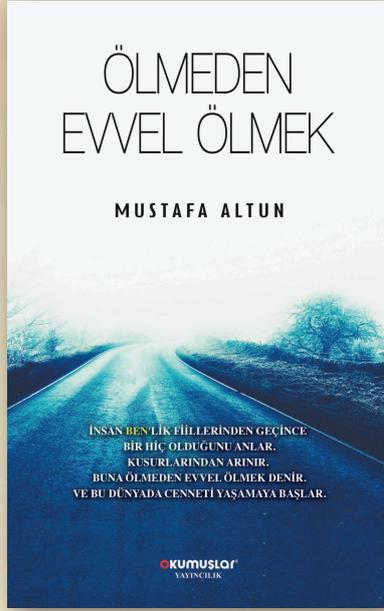
**How can humanity escape this chaos?**

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Sufism is not a philosophical science; it is a science of living. Through the teachings and practices of this science, one reaches God. The science of the heart is worldly. What's important is the science of the heart. The science of unity, or in other words, the science of truth, is the science of the water of life. This is a science of immortality, as man doesn't die. It is the science of being with God. Without God's command, a person cannot move or even live. Only with Him do we become lively. Those who practice this wisdom science are not only humans in appearance but also in essence. We learn the external science and then teach it to others. That is, from one mind to another, from one ear to another. However, the science of wisdom is different. It occurs before death, through another science.

## "Mutu kable ente mutu" meaning "Die before you die"

Abu Talib al-Makki divides knowledge into three parts;

1) External science, which is passed from ear to ear, 2) Inner science, which is told to those who are worthy, 3) Neither external nor internal. This is completely hidden, the science between the lover and God. It's divine inspiration.

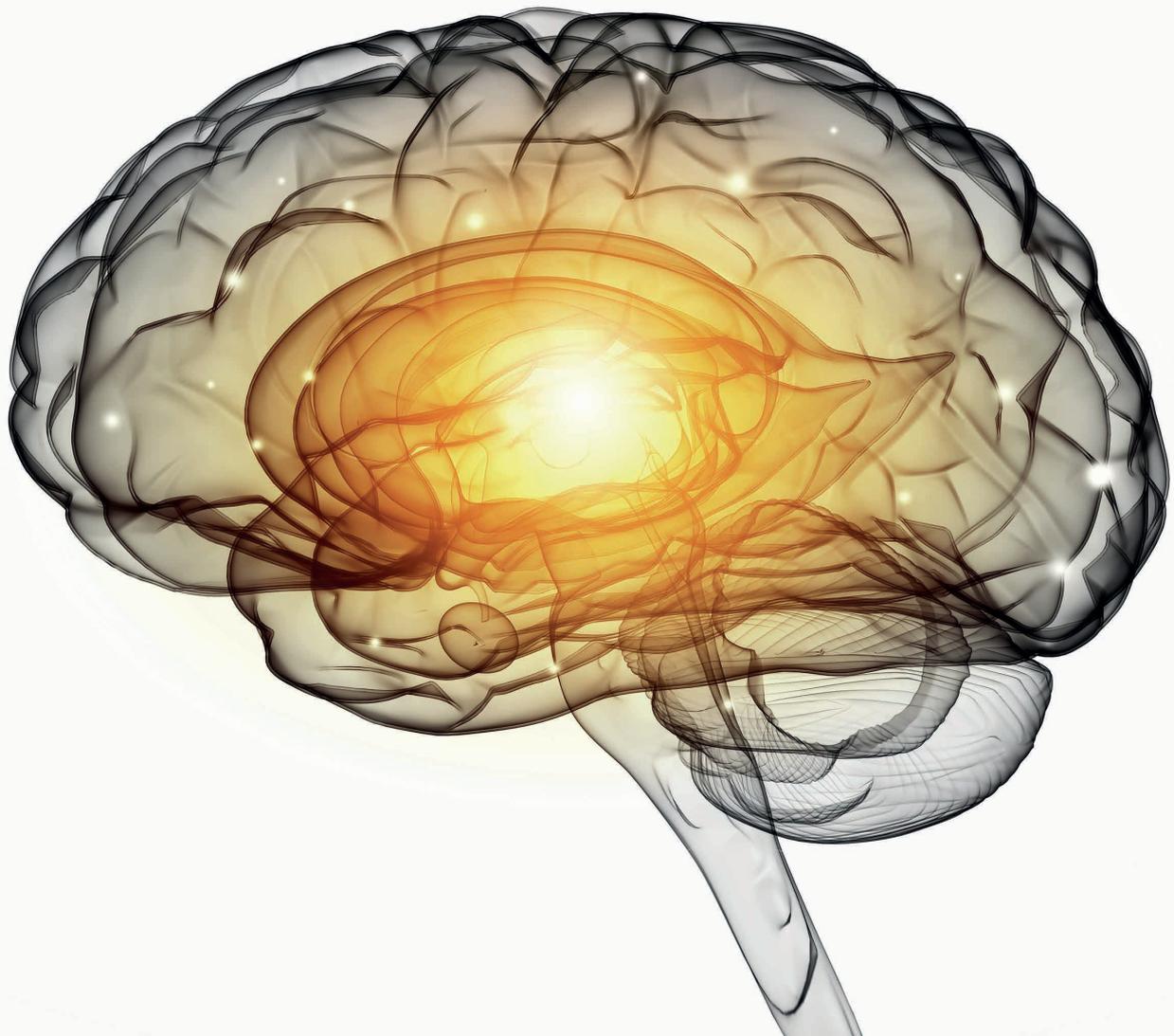
The science of wisdom is a light. It is the origin of relative science. It emanates from the relative soul and descends into the heart of the knower. Wisdom is to turn towards the truth, beauty, manners, morality, without lying, hypocrisy, adultery, or worldly desires, but towards God. It is to surrender to God and submit to His will. It's the path of truthfulness in essence and speech, secrecy, and trust in God. Approaching people with good manners, being gentle, smiling, submitting to those who are more knowledgeable, respecting the elders, and being compassionate towards the younger ones.

Denying wisdom to its rightful possessors is an injustice to them; speaking wisdom to the undeserving is an injustice to wisdom itself.

PIR SAYYID MUSTAFA ALTUN

the path of melamet

# KNOWLEDGE AND UNION



# the path of melamet

## SENSORY RECEPTORS - HOLLY NAMES

### SENSES AND TRANSMISSION OF SENSES

We perceive the world by seeing, hearing, tasting, smelling, touching, and sometimes through our senses. Our senses give us information not only from the outside world but also from within our own body. The senses are divided into two;

1-) General senses: Its receptors are spread throughout the body.

These are:

- I. Touch-pressure-vibration
- II. Heat
- III. Pain
- IV. Deep sense-position sense
- V. Visceral senses (senses coming from internal organs)

2-) Visceral senses (senses coming from internal organs)

These are:

- I. Seeing
- II. Hearing and balance
- III. Taste
- IV. Sense of smell

They are sensory receptors that enable the perception of all senses. A sensory receptor is a vital component of the sensory system responsible for detecting and responding to various stimuli in the environment. Sensory receptors transfer information about perceived stimuli, helping organisms acquire knowledge about the world around them. In other words, incoming sensory input is first

transmitted to the sensory receptor and processed there.

The stimulus that starts from sensory receptors passes to sensory fibers (sensory nerves, afferent nerves, afferent neurons) and is transmitted to the relevant regions in the brain. The events up to this point constitute the sensory stage. Perception occurs through the processing of sensory information reaching the cerebral cortex.

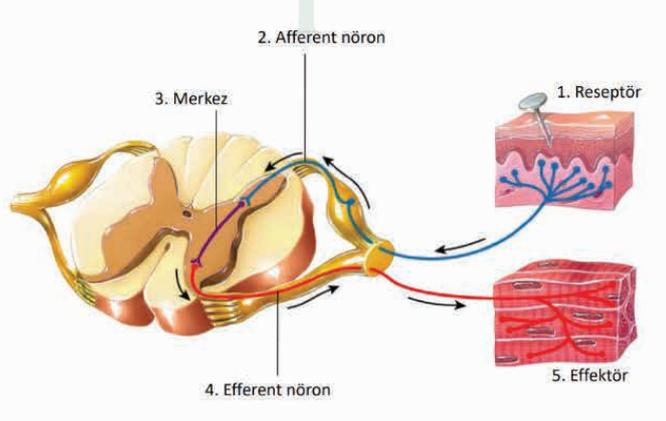
Transmission of General Sensory Information to the Central Nervous System:

General sensory receptors are found throughout the body in the skin, muscles, joints, and internal organs. This includes touch, pressure, temperature, joint position sense, pain, and sensations from internal organs.

All these sensations are conveyed to the brain through sensory fibers (=sensory nerves=afferent nerves=afferent neurons). However, before reaching the brain, sensory fibers enter the spinal cord (medulla spinalis) on the same side as the half of the body where the stimulus is received, before the posterior horn.

Sensory information is transmitted to the thalamus from the medulla spinalis by two different paths. Part of it travels upward on the side where it entered the medulla spinalis and crosses to the opposite side at the level of the medulla oblongata (decussation). Another part crosses to the opposite side at the level where it entered the medulla spinalis (decussation) and then travels upward.

Sinir sisteminin fonksiyonel ünitesi



Types of neurons

1. Afferent neuron (sensory) a. Visceral b. Somatic
2. Efferent neuron (motor) a. Motor nerve (skeletal muscle) b. Autonomic nerve (smooth muscle and glands)
3. Interneuron

1. Afferent neurons: (sensory neurons)

- 1.1. At the peripheral end, there is a receptor cell.
2. It transmits the received stimulus from the receptor to the center (brain-spinal cord)
3. Some sensory impulses are felt, while others are not.

2. Efferent neurons (carrying)

After being evaluated in the center, they are the nerves that carry commands to the effector organ.

While somatic motor efferent neurons go to skeletal muscles, autonomic motor efferent neurons go to smooth muscle and gland cells.

3. Interneurons: (Association Neurons)

1. They do not exit the central nervous system.
2. They constitute the majority of neurons in the body.

3. Thinking
4. Sense
5. Will
6. Memory
7. Learning
8. Talking

It is related to higher functions

9. The number of interneurons increases in proportion to the complexity of neural activity.

10. They are not only involved in the stretch reflex of muscles.

If we consider the place of knowledge in the dimension of truth, this knowledge is the knowledge of Allah, and it is desired to be revealed according to the intention of being known. The most honorable of the created beings is human, meaning the Perfect Human. It is stated, "I created the universe for myself, and I desired to be known through him; thus, I created this universe for him." In this created universe, all beings, from the smallest particle to the entire creation, are adorned with my light from the subtlety of his truth, and I breathed my spirit into him. This universe is embellished with the manifested appearance of his subtle truth that has become materialized through attributes.

Allah's countless attributes, that is, His names, are also spread throughout this realm so that God may contemplate Himself through the mirror of these names. To those in the form of humans, He adds a particle from His essence with a drop, and with these primary names (main name) and countless other names, He forms a composition in the womb, he waits it there for a while, and then sends it to this realm by breathing the spirit into it, adorned with a physical garment.

Now, who can know that this entire stage is set up and renewed every moment based on Allah's desire to be known, and He reveals Himself with the attributes He adorns His creations with?

Here, we tried to draw attention to the connection between the truth in different aspects of this creation and sensory system with the knowledge (which belongs to Him, and He adorns His creations with knowledge for them to manifest).

We aimed to highlight the link between neurons and the names (attributes) during the perception of our internal and external senses.

The place where Allah reveals Himself with His names is the level of Truth, and nearly every neuron in the brain and other regions can correspond to one of His names. How do these neurons become active?"

The systems of input and output in their connection with the senses have been explained above. However, one is the physical material, and the other is the realm of meanings that include Allah's attributes, or in other words, the names of Allah. How does mentioning Allah's name, remembering Him with the heart, activate the neurons? Studies on this topic continue to be understood both scientifically and in terms of the truth.

We see that in the journey of spiritual development, in the understanding of monotheism, and in the opening of knowledge, the pineal gland in the brain also plays a very active role. Regarding the truth, the first of the two important hormones is the pineal gland, indicating from the

reproaching self to the purified self, and the second is the amygdala, indicating the commanding ego.

If the universe is adorned and covered with Allah's attributes and names, and if in human form, it possesses life and existence with the attribute of the soul, then saying "I see, I hear, I feel the things I touch" constitutes polytheism, meaning duality. Because in our form, the essential existence is the essence of the true being. Then, with His substantial attributes (which are life, knowledge, will, power, hearing, seeing, speech, and creation), the One who hears, sees, and speaks through us is Him. When we attribute hearing, seeing, and speaking to the ear, eye, and mouth, they become creatures. However, when we attribute the same organs to Allah's attributes of hearing, seeing, and speech, in reality, He hears, sees, and speaks. With Allah's spirit and substantial attributes, the one who hears is not the ear but the Hearing, the one who sees is not the eye but the Seeing, and the one who speaks is not the mouth but the Speech.

The brain, serving as the control center for the external five senses and internal five senses (imagination, memory, perception, conscience, and fancy), with the interneurons that make up the majority of neurons in the body, participates in functions such as thought, emotion, will, memory, learning, and speech in the central nervous system. In the physical sense, these neurons perform these functions, while in the realm of truth, the transmission and deciphering of each function correspond to an attribute, enabling the experience of the feeling through these neurons in the brain.

Because when someone passes away and there is no longer a soul, and considering that hearing, seeing, and speaking cease in everyone. If attributes such as hearing, seeing, and speaking belong to Almighty Allah with His essence and soul, then we are only recipients, instruments.

The mentioned constant attributes are the trusts of Allah, (life, knowledge, will, power, hearing, seeing, speaking, creation). There are 8 constant attributes in total 8, and the final creation attribute belongs exclusively to the Perfect Human.

The three of these attributes, which are hearing, seeing, and speaking, along with the other four inner attributes, are granted to individuals only until death. With death, the soul that operates these attributes no longer exists, so the person cannot hear, see, or speak because it is the soul that performs these functions in people, and with death, there is no longer a soul, so the system shuts down. At this point, it is crucial to comprehend the secret of 'Die before you die' and deliver the trust to its rightful owner. When one attains this secret, the one who sees through the attribute of seeing, hears through the attribute of hearing, and speaks through the attribute of talking, is once again Allah. Allah condescends to interact with His creation through His attributes, hearing, seeing, and speaking through His servants. Mevlana expressed this concept by saying: "I swear to Allah, firstly, you were born from His attributes. Immediately return to His attributes." Prophet Muhammad also stated, "I knew things with Allah." Understanding the reality of things at this point is crucial. A lover who gains awareness knows that the one who knows

things with Allah is one, and there is no witness other than that. As we mentioned, those who reach this secret become knowledgeable and wise. In other words, one who knows oneself and thus knows Allah becomes complete. A complete person does not see what is visible but sees Allah within it.

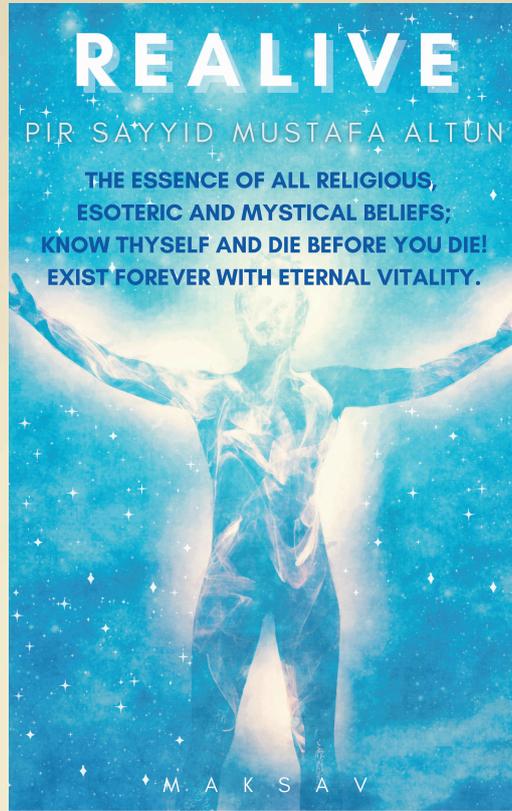
The stimuli that initiate the perception through sensory receptors, starting with the sensory receptors that allow the perception of the senses, are transformed into perception by reaching the relevant areas in the brain through sensory fibers and the processing of sensory information in the brain cortex.

So, our body is like a physical electronic mechanism. Therefore, all senses gain vitality and go from potentiality to actuality with the spirit endowed to us, which is called the soul. The soul, in other words, gains vitality through constant attributes. Physical sensory receptors perceive and transmit the attributes, which perceives the meaningful features of Allah through neurons and transmits them to the brain.

Here, attempts are made to establish the connection between the scientific aspect of this system and the truth aspect, Research on the system of conveying the meaning, which is the names, as feelings through neurons both internally and externally, continues at the level of proximity in terms of knowledge. Observations, discoveries, and testimonies related to the proximity of appearance and truth)are experienced to the extent of witnessing and manifestations.

***Neslihan Akdoğan***

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A person exists and then disappears instantly. What we see as exist and non-exist is like the Karagöz play, isn't it? When the veil of play in our eyes be lifted by the owner of power, the dream outside the veil will disappear. Instead, the real play, player, played remains. Where is play, player, played? Look at yourself. Maybe you have them. You cannot see because you have ego. You cannot see God, who is play, player, and what is being played. Why? You will be helpless unless you destroy your mountains of existence, and will not understand the manifestation.

PIR SAYYID MUSTAFA ALTUN

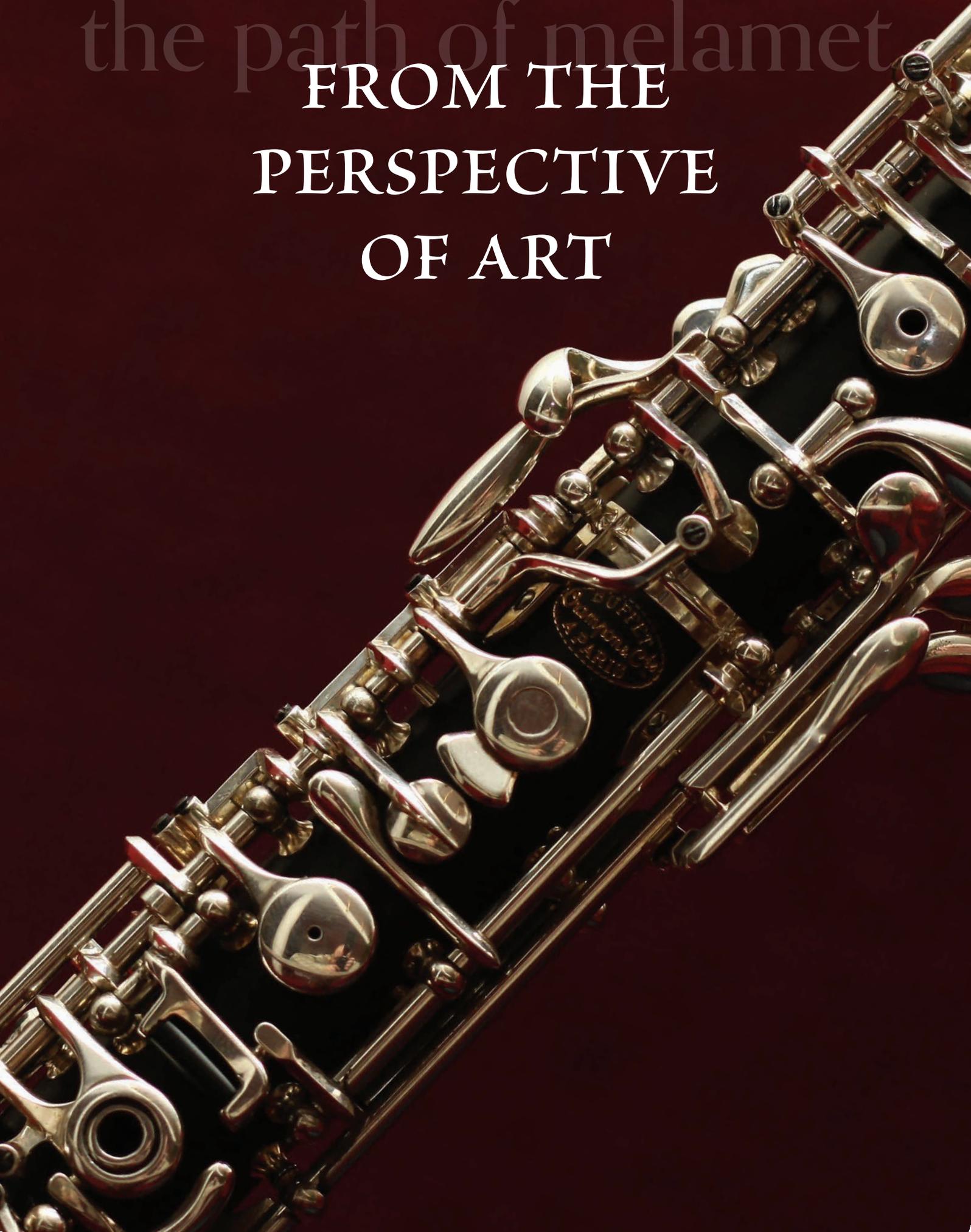


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FROM THE  
PERSPECTIVE  
OF ART



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## THE RESONANCE OF NOTES IN MUSIC AND UNITY

Music has been considered a subject that has been researched and tried to make sense of for many years, but it is not yet possible to reach definitive answers in many senses. However, it would not be wrong to say that the area it covers in human life is quite wide.

Even today, it is not possible to talk about the existence of a single, generally accepted definition of music. However, if we had to define it in the light of all the information available today about music, we could simply say that it is the bringing together of sounds in a certain measure and order in order to express emotions and thoughts.

Based on this description, it's possible to say that music is directly connected to human emotions. However, there is still no definitive information about where, how, or for what need music first emerged, nor exactly when it first appeared. One of the main reasons for this is that, no matter how far back in human history researchers go and new findings are discovered, there are indications that music existed during those times as well, within the means of that era. Therefore, it is believed that music has a history as old as humanity itself.

Although not yet scientifically proven, there are theories suggesting that the first steps of music might have originated from sounds in nature, such as bird calls and the sound of the wind. These theories propose that the initial formations of music could have developed as humans attempted to imitate these natural sounds.

In addition, it is known that music has been an integral part of rituals and ceremonies since ancient times, and even much earlier. As human history is examined, it's understood that many behaviors such as hunting, birth, death, and prayer rituals developed based on rhythm and music. Moreover, music has been used as an important means of communication. In this context, it wouldn't be incorrect to say that music has been involved in all significant steps towards human survival and continuation of lineage. One of the important reasons for this is the direct relationship of music with human emotions and thoughts, and the belief that music has a divine quality, or more precisely, the belief in a connection between music and divine powers. Thus, it is evident that music forms a strong link between human spirituality and forms of belief.

When we examine the historical development of music, it is known that in primitive times, music and rhythm were used as a means to communicate with divine beings during sacrificial ceremonies held to seek blessings and bounty from these entities.

Upon reaching the ancient era, while this practice underwent a formative transformation, it still retained considerable similarity in essence. Notably, the notations and discoveries related to the mathematical system of music that emerged during these times laid the foundations for the music system we use today. Furthermore, even in ancient times, there were hymns written on tablets that evidenced the connection between music and faith.

In those times, due to the insufficient development of music's mathematical system and notation, music was mostly performed by memorization and interpreted through the emotions conveyed by the tones. However, by the eighth century AD, music had evolved to be performed using a system of seven notes, similar to those still used today, along with their associated measurement and valuation systems.

When examined within the context of the period's characteristics, it is evident that the note system we still use today was entirely developed to serve the dominant religious values of the time and church music. It is known that even the names of the notes used originated from the first syllables of verses of a hymn written for a saint who was revered during that era.

It is clear that many of the developments in music over the years have been fundamentally influenced by the cultural beliefs and practices of the time. Various religious beliefs have developed their own melodic styles and forms of expression. For example, the importance of hymns in Christianity, the importance given to the church choir, and the divine meanings attributed to the harmony and melodies created by these sounds are examples of this influence.

This interaction between music and belief shows how cultural and religious contexts shape the evolution of music, embedding it with deeper meanings and roles within social practices and rituals.

Just like in Christianity, the importance of melody and rhythm, that is, music in general, is

clearly seen in Islam. The two main examples of this are the recitation of Qur'anic verses in certain maqams (melodic modes) and the Azan recited in a certain maqam and melody. These maqams and melodies are not random, but have important meanings, as seen in the call to prayer or the reading of the verses of the Quran.

In the understanding of Melamet and the Tawhid system, music gains a divine dimension. The vibrations of the vocal cords or the sounds produced by musical instruments are considered a kind of divine pleasure that is perceived and heard through the attribute of hearing (Semi), one of the seven positive attributes of Allah. Creation, the eighth immutable attribute, is unique to God.

The human voice and its perception by the hearer (hearer, Semi) are loaded with deep meanings and pleasures. This perspective emphasizes the spiritual and divine importance attributed to music and sound in Islamic thought, emphasizing their role in expressing and experiencing deep religious and spiritual emotions.

Music also contains signs of God's system through its own system.

In this sense, the notation system consisting of seven notes also contains deep meanings about the seven unchangeable attributes of Allah and the seven steps that Allah has brought closer to Himself. On the other hand, the fact that starting from the sound C on a certain vibration frequency, progressing through seven notes and finally reaching the note C again,

constitutes an example of the fact that there is no being other than Allah, and that His names came from Him and will return to Him again. Starting from the 'Do' note and returning back to it, the 'La' note, which is the sixth tone in the scale, is often considered the tuning note for many musical performances, whether vocal or instrumental. The fact that instruments are typically tuned to the 'A' note (La) instead of the 'C' note (Do) carries deeper meanings. The 'La' note, being the sixth in the sequence, is thought to symbolize the 'perfect human' (Insan-i Kamil), as per the contemplation that it represents the only created being whom Allah has declared to have created in six days. It is believed that this note signifies the perfect manifestation of Allah's will and power, fully embodying His essence and attributes, and is a reference to the loved one, who is seen as the embodiment of the affirmative attributes (Immutable Sıfatları).

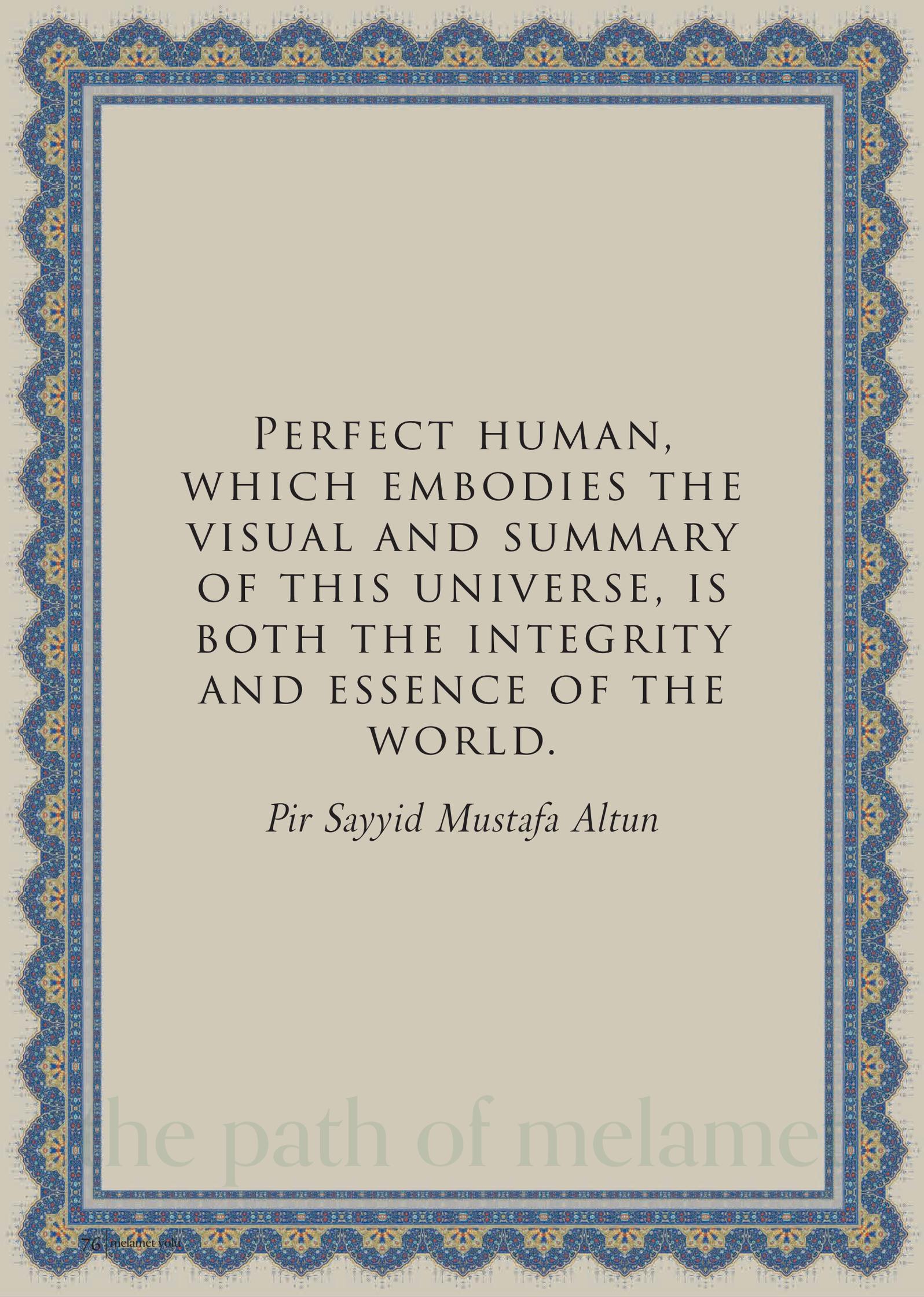
On the other hand, in performances involving multiple instruments, there is a moment before the performance begins where all instruments fall silent, waiting for the 'A' note (La) to be sounded, typically with an oboe. This moment, where all instruments align in unison to a single 'A' note, symbolizes unity and coming together (Tawhid or unity) in a harmonious tuning system. This practice is a beautiful metaphor representing the blowing of the trumpet by Israfil (an angel in Islamic tradition). It's akin to saying, "Be silent, I am speaking..." - indicating a moment of commanding attention and signaling the start of something significant, much like the symbolic role of Israfil's trumpet in Islamic eschatology.

Additionally, the very nature of music, whether it emerges from an instrument or the frequency and vibration of vocal cords, remains hidden, abstract, or subtle until it is actualized. This aspect encourages contemplation that the attributes of Allah, who is described as a subtle being, also remain hidden. While Allah is a subtle entity, He manifests Himself through creation, particularly through humans, whom He created with the desire to be known. He has made the human body a vessel for His attributes and actions. Without Allah's attributes, the human body would be no different from a lifeless form, lacking its own sound or the power to produce it. Allah's immutable attributes are the actual, the substantiated, while the body is merely a vessel for their manifestation. This is similar to how a musical instrument remains silent without someone to play it, lacking the power or capability to produce a melody on its own.

To summarize, music has maintained a strong connection with faith throughout human history, forming a significant part of human life and spirituality.

In the context of Melamet, music perfectly symbolizes Allah and the divine system. It embodies the act of producing sound and represents the attribute of hearing (semi), where the creator and the creation, the speaker and the listener, are one and the same. This unity exemplifies the pleasure derived from the divine within itself, portraying a profound concept of self-reflection and self-enjoyment within the divine essence.

*Dilan Özel*



PERFECT HUMAN,  
WHICH EMBODIES THE  
VISUAL AND SUMMARY  
OF THIS UNIVERSE, IS  
BOTH THE INTEGRITY  
AND ESSENCE OF THE  
WORLD.

*Pir Sayyid Mustafa Altun*

the path of melame



The image features a warm, golden sunset over a range of mountains. The sky is filled with soft, wispy clouds, and the sun is low on the horizon, creating a strong glow. The mountains are silhouetted against the bright sky, with some peaks appearing more prominent than others. The overall mood is peaceful and contemplative.

# the path of melamet

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