

the path of melamet

June 2024 | Issue:4

"A seeker must detach from worldly bonds in order to attain closeness to the Divine"

Verses In Qur'an About Internal Structure and Outward

What Is Worship? How Worship Should Be?

The Mystery Of Bismillahirrahmanirrahim

The Essence Of The Universe: Human

Low and High, Hells and Heavens

Blessed – Sinner

Breath



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EVERY LIVING THING HAS EMERGED IN THIS REALM
BY BEING ARRANGED ACCORDING TO ITS OWN
TEMPERAMENT. NO LIVING THING HAS A WILL. JUST
AS ALL POWER AND MIGHT BELONG TO HIM, SO IS
THE WILL

PIR SAYYID MUSTAFA ALTUN



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PREFACE



A person's primordial nature refers to the purpose of creation. Creation, that is, coming into existence. When we speak of coming into existence, it implies finding being from what already exists and taking form from a subtle state to a more tangible one. At this juncture, when one follows this knowledge, the inquiry into existence leads us to the concept of melamet as a path to finding an answer.

If being comes into existence from being, what then is that which exists? When this question is reduced to the particular and the individual, it transforms into the question of "Who am I?" or "What am I?" The pursuit of these questions and the quest for answers align with primordial nature—the purpose of creation. For the individual manifesting on the stage of existence with its particularity, if the purpose of creation involves asking and discovering, then development proceeds in that direction. Otherwise, for those who do not engage in this quest, life concludes without any such pursuit. Thus, the quest and orientation are individual matters. As the saying goes, "Every sheep hangs from its own leg." In this way, all existence plays its role on the stage of life and completes its span accordingly.

Those who inquire about the purpose of creation find answers through melamet. For those who are inherently in search due to their fitrat, it is essential to remain vigilant and not be swayed by those who, by their fitrat, do not seek the truth, thus determining their direction according to their primordial nature so that the ultimate goal, the purpose of creation, can be achieved. It is evident that each being finds its direction through acting according to its nature. Allah encompasses all opposites. Thus, for one who, by their nature, doesn't seek Allah, it would be a grave injustice to oneself, one's own nature, to take such a person as an example and to abandon the quest by adhering to the superficial claims of so-called truths and scholarly explanations of that group. To give up on questioning existence and to be swayed by notions of the unknowable, the unseen, and the incomprehensible is to inflict the greatest harm

upon oneself and one's fitrat. While a distinction is made within existence, it must not be overlooked that this distinction is based on nature and inherent dispositions. Otherwise, it would be contrary to the understanding of melamet, which does not separate existence but unifies it.

What is melamet? What does it convey? What is existence?

Those who find these questions compelling are those who, by their nature, are in search of the truth. To be in search is not merely to acquire knowledge and then live as if one has mastered it, confined to imitation, ultimately succumbing to inevitable death and returning to the earth. To be in search is not to spend one's time under the influence of politics or corrupted belief systems throughout history, only to be led to the stage of comprehension after death.

To be in search means to seek out the perfect guide, the perfect human, who is a master of truth. The goal is to establish a bond with the perfect master through love, effort, and surrender, thereby transforming knowledge into a state of devotion. This involves dedicating one's entire being to the truth and surrendering to the Divine through the perfect master, becoming a mature spiritual person.

To become a mature spiritual person, one must annihilate one's self in the existence of the Divine. Those who dissolve their being in the existence of the Divine and find their existence through the Divine presence are called Melamet. The truth reveals itself through the manifestation of the perfect master. In reality, there is no existence other than Allah. Therefore, the beauty of the path lies in the realization and manifestation of existence while living. Understanding existence and being is made possible through melamet.

This magazine contains knowledge of truth. However, it does not necessarily imply intellectual comprehension or personal viewpoint. For insight and realization, the presence of the perfect guide and, consequently, the breath of the merciful is essential.

With love,

Mustafa Erkan





Mustafa Altun'un hayatı diğer sayılarımızda 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 müşşidi 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

The life of him has written in detail in the previous issues, 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. *Tevhid Sohbetleri 3*
13. *Dying Before You Die**
14. *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.

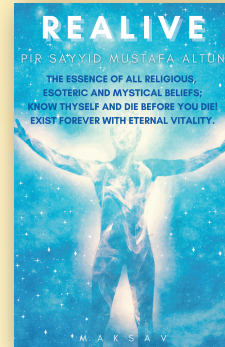
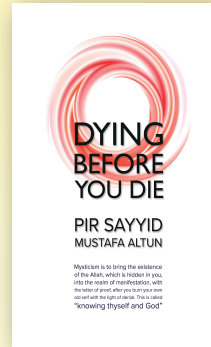
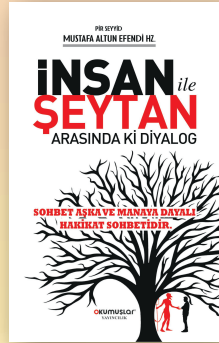
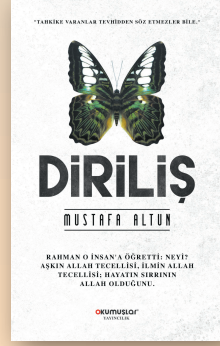
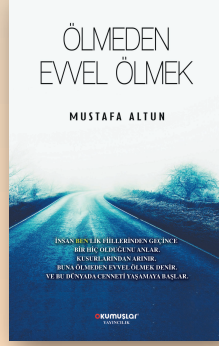
Seyyid Mustafa Altun who started his guidance of duty in 1996 retired from Opera in 2000. Along with his retirement, he gave all his strength to enlighten his followers and also to write his mystical works.

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. *Tawhid Conversations 3*
13. *Dying Before You Die*
14. *Realive*

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

THE WORKS OF MUSTAFA ALTUN



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UNDERSTANDING/KNOWING ALLAH AND THE QUR'AN INTIMATELY THROUGH HEART

Quran, the book of Allah, is the book of mercy to humanity. Whatever a person seeks in apparent and invisible world will certainly be founded in this book of mercy. There is one condition. The Qur'an is understood not by the indecisive and limited aspects of the brain, but the heart only. Mevlana and other saints who are full with love approached the Qur'an through their heart and understood Allah from this aspect of the Qur'an.

Every creatures continue to live in the same disposition in the realm of testimony/ 'seen world' with whatever character, temperament and capability it was created in the knowledge of pre-existent, 'unseen world'. Thereupon, no one can decide "I do this, My opinion is that, What I say is right but yours is wrong, I know everything, I am right etc." Everyone plays a role based on how and on what situation he was created. In other words, everything happens in the way Allah wills. Those who have knowledge about the truth and who are experienced in it know that. If you had wisdom, it would constantly remain with you

and you would know everything. Pay attention that your whole body and face change in the course of time. After a while, you become unrecognizable and you comprehend that nothing is yours. Finally, what you know, what you think, your possessions and friends leave you and you drift toward the unknown. Now think about yourself and your knowledge, sight, contention of ideas etc., where are they? Starting from the point of creation, if we have mind and heart, we should not overlook this then: Allah exists, there are sacred books and divine epistles are known, Prophets and our Prophet are also apparent. Just, saints are not seen. There is nothing that does exist in Qur'an. It has a unique feature that unites everything. Attempting to write another book over the Qur'an is the wildest madness. Now, is it right to say that I wrote the Qur'an and interpreted it by taking the surahs and verses from the Qur'an and re-write them by using my own limited mind? Wouldn't you be in a mood of selling your own ignorance by saying that your exegesis is correct? Your attitude is ignorance, not perfection.



the path of melamet

WHAT IS WORSHIP? HOW WORSHIP SHOULD BE?

Worshipping Allah is according to everyone's own ability and capability. These intrinsic capabilities can neither be increased nor decreased. Each person does work according to his/her own capability. There is no need to push one's personal limits or be jealous. No one should underestimate their own creation. Allah has encompassed all the good and the bad. Everyone should be pleased with themselves and with Allah. Allah's orders to worship are fasting, prayer, ablution, kalima-ishahada and pilgrimage. If a person does these duties continuously, he will obtain the pleasure of Allah. These acts of worship must be done wholeheartedly. When we go deep to the root of these worships in terms of meaning, we will gain the consent of Allah and we will receive the intercession of our Prophet. It is necessary to be wise like a saint in worship. Because it is not possible to enjoy the divinity of worship without being wise as saints. Worship is to stay away from demonic thoughts that separate the person from Allah and affect the nafs. To return from bad

attributes such as hypocrisy, adultery, backbiting, lies, anger, envy, greed, covetousness etc. Not to demand anything other than Allah's will and not to demand anything from the other people. What can you demand from a helpless person while Allah exists? So why shouldn't we demand it? There is the truth of oneness in this matter. The worship of the unenlightened one is just a worship in appearance. For what purpose do you worship that you do not see? The most knowledgeable of the caliphs and the gate of the city of knowledge mentioned in the 99 holy names, son-in-law of our Prophet and son of Ebu Talip, the Ali a.s. the king of the saints, the real human and the discernment symbol, look what he says: "Lâa'būdū Rabben lem erah", "I see Allah in prayer and in all my forms of worship. I do not worship Allah whom I have not seen. I worship the Allah I see even in the church". Do you see the perfection here? If one does not have virtue and ingenuity like Ali, none of the acts of worship will be considered acceptable and valid. The idea that "Allah

sees you, you cannot see Allah” may come to your mind. That's why we say; you dived into the sea of tawhid, you annihilated yourself in that sea and then you endured many difficulties, you have been given the full blessing of Allah. That's when you see Allah with Allah, clearly. O devotees of ‘union of the actions- unification of acts’! This stage is the stage of observation. Understand and try to see. Take a good look at the role of divine power in this realm. Look and try to see so that you can reach the ingenuity of what Allah has done. Isn't it the Allah the Almighty who sits them down, lifts them up, slows them down, accelerates them and who acts via all creatures and who move all creatures? How Allah, who has this power and will, left you lifeless when He took from you the power, strength and will that you thought you were doing! Wasn't it Allah who did everything with his own life, will and knowledge in this lifeless corpse? But you were ignorant of this before. Now you have affirmed that there is no will other than the will of Allah. You took pleasure in this by taking into your life that there is no one who acts other than Him. The one who enjoys is again Allah. In this stage, when Allah informs the person what the power and strength that the creature thought he had before, the person makes a full turn towards Allah. In this turn, person realizes that the actions are belong to Allah. Allah the Almighty observes His actions via His creatures by demonstrating his own will and by directing the people with his will. The people, on the other hand, witness that this will belongs to Allah and the action that seems to be made by creatures is also belongs

to Allah. Allah experiences his own will through his creatures again. In this position, the creature understands that he is nothing but an instrument. In other words, all creatures are under the control of Allah the Almighty. Even if the saints see the origin of all actions from the servant and all creatures, they eventually attribute it to Allah. Thus, they get rid of shirk in actions. That is, when the creature thinks these actions are his own, he is in shirk. In order to distinguish this, the foresight eye must be opened while observing actions. If the creature knows and sees this true manifestation of Allah from Allah, he will have sincerity. The creature should attribute the manifestation of all actions to Allah, not to the person. When a bad action occurs, it is an excellent attitude to know that this act belongs to himself. Because when seen like this, the person attributes bad manifestations to himself and attributes good manifestations to Allah. Both the glory and the goodness of the actions are the will of Allah. Desiring is only the person's individual desire. It could meet the will of Allah or not; it is the choice of the creature. The execution of the actions according to the wishes of the person belongs to Allah. Those who see the committed acts from themselves or from someone else are rebellious. Since they have become sinful, they do not feel remorse for the bad actions committed because they say that the will and the power of acts belong to Allah. Since it is Allah who moves, they do not see the fault in themselves. They attribute it to Allah. Because, they say, Allah is the owner of good and bad acts.



THE ESSENCE OF THE UNIVERSE: HUMAN

In the 31st verse of Surah Baqarah, it is ordered that “*vel allemel âdeme esma-e külle-ha*” “Allah taught Adam all the names of everything”.

After revealing of this verse, now look at face you have well, examine it and try to see it. The appearance (visibility) of the object is the reflection of your face, isn't it? As revealed in verse 4 of Surah Tin, isn't it be seen in you that your face, which was created on the basis of the “ahsen-itakvim (the best stature). The universe is a book and its outer surface is an object, isn't it? And these objects are the letters that you have, aren't they? When we combine these letters and put them into sentences and lines, don't you see the outer and inner book in you? It is actually not correct to explain and write down this information. These words are written for the declaration of how holy man is, people should not obloquy each other. *The art of Allah is the universe and the most important creation of Him is human. Because Allah has gathered his art in your face. In short, he gathered the whole universe in human and made human the essence of the universe. Don't think of yourself as a small thing. If you learn the wisdom of Allah, you will realize that you are a great realm.* Look at the ingenuity of Allah, who has power and divinity. This is not learned from the books you read and write. It is learned only by finding a perfect master and being a disciple of him. The Creator created you as a complete manifestation. Know that you are a complete image. You are a complete mirror of Allah's actions, attributes and essence and you are the manifestation of action. Your inner deed, that is your heart, is the inner mirror of the Creator.

But your ego does not show Allah to you. Your pride, your arrogance, your lies, your adultery and your ego is yourself-centredness. When these obstacles are overcome with the help of the perfect man and you look back and look at the past, you will be ashamed. You start to think of why you were so far from Allah and were so unaware. While Allah is closer to you than you are, why are these? You should have a conscience. On the subject of conscience; Yazicizade, the owner of the book Muhammediye, has these beautiful sentences: “Whoever has no spiritual bliss has no wisdom. Whoever has no wisdom has no conscience. Whoever has no conscience has no soul. Whoever has no soul has no life. That person who walks on two legs is a man with dead hearth.” In order to resurrect these hearts, it is necessary to find the Perfect Master and take the divine breath of Allah from him.

“Ve nefahtu fihi min ruhi”, “I breathed into him (Adam) the soul from my soul”. This breathing is two types. One is general, the other is private. The important thing is the private one.

It is said that they will be resurrected with the verse “Yed-ü Allah”. Accordingly, Allah the Almighty declares that external worship is an imitation, that is, the root veins are weak. Allah the Almighty ordered in the Hadith Qudsi “ma vesani kalbi abdi mümin”, “I did not fit anywhere, but I fit in the heart of my believing creature”. Notice that there is a sign in this sentence. Pay attention to the word “I fit”. We must purify ourselves from imitation. If we constantly imitate everything and forget about the truth, we will remain in certain patterns. However, we can renew ourselves through reasoning. Imitation is

the exit door of reasoning. Without this imitation we cannot reach reasoning which is the truth. The shadow only imitates its owner. However, the shadow is unaware of its owner, since it has no body. Although it has no life, the shadow gives itself existence. This given existence is both ego and imitation. It is necessary to get rid of these assumptions so that we can reach the truth. There is also imitation in all worships. What the saints see and think is not imitation. Because imitation is shirk. Oneness is the only way to get rid of this imitation. The people who are prone to imitate do not take advice from reasoning. This person has remained far from the real experience of true prayers, verses of the Qur'an, pilgrimage obligations, worship such as sacrifice, dhikr, fasting, etc.

Let's pay attention to the following poetry lines of Sayyid Hashim from Üsküdar that affect the heart:

The one who does not dive into the sea of love,
do not know where the sea is

If he is unfaithful, He cannot know the Sultan
I have a guide in me, understand the secret

The person who does not know the secret
treasure, does not know the Merciful.

Avni Konuk gives an example regarding the imitation of the people who are prone to imitate:

"While a few blind people are huddled together and contemplating what kind of animal the elephant is, the elephant is brought in front of them. They lay the elephant down. Blind people touch all sides of the elephant with their hands. One stuck to the elephant's ear, one to its feet, the other one to its trunk, some to its stomach and after they all examined the elephant, a dispute broke out between them. The one who sticking to his stomach likened the elephant to a cube, another who sticking to his feet said it is like a column and the one who sticking to its

ear said it is like a tray. In short, whichever side they touched, their guesses and opinions about the elephant were evaluated accordingly. "Those who have imitative beliefs get stuck in a certain place and don't believe in anything else. Those who are on the truth, on the other hand, do not stick to one side. Because they know that Allah is in creation at any moment and Allah has eternal manifestations. There is no end in Allah's essence and attributes. There is no end to the beings that exist with the existence of Allah. The Supreme Creator, who appears from forms that are always changing; that the changer, the replaced, the changed is himself. Allah informs us, with his own verses, that there is no one who unites this oneness but himself.

From the appearance of his wise creature again, Allah himself says his words "*men arefe nefsehu fekat arefe Rabbehu*". Allah the Almighty informs the pleasure of being known of Himself via the manifestation of the his creature. According to this sentence, you cannot understand true tawhid unless one of you dies. From this death, we understand the following:

The Person will reach the destination in the secret of "Mutu kalbe ente mutu". Note the phrase "unless one of you dies". It is said that 'become a martyr of tawhid, die in tawhid, renounce duality and die at unity'. Take your hands off all the things that seem to exist, don't look at them because they don't even exist. See the one who declares his presence in the non-existent. Two manifestations cannot happen at once and there is not one manifestation at two times. When the verses are taken into consideration with Allah's divine knowledge, dark thoughts will certainly be enlightened.



WHO ARE CARELESS ONES?

Surah Araf verse 179 says about heedless ones:

“We have created many of the jinn and mankind for Hell. They have hearts where with they understand not, and they have eyes where with they see not, and they have ears where with they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones”

These verses are metaphorical. Why do they not hear and understand although they have a heart? Why do they not see even though they have eyes and sight? Even though they have ears, they do not hear. Additionally; these people are called lower than the animals? These verses are for those who do not know themselves and their inner master, but who want to spend their time reading, memorizing, writing, becoming something and gaining the praise of the people.

However, it is ordered in the verses that “O you who believe! Do your duty to Allah, seek for a living kaaba and living Quran, seek the means of approach unto Him, and strive with might and main in his cause: that you may prosper”. Quran awakens us that we cannot derive any benefit from the lifeless ones. That’s why; we have to be a very very good seeker. That friend of Allah knows how we should see and hear Allah and the opening of the hearts. He is the only one who opens our eyes and our hearts in the

direction of Allah by operating on us. If we read the Qur'an and be careful in reading it, it talks about the operation of the The Perfect Human (Elem neşrahleke sadrek). This is a heart surgery. Why can't we contemplate and hear even though we have a heart? Why cannot we see? Why cannot we hear? Why we cannot see even we look at? We hear, but why we cannot hear from what source the sound we hear is coming from. We perceive that it comes from objects. We are far from hearing the voice of the real one. However, Allah is always with us. The reason why we do not hear the voice of our absolute owner and cannot see him is because we are blind and deaf. The reason we came to this realm is to see our inner master. If we cannot see and hear, we are blind and deaf. Then read the lines in the Qur'an in vain. Truth is in your heart not in the lines. In this case, our inner master appears clearly to us when our heart be split. If the hearts of those who believe in Allah truly are exposed to the secret of the verse “Have We not opened and expanded your breast?”, then the verse 2 of Surah Al-Anfal is about them: ‘For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord’. Again, in 3th verse; “Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance”.

the path of melamet

VERSES IN QUR'AN ABOUT INTERNAL STRUCTURE AND OUTWARD APPEARANCE

As everyone knows, 'afak' is the outward appearance of individuals. Masiva (everything other than Allah) is the mirage that makes the dream of materials seem to exist. Enfüs; is the internal structure. Afak is the illusion of this inner structure that is reflected outside. The real thing is the inside. For whatever is outwardly seen is an illusion coming from inside. It is essential that we move away from the reflections of the outside to the inside and the sphere of influence of the outside. Therefore, it starts with external repentance first. Inner repentance is made after we get rid of all the evil that afflicts us and the covenant we made outside. Before external repentance is made; dreams, delusions, conjectures, curses, lies, were living with us. Here is the cleansing of the inside and outside by repenting to them from wholehearted. The continuous dhikr of the heart is inner cleansing. The role of the heart dhikr is that it strongly affects the outside. When it sweeps all kinds of dirt that has settled inside, it prevents the outside dirt to enter inside. There is only Allah in the cleansed place. Since there is no thought other than the true love of Allah inside and outside then who can remain inside and outside. Neither you nor your surroundings stay. Nor the imaginary Allah that you have invented. Neither your shirk nor your false fast, prayer and charity remain. It is seen that your prostration to the imitation Kaaba is to the Allah himself, which is seen in both directions after cleaning the inside and outside.

In that case, all your obedience, taqwa (devotion), worship, and deeds will turn into beauty. What is done is appreciated in the sight of Allah. The recording pulls itself back. Now the cases of 'this is mine, this is yours, this is his' left to Allah, who created us and will call us to account for. In short, we take refuge in Allah as a requirement of our servitude from the bad deeds and attributes that we do due to our ignorance and we take care not to commit sins. You carry your fire from the world to the afterlife, humility finds its place in holiness. In this world and in the hereafter, a person's fire (i.e. self) still belongs to himself. If similar acts of worship such as prayer, fasting, and zakat, which are the egos of self-possessors are unconscious and far from the wisdom and truth, Allah will reveal that they are all shirk fires and tell what they do because of this ignorance to their face.

Only Allah and the Prophet know the truth of all the worship that is done after getting rid of the fire of the ego. That's why we need to find a real man from the descendants of the Prophet and take refuge in his guardianship so that worship turns into wisdom. Do not say that I fast, pray, read the Qur'an, performing the necessary rituals, applying the 4 main-secret and forty places as they are. You get bogged down more. For health; You must repent internally and externally.

Read the verse "O my dear habibi, take them

one by one or in pairs" Allah said to our Prophet. This is the meaning of being admitted; to be taken to his private room. It is also called küntü-kenz (hidden treasure) room. Also called the realm of souls, realm of Intelligence and the intermediate realm. Don't look outside for what you're looking for, come back to yourself. You are invisible in it. Search and find. If you can't find yourself, find someone who finds it so that he will teach you. How beautifully the words of Hacı Bayram Veli fits these lines.

If you want to know thyself
Search for soul within your soul
Leave your soul, find the moment
You should know thyself and you thyself

So, we need to observe inside and outside very well. The terms Enfus (inside) and Afak (outside) are found at the very end of Surah Fussilet of the Qur'an. Bismillahirrahmanirrahim *"Se nurîhim âyâtinâ fil âfâkı ve fî enfusihim hattâ yetebeyyene lehüm ennehul hakk"* 'We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth.' You see Our divine power, Allah and the truth in your own soul. We cannot understand neither the inside nor the outside without cleansing ourselves from our own ego. We need to get rid of the actions, attributes and presence of the body in the inside and the outside so that Allah the Almighty will show us the verses in the inside and the universe. Outer verses and inner verses, metaphorical (mutashabih) and firm (muhkem) verses. Also called the compassionate, the merciful verses. The

merciful verses pertain to Allah, Prophet Mohammed and the Saints. The compassionate verses are again revealed by our Prophet. These and many similar verses (enfusi-mutashabih) say, "People's hearts are dead". 'When Allah and His Messenger invite you to resurrect, these heart owners should rush to the special call of Allah and His Messenger' is ordered. Allah the Almighty orders His creatures, "When you undress to the unknown, which we call the afterlife, make your explanations in this world so that there is no difficulty or question left for you in here." Whatever manifestations inside and outside may appear, we need to know from Allah the formation of His celal and beauty actions. When bad manifestations appear, we need to know that it is from our own ego and our own selves. Those whose hearts are alive with the breath of Allah and His Messenger, they do not see anything absurd, either good or bad manifestations, since they see it with the eyes of Truth.

And yet, when ugliness occurs in themselves and in the outer world, they attribute it to their own selves and attribute it to their deficiencies. For this reason, they ask Allah to forgive them. We believed in the outward signs of the order brought by the creed (Amentü), we confessed with our tongues, we affirmed with our hearts. We perform obligatory and optional prayers with the external thought of our minds and body movements and external desire and wish. These are relative knowledges that are external. There is also the knowledge brought by knowledge; it means above the external orders of worship. That is what is acceptable.



the path of melamet

TO REACH TO BE REAL HUMANBEING AND UNITY

Saying “Allah” and “I am a servant” is easy with the tongue. The main thing is to be a creature with these values and to reach unity. Those who set out with this closeness to God; ***Read the essence that Allah has presented to the servants, it will suffice for you.*** Because the sum of the outer and inner books is human. It is only through these pauses that one gains and understands that human is a book. But as long as a person cannot get rid of the air, fire, water, and earth elements and cannot get out of these four walls, life will turn dark, then we will be came in for all kinds of misery. It is necessary to break down the walls of the self that appears in us; For this, heart dhikr is necessary, not tongue dhikr. Then it will be get rid of the wall of greed ego. Fire: self, Weather; weather, remembers, assumption (indecision) Earth/soil: humility, Water: Science... The nature of man must be worth the value of these last two elements. Experiencing the 10 steps of Ascension from deep ego to soul listed above; This must be the essence of worship. No matter what job a person is in, the dhikr of the heart never hinders the work, and he/she

does the job more willingly and with pleasure, and no one can see or know that the person is praying, because it is hidden from everyone. It is a leaven that discourages people from all misfortunes, troubles, and love and affection that we respect other than Allah. It teaches people the development of talents, their own essence. In short, it is a way of dhikr that goes very deep, and it also ensures that prayers are accepted. The dhikr of the heart opens the way for our Prophet and his family to Allah to us. The delight of tawhid is opened with this dhikr of the heart. The road is the road to the right way. Rare saints have become saints with this heart dhikr; it is the cornerstone of all beautiful names, actions and attributes. This dhikr; It is a miraculous dhikr that is completely separate from the rosary dhikr and also opens a door to the knowledge of ledûn. It is hidden because of the secret. At every moment, the word of the Creator and the voices of the divine words come from the well, which is its own manifestation. He gives you news about yourself. He chats with you constantly. He protects you from the dangers of the nafs stages, opens the doors of grace, and Allah fulfills every desire of the

servant. He protects from all kinds of morbid diseases. He keeps you away from ostentation and selfishness. He purifies you from lies, hypocrisy, envy, and all kinds of full of selfishness; takes you from books, from writing; and makes you read your own book. Before your death, He shows you the miracle of the second death. You always see the beauty of Him. In the word "You will always see the beauty of him," there was a situation as if the creature was separate and the God was separate. It is the descent of Allah to the servant and the attributes of nispet (condescension). When the relative attributes of the servant find their exact place in the attributes of the Right, they become a mirror to God. That's when the beauty of Allah appears in the attributes. For the emergence of interesting spiritual manifestations in human beings the person whom he/she accepts as a guide should not think of any other thing Than Allah in the divine presence. Discarding everything other than Allah from the heart, that only Allah and his love settle there is a sign that the person's intentions are sincere. A devotee should take this into account on the path of tawhid, that the emergence of what is hidden in oneself and its emergence into the realm of manifestation depend on believing and submitting to the master. The devotee carries within himself the same degrees that are hidden in the seed, these stages, knots, leaves, flowers, and finally fruit in the tree. Man, on the other hand, consists of good morals, good manners, faith, belief, sincerity, knowledge, ingenuity and finally the truth. Those mentioned are partial. These attributes are called "divine light attributes". These valuable attributes or names emerge through the learning of tawhid.

The Perfect Human Being's talk about God,

tries to eliminate the bad attributes that lead man to helplessness. With the removal of these bad attributes, sculpted sublime attributes appear. When man's values are revealed, the devotee's admiration increases. One encounters manifestations full of light in the extraordinary; and the individual who is freed from the attributes that previously caused the ignorance, knows through discovery that Allah is close to man from the jugular vein. The individual did not recognize himself and Allah at the time when he had the animalistic attributes. When he got to know himself, drawing water from someone else's well and pouring it into his own dry well made him realize that some harmful plants and animals could also come out of that dry well. The meaning of bad poisonous plants and bad harmful insects (in terms of innate science), the evaluation is as follows; You were stubbornly insisting on the book information you had accumulated during the period of ignorance, the ideas you thought were true, beliefs, and the correctness of your worships with full of ego. When did you take the path of the Perfect Human Being; That's when you realize you're getting past information from the public. You were consoled by the teachings of the people, now the opposite situation has occurred, which is an empty well without a body and bodies in the knowledge you acquired, just as you yourself were an illusion. one of the saints of our beloved Prophet swung the rope into the well and pulled you out of the well full of centipedes and guided you to the light of Allah and the path of ingenuity. Now you have taken your lesson and you have been disciplined with the divine lordship characteristic of Allah. In your previous state, it was general training. There is ego in public training, there are devils, there are gog and magog, creatures equipped with all kinds of

selves were in that well. Since you are a follower of Allah, God took you from that general training for a reason, made you fall in love with yourself and gave you rank. In order for us to deserve that rank, we must go beyond the wishes of God and fall into the blind well again. There are countless differences between the situation we are in the blind well and the current situation. There they were under the discipline of Allah, but due to their talents, they were all trained separately. A lover who grows up with the special knowledge, morals, good manners, ingenuity and discipline of Allah will be fully acclaimed to God. Does a person who grows up in Allah's actions, attributes and essence have an ego? His a man who keeps his promise to God. A person who has not been disciplined with the "Elif Lam Mim Zalikel kitabe fi la raybe " method, which Allah calls the Special Book, has the following: A person, who is not disciplined with "**Elif Lam Mim Zalikel kitabe fi la raybe**" method, which is Holy scripture and special for Allah, has got:

Lying, deceit, backbiting, hypocrisy, adultery, theft, betrayal, shirk in worship, hatred, eye adultery, adultery of the ears, adultery of the tongue, adultery of the heart, greed, stubbornness, laziness, murder, rape, lust, adultery of the waist, self-interest, insulting, humiliating people, seeing good things that are not one's own in someone else, and envying them internally and externally, such as depriving that person of his position and position and deeming himself worthy of that place. These bad attributes are the dry well where the person is, and they cannot come out of this well. Those who do not want to come out of this well of kinship and selfhood and return to themselves will be resurrected with their self-ego's (Dallin). It can also be called a

fire well of hell, as it is a very deep, dark, emptiness, place where gambling, alcohol, lust, and all kinds of ignorant attitudes and behaviors are found. Thus, you learned the difference between society, people and people who are moralized with public morality and also moralized with private morality. Now, think about them well. Get to discover yourself. Once you find what you're looking for, take a look at yourself, do you have these bad attributes? If there is, it certainly does, try to get rid of these bad self-attributes; work so that you are in the human class. Pay close attention to my warnings. Know yourself, without knowing yourself and your Creator, saying that I have knowledge like this, I embroider like this, I write and draw like this, I am knowledgeable like this, I see God or I am God, it will bring great disgrace to you. You fold the bottom of your trouser legs without seeing the stream. Do not see the water, which is considered as a drop, and think that it is a lake and an ocean. In short, you need to know where you are and be respectful.

Worshiping God starts with the family first. Spouses must be extremely respectful to each other and to their children. They should be extremely gentle and kind to each other. A person, whose speech is very good, pleases Allah very much. It is a matter of conscience for them to show the same attitudes and behaviors to their parents. It is essential to abandon the situations of heartbreaking and violence and to always respect the truth and justice. A person who sees that the above-mentioned states of bad attributes exist in himself/herself must run for the training of the one who finds Allah. The first step in demanding Allah is to renounce worldly thoughts and turn one's inclination towards the Creator. Propensity depends on will. When

the love of will increases, the inclination takes action. Then fondness begins. The inclination of the one who is always in dhikr towards Allah gets stronger. It envelops the soul. From the first degree of inclination, a strong will prevails against Allah by falling too much to God. Dhikr, which concentrates its will on Allah, compels the individual to open the doors of love. The devotee, who gives life and longs to see, goes beyond the limit of behavior and leads to Love, the mystery of dhikr. The level of love burns, there is no world structure left in the individual; turns to Allah with all the speed. One tends to be mortal in God in every aspect he/she start to disregard to past life and to be true with the truth of Allah. This event is closeness of visual. *The opening of the secret door of visual in the image is possible when the devotee passes through the presence of the image. Because if the aspects of the form do not disappear, the reality of the essence will not show itself.* The servile spirit cannot rise to perfection and be mature unless it escapes from the servile body. The soul becomes perfect when it gets rid of the states of the servile soul and turns into sublime, and passes from the partial to the whole... When a person who performs dhikr gets close to God, there is a manifestation of seclusion but this manifestation does not take long. The continuation of this manifestation is only possible after the inclined will, which happens when Allah condescends and loves him. The continuation of the love is possible with the strong inclination towards Allah and the closeness of the willing person to the one who asks with knowledge and experiencing with God. In the holy verse of Allah Almighty (when I love my servant, the fact that that servant is loved in terms of Allah is the servant's sincere surrender) must be like Mecnun. Have such a desire that the desire of

Allah encompasses the desire of the servant. At that moment, the door of the heart fulfilled with wonder, opened and God Almighty said, "Here, my servant, I was the one you desired." Masks are removed and the creator begins to make love with the created. There are no hands or feet in this case. The Throne of God's love in the heart rises to the top and the servant completely reunions with Allah, Here, dhikr, the person who performs dhikr and the One who is be commemorated will unite.

Allah Almighty is the one who sees, hears, speaks, works and walks through His servant, He has displayed His ingenuity in His servant, and the servant comes out of all sorts of ego. He is the ruler of all organs of the servant with his actions, attributes, names and essence. Internal and external conditions of the servant are ruined. The servant's inclination towards Allah and his three progressions, which are fena (extinction of self in God) degrees, means that the servant does not exist at all. From the servant whose self-existence is no more existed (mazhar-ı kul), Allah leads his servant to the higher realms. In Surah Necm, which is the first of the steps of the existence of God, which is the upper level, "Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer".

By watching his servant through his servant, he gives existence to his servant. It is also the existence of God. At this point, the servant knows his humanity. He becomes the Perfect Human. The secret of our Prophet "Whoever has seen me has seen God" is revealed in the servant. By the Qur'an, becomes the Qur'an. The servant has become truth with truth. Although it is difficult to reach these levels (of course, it depends on the talent of the servant), it is more difficult to overcome annihilation

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
عَابِدُونَ ﴿٨٣١﴾

Surah Al-Baqarah - 138: (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

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WORLD: PLACE FOR EXAMS

Where is the owner of all those properties, where is the real owner? Properties and belongings are a lie. We have nothing but to linger in this scene.

Come, the world is a place for having fun and distraction, use your real eyes, try to see the truth. Neither your houses, nor the yachts, nor the all types of belongings, nor the ones you are close to, nor the love you feel for those you love, is nothing but the deception of what you see with your eyes. They are all distractors. Your loved ones visit you once when you have hard times. They give you good advices. Otherwise; they are incapable of doing anything for you. There is no one who saves you other than the One who created you, he is your closest friend. You need him in every way. You will eventually make an explanation to Him in the day of reckoning.

Why did you expect help from my helpless servants but me? Why did you love them? Why did you be slaver to win their hearts? Am I not the creator of all including you and others? Why did you forget me because of those you love? As Allah says in the Qur'an, isn't this world, its inhabitants, your children, your spouses and your horses a trap? Isn't it an exam?

In verses 31-18 of the Qur'an, "Do not turn away from the humans by depreciatively and don't walk boastfully through the earth. Allah doesn't love any arrogant boaster". Ignorance is such a bad thing that it is the greatest disgrace of humanity. The ignorant thinks he is superior to everyone. He looks down on everyone. He even goes too far that he sees himself as a competitor to Allah. He goes too far to say that he is God. Like Pharaoh and Nimrod, today's

pharaohs and nimrods maintain the same ignorance. The ignorance of those who have educated is even worse in this matter. I have listened so many scholars. I saw the dignitaries who graduated from the faculty. What comes out of their mouth is this; They claim to be a creator. Obviously, they see themselves above of the Creator. There are illiterate people who don't read. However, since they are really ignorant, they do not know what they say or do. Others have read and go forward because of the ego brought by having authorities. Although they perform according to their abilities, they should not cross the line. In the presence of the Perfect Human the reward of approaching with knowledge with his help is as follows: It is to unite Allah with tanzih (incomparability) and tashbih (similarity), which are two ways of being close with knowledge. The one that proves this tanzih and tashbih is the following verse.

Surah Ash-Shura (42-11); ***“There is nothing whatever like unto Him, and He is the One that hears and sees (all things)”***

He tells us this: Almighty Allah (the Merciful and the Compassionate) , who created us, the earth, the sky, and all kind of creatures, is not like any of his creatures. There is no equality or similarity to him. He did not give birth, was not born. He didn't come from anywhere and he didn't go anywhere. There is no place of his residence. Almighty Allah commands us to be separate him from ourselves in the first verse, and in the last verse Allah, who is unlike anything, both hears and sees. Understanding the secret of the last verse, which emphasize the importance tashbih, and the first verse to be tanzih, not to associate partners with Allah Almighty, and the hearing and seeing are belong to Allah can definitely be possible taught by the Perfect Human. When these two

verses are examined with very meticulously, it can be solved how to get rid of hidden shirk and apparent shirk. It is tashbih by hearing and seeing. There are two common situations both Creator and the created, hearing and seeing. The first is the seeing and hearing of Allah Almighty, and the second hearing is a result of our talents. Our hearing which we attribute to us, has differences and partial views. It is the origin of his own attributes and hearing, which the Almighty Lord brings in human to be sublime, creative, and ingenuity of vision and hearing, with the partial differences of his servant. In other words, it is the image of God himself in the servant in the realm of existence.

The investment of this path is to fully believe that surrender ourselves. It is to fully believe in “There is no power but with Allah” and surrender yourself. If you stand in front of the Allah Almighty, who has power and force, and say, “I create, too,” even the devil will laugh at you. There is no one rather than Allah who has power, strength and will. If you think that your partial strength is not from God's, but yourself, you will have so many troubles. You become a buffoon for him. Even though the devil is occupied with being devil, you will be a buffoon for him as well. It means I have no power; I have no strength. God created what is in the world with his strength and force and surround it with your actions. “But Allah has created you and your act!” While this verse says so, even though you are immersed in the swamp of polytheism, which says that you are the creator who still does these things, there is no change in your belief. When something bad happens, you say “Oh my God, it didn't work” and you get upset. Here you show your helplessness and say “oh”. Where is your creativity and ingenuity? When you are

successful, you happily say "Oh, I did it" and attribute the issue to yourself. However, you do not remember the notice in the verse "Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul". In this case, we will look for all fault around our ignorance, which is endowed with blindness. In verse 44 of Surah Yunus, Almighty Allah states: **"Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul"**. In the 179th verse of Surah Araf, **"Many are the Jinns and men we have been created 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."**

If we understood Allah's verses in the Qur'an well, people would not have the courage to do any evil. In order not to make a mistake, they would remember his blessed name a lot and they were very afraid of Allah. The reverse direction brought about by the selfish animality makes us to be heedless by turning us away from God. Whatever people do, the mistakes they make come back to people. God does not leave the punishment for their mistakes to the hereafter. It results in punishment sooner or later in this realm. Even if they do not realize this, it is shown what they do in the hereafter. In the verses, warnings are made for many people, and they are reminded of the fact that they turn to Allah, and their self-centeredness filled with their faults. He clearly states in the verses that you are equipped with miracles, that you cannot comprehend, that your eyes and ears cannot hear the sound of your heart and that you cannot see him. Additionally, the given

mind, heart, thoughts and results are blessings for us. Allah appears everywhere of all his names, who wills, guides you to the right, turns your place into a rose garden and gives light. He is the one who gives you sustenance and takes them to your mouth. There are many miracles that are forbidden to be said in verses.

Are we going to pay for our ungratefulness by being arrogant, putting yourself forward by saying we are God and we see him, and leave him behind?

You still say that you are innocent without any hesitation. You made countless mistakes. When are we going to leave our ego?

Come, my friend, come. Let's make our souls friends. Let's be friends that are connected heart to heart. Do not compete with God. Then you will regret and sink into the swamp. Know your place, do not exceed the limit; be decent! With the selves brought about by the ignorance of their own selves, people are stigmatized as bad. Actually, no one is bad. Evil comes from the appearance of surrogates. Although the surrogates are not separate from the real one, they are cases for hiding it. In a way, these selves are also called the "Ego". When we are close to the seen ones that are surrogates, it is named idolatry or image-worship. The superficialities of all our worships are surrogates. We do not know and cannot see what keeps us alive, who makes us eat, drink, and who enables us to do all kinds of work behind this veil of surrogates. The cure for the fact that his visions and appearances, which are seen from His essence, keep us away from reality, is a necessity for us to remember Allah a lot. In fact, these "remember" verses are mentioned in many places in the Qur'an.



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THE MYSTERY OF BISMILLAHIRRAHMANIRRAHIM

The Qur'an has gathered the secret of three manifestations in this verse, and it is hidden in 24 letters. The human is the full manifestation of Bismillahirrahmanirrahim. Man is a Qur'an in himself. Man is unique in essence. This is the state of being the caliph of the supreme creator. Caliph is similar to His original. Man is fully manifested in the attributes, acts, holy names and works and body of Allah. The word mazhar simply means to be an instrument of Allah. Its manifestation is manifested in three states, because the person it manifests is the performance of these three states. With his title called Rahman, he makes man a mirror to the unity of adjectives. Although man appears in the mirror of adjective, he is God in the sense of the exception. For example, the outward appearance of a person. Rahman is the place where the Supreme Creator unites with His attributes in man. It is the place where blessed names and attributes appear collectively. The essence of God is greater than what is said. Others were neither known nor seen without His essence. Merciful acts are the unity of acts in man. The acts and attributes of Almighty Allah in human manifestation at the rank of Rahman are as follows:

In the servant as an instrument with His attributes, that is, with the manifestation of his emergence makes him to live, to know, to hear, Seeing, willing, speaking, and being characterized by strength are called Merciful

and Merciful attributes. With the processing of a duty, the emergence of the MERCIFUL act is revealed. Manifestation of the body is the unity of His acts and attributes, which is called the essence.

Man, who is a tool for these three manifestations, symbolizes the "Perfect Man". If a person has not awakened in such manifestations of Allah, that person has died. In order for this dead to be resurrected, he must have his share of the three manifestations I mentioned. If they have knowledge and do not live with it, that person cannot draw Basmala. While the secret in the basmala was expressed in a sentence, it was divided into three as Rahman, Rahim and Essence, and thus it emerged with the analysis of science... The meaning in the basmala in the form of a dot is hidden in the name. Perfect Human by going from big to small. Therefore, Ali A.S. (k.a.v.) had the grace to explain this somewhere. It seems that the essence of the subject is the Perfect Man. God's message to us is the outer image of the Basmalah is the place of outside of human and the inner is the place of the Perfect attributes that become mature. He is HUMAN. In that case, two incomprehensible characteristics of man are the attributes of Almighty Allah's holy wrath and beauty. What did the Creator of the Universe say? The sentence "O My Beloved, I created this world for you" is at your service. Your visible

existence is for the welfare of living things. All creatures bring salawat and serve you. The oppressors that are blind and deaf, have severed all kinds of spiritual ties, lost themselves to material events, disregarded you and my divinity inside you; did not see that we showed natural disasters to them, but they knew everything from nature and attributed it to nature. They are helpless compared to nature and what nature brings. They are getting frustrated as they go. Do they not see that we have destroyed all the tribes that we created because of their disbelief? Don't these people still think? Will they know my majesty not from me but still from nature? Nature is not separate from God. But nature is the scene of all kinds of events. The mercy of these manifestations is from Allah. The absolute of acts is Allah.

"Yâ eyyuhellezîne âmenûstecîbû lillâhi ve lir resûli izâ deâkum limâ yuhyîkûm"
(Enfâl-24)

Believe in Allah and His Messenger, have faith and obey. Bring salawat to His Messenger, so you will be saved from torment. Enfâl 24. verse.

Allah does not need these prayers, but pray to Muhammad, the beloved of Allah, worship and send salawat. When you fulfil these, the greetings and salawat are for Allah in terms of truth. Because Muhammad is a Beloved. That Love is God's and is from God. Allah and His Messenger are making a call by warning your hearts. When the secret of space, resilience and time is revealed in the believer, the secret of divine inspiration is also revealed.



the path of melamet

LOW AND HIGH, HELLS AND HEAVENS

Heavens are about goodness and peace. There are 8 heavens. One of these heavens is the heaven of ESSENCE. These heavens are two entities. The sacred beauty of God's paradise and the garden of heaven.

Heaven, which belongs to the essence, is spiritual and material. It is knowing that there is no existence other than Allah in the realms of the unseen and of experience. Those who live it with pleasure will reach Paradise with the beauty of Allah. The Garden of heaven remains. It means getting rid of hell, that is, getting rid of the state of ignorance, and being in the eternal paradise called light, that is, in the eternal paradise. It is the luminous body of God. It is to escape from hell and rise to the ranks of heaven.

For those who have pride and arrogance towards Allah, ignore His commands and do not respond to the invitation of the Prophet, Almighty Allah states the following in Surah RUM 52nd Verse of the Qur'an: *So, you 'O Prophet' certainly cannot make the dead hear 'the truth'. VERSE 53. Nor can you make the deaf hear the call when they turn their backs and walk away. But you can make people hear who surrender and believe in our verses.*

Allah Almighty explains these words with an example. No matter how many times you invite the blind, the deaf and the dumb, the infidels and perverts will not accept your invitation, because their ears are deaf and

their eyes are blind. They are dominated by their own cruel spirits. They are far from the special mercy of Allah. When we look at the past of the previous tribes, all of them were destroyed because they did not believe in Allah and His messengers.

They did not believe in the miracles of Allah and the prophets and said that they were magic. They are blind, deaf and dumb. They cannot see the truth in the prophet of Allah. Prophets cannot hear the words of Allah. The prophets could not hear, see or speak the speech of Allah. They saw these actions and attributes from the prophets. They did not see the one who knew, saw and spoke among the prophets, and they went astray. Are we still not like them?

Prophet time is over, but isn't the "door of saint" always open? Now the saints continue the call left by the prophets. Let him save you from secret and open polytheism. As they are exalted because they are in the sight of Allah, as viewed from the human eye.

Again, in the 33rd verse of RÛM Surah; "When trouble befalls people, they turn to their Lord and invoke Him. Then, when Allah gives them a taste of mercy and goodness, some of them ascribe partners to their Lord again." Like those blind, deaf people that mentioned, they make what they read, learn and write by themselves.

In verse 29 of Surah Rûm;

"No, the oppressors were subject to their

whims without holy knowledge. After that, who can guide (show the right way to them) what Allah has left in heresy? And they have no helpers.

In verse 31 of Surah Rûm;

“Turn to Him (God) (wish to reach Him) and have devotion towards Him. And establish the prayer and (thus) do not be of them who attribute a partner to Allah.

Before Allah reveals what is in the hidden treasure, He has not given the will to possess it to any other creature, and by making the name Muhammad successful in the secret of the holy name Ahmed, he will form the essence of the treasure. The universe and all the particles in its plans and programs serve it and cause all information to come to the world. He commands that he is the only one he loves and that he directs his will.

He has declared the manifestation of his holy beauty in the image of a servant, and he has expressed in the verses that existence is from Allah and that it is in himself, especially in himself. Every living thing has emerged in this realm by being arranged according to its own temperament. No living thing has a will. Just as all power and might belong to Him, so is the will. From this point of view, no creature has will and power, partially or completely. This can only be understood with tawhid. It is necessary to take good care of those who speak, think and will, which are Allah's only art. A person who seems to have an action and a will and thinks that these attributes belong to him is frustrated.

the path of melamet

HÜDAY-I MUKAYYET-(TEMPORARY) HÜDAY-I ZAT (ABSOLUTE ESSENCE)

The state of life of the mold we call the corpse and the subtle being called the soul are as follows:

The connection of the corpse with good deeds is the connection of the soul with knowledge.

Surah Taha, verse 14; "Establish regular prayer for celebrating my praise."

Surah Ibrahim, verse 7; "If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly my punishment is terrible indeed."

Every object in the world is obvious like the sun, stars, and others. All images are recorded. Hüday-i mukayyet-(temporary) hüday-i zat (absolute essence) are one based on their originality and but known as two. One of them is appearance and the other is essence. They are different than each other. What emerges is appearance. Example; the seed of the tree is the essence of the tree. Name of it is its full emergence. This is what they call APPERANCE. Both of them is called ACTION.

A person who has attained his own GOD but does not reach the essence of God becomes an idolater and a polytheist. War, conflict and denial of the Creator, a state of submission occur because of this reason. Whoever has left the forms and attained

the Essence of God avoids idolatry and attains the Hâlik-i Hüda. A person who reaches the ESSENCE unites and becomes a believer by worshiping the Creator. He knows himself and becomes aware of God. As a result, the lover reaches his own perfection. The following sentences are quoted of Hadrat Niyazi Demirörs' book. These sentences are full of secrets; I will include these words in moral and spiritual pleasures, with the permission of his spirit. We'll meet when it's time to leave.

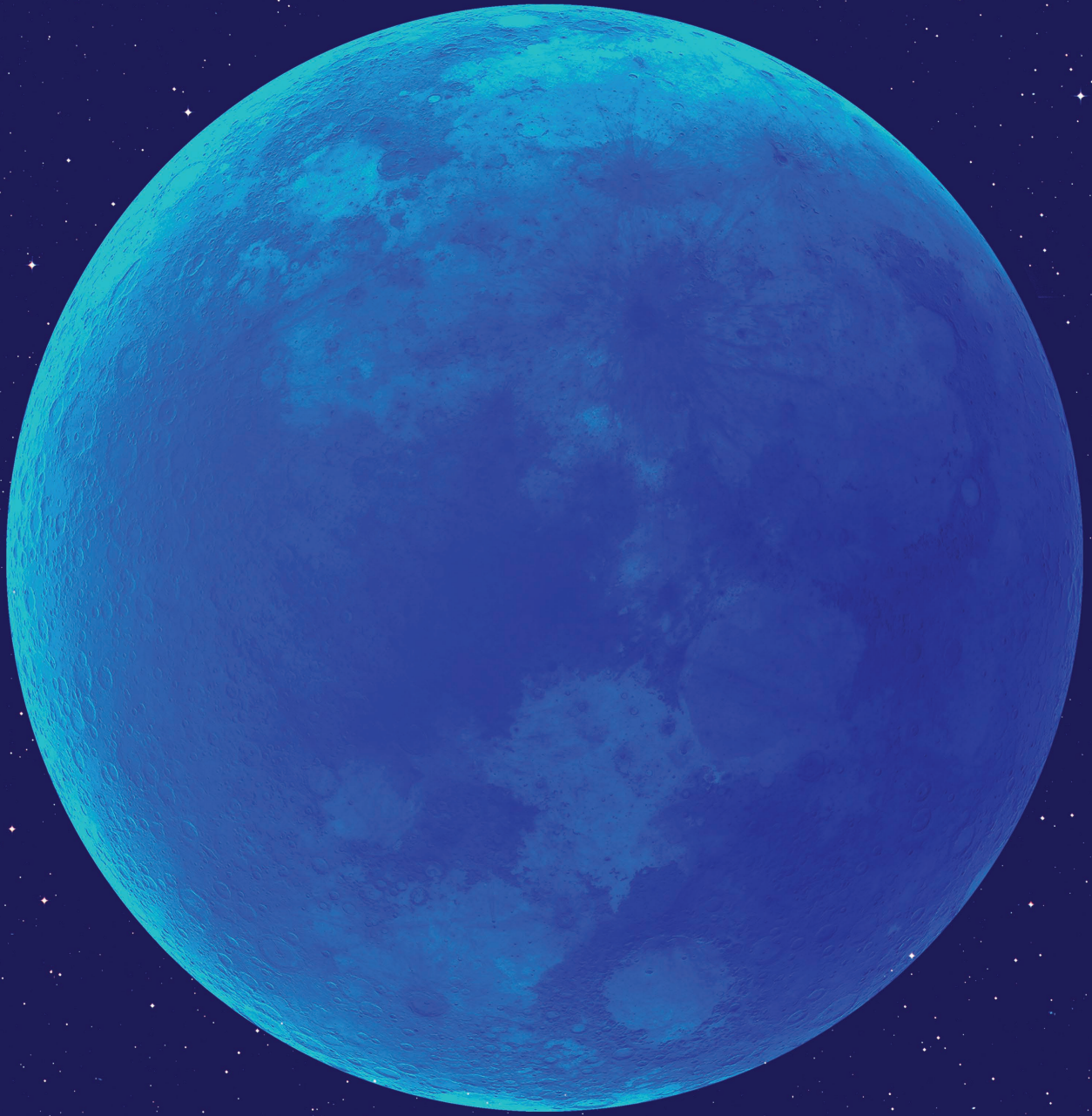
My interpretation based on the hidden aspect is as follows: "The words we used, decorated with illusions, according to our thoughts of our partial attributes were dead before we die. When we surrendered ourselves to the Perfect Human (Our previous meetings and the words were far from reality, since they were imaginary. Images and forms that were not related with the real meaning had no root), and had a real meeting, life, will, knowledge and power emerged from that apparent beauty from this meeting. These hidden attributes like vitality, knowledge, and power, born from the womb emerges when they met with our true appearance. The old ones are temporary like imaginary meeting, imaginary talk. When imagination did not leave the form, it could not be a real meeting. When we appear with the original of the old image, God speaks to God. When we are silent, his

mind of Perfect speaks. If a person does not leave his imaginary appearance, the one who speaks, sees, hears is like the one heard from behind the mountain. We meet the real "ONE" when we leave the state that the voice exists and the appearance is an illusion, that is, we ourselves are an illusion. I separated myself and met and woke up to your reality. Where can I meet you, who has covered every particle? It is only possible by losing my imaginary eye. This eye makes one as two. When the eyes and essence of the real eyes are God, what this person should see, who should he look at and who should he see. Although you are the one who is looking, the eye I have preventing me to see you. The whole world is covered with your attribute of seeing, but we were veiled to see you. It's you who see. Sights and hearings were my own obstacles. We could not see you, who is close to us. It is not possible to see you unless you open seventy thousand veils and lights. When we say to remove these obstacles, this request is still an obstacle. It is not possible for me to be resurrected without the real Israfil in my dead and imaginary existence. O Almighty Allah, unite the breath of this person who has nothing but you with the breath of your beloved Mohammad. Let these seventy thousand veils tear down and turn them into a ruined yard so that there is no one left but you. Let me see you with you. When Israfil blows his trumpet, all the records are erased. Sadness, troubles, distress, depression and all diseases will disappear in the body by breaking the idols of actions, attributes and the biggest idol in your servant Mustafa and all the eighteen

thousand realms rejoice with God's absolute existence. Let me surrender myself and my belongs to you, so that I can see from your sight and know that the pearls coming out of the trumpet you blow come from your lost treasure, that the doors of the treasure are opened.

Master Niyazi expressed his feelings by saying that he could sacrifice his life for his Perfect Master, whom he fell in love with. Master Ulvi's image is visible with names and attributes, and people who are in love with him were tools for Allah because Master Ulvi was a tool for Allah. He is such a lover that he sees no one but Allah and does not hide his admiration by seeing Allah in the appearance of the master. In the aspect of the master, he sees the beauty of the Creator. By sacrificing his own existence to his master, he renounced his soul and body. Beloved has seen as his Murshid. It is understood from this statement that when the lover follows to his master, Allah appears as human. While looking at the mirror of the master, others have been erased from the image of God. When he watched his master, who had surrendered himself to Allah, he admired him. He witnessed the ingenuity of Allah in his master's glory, and when his vision was purified, appearance of other people disappeared, and his sight turned to white. It has been confirmed that Allah is the one who sees with his eyes, and it is determined that Allah is the one who hears from his ear. The main source of our religion and as in Sufism is that there is no existence other than Allah. Since this is the main theme, one must follow the path of contemplation.

the path of melamet



the path of melamet

GOD DOESN'T GIVE HIS DIVINITY TO ANYONE

First, dhikr is taught to the servant. When he continues to dhikr, his inner world changes and it fills with light. Dying before die means to disappear in the presence of Allah and to leave the absence because the oppsite of absence is existence. To give your existence to non-existence is to disappear into non-existence. In that case, the fierce soul becomes a Sultan by the decision of Allah. His commanding soul will under the control of the servant. That means, when the servant destroys his humanly existence in Allah, he does not have any servitude. The image of the servant gradually fades away, and only the name remains. God is the only one to the remaining name. A person who is truly die before dying sees no one but Allah, he only sees God. When the servant attains this pleasure of seeing, he becomes sure that every action, attribute and body is Allah. The situation does not change, He is still Allah. God does not give His divinity to anyone because He is the one who sees, knows and hears. The second caliph Umar ibn al-Khaṭṭāb said the following about seeing: "I saw my God with my heart". Hadrat Ali told Hadrat Muhammad; "Observation is not seeing with the eyes, but seeing the heavens with the light of wisdom." Observation comes from the heart and the appearance of the real friend. Allah observes in the secret of Allah. A light of observation shines in the heart of the servant that there is no one left but Allah in the servant's heart by the help of the attribute of seeing. It leaves nothing but the love of Allah. Hadrat Ibrahim Hakki divides the observation into three:

1. Observing Allah
2. Observing what comes from Allah
3. Observation for Allah

Observation means opening your eye. The eye is always open, even when the body sleeps. It is like the dreams of the Prophet. Even if the body is asleep, the heart always sees with eye (observation). The actions, attributes and personality belong to Allah completely in this manifestation and LOVE emerges as a result of the manifestation of Allah's in his servant. Love makes hurl the servant's assets and one who is pure remains only (servant's attraction to Allah). His corpse is visible but the SOUL goes to his Love, which is the realm of command. It waits for Allah's order to return to the corpse. It returns to the corpse and regains its original form (To his humanity). If the soul does not return to the corpse, it will remain in the eternal realm, the corpse in the realm of annihilation, and will be granted the will of Allah. This conversation is not shirk against Allah. Allah is above everything. It is mentioned that names and attributes are on the basis of comparing. God is always being transcendence. Since we have fallen into the realm of difference, we talk on the basis of similes and, if necessary, we unite for both. ALLAHU AKBAR, Allah and His Messenger know everything.

"Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! But why dispute ye in matters of which ye have no knowledge? It is Allah who knows, and ye who know not!" Surah Ali 'Imran / Verse 66

He also took the knowledge from us. Knowledge belong to Allah. Just as the image in the mirror does not belong to the mirror, the image of the Human does not belong to the human. It should be known that what appears from Him is Allah. (Attributes)



the path of melamet

BREATH

It is stated that Allah's appearance in Perfect Human is with his oneness and that it is Allah who breathes and makes one breathe. The most distinctive feature of us being a complete instrument for Allah's speech is that you will close your eyes and ears to other conversations and the conversations of those who speak, and you will hear and see the closeness of the person who is closer to you than your own soul. Put absence aside and come to divine absence, who is the full manifestation of the Creator, so that you will know who is speaking from you in your absence. You cannot see or hear God through the multitude veil that covers the lover. Open the curtain that covers Him, then you will get the news from the great unity. Your multitude of curtains prevents you from seeing the lover. Leave the actions, attributes, essence and names, which you have attached to yourself, and then the lover will appear. Find the truth of this situation. Find the ones whose heart is burning for the love of God, and talk with them. They destroyed all of their idols. Be close with those who have been given the task of resurrecting the dead, who are heedless, and those who have

passed over the seas of sharia, sect, ingenuity and truth, and those who have met their lover. Only they save you from diseases and restore you to health. If you wish for the secret doors to be opened to you, leave everything and break free from your idols. Let everything that is not related with Allah go. When the Love of the Unity appears in you, you see God and his beauty in everywhere.

1. When you understand Jesus, you will experience manifestations of destroying yourself in actions, attributes and essence.

2. You will understand and take lesson from survival of actions, attributes and essence from Moses.

3. Unity, Hz Unity and United will be taught specifically from Hadrat Mohammad.

In fact, all of them united in Beloved Prophet. These blessed manifestations will only be experienced by putting on the garment of melamet because melamet is the sublime level that all sects seek. They are the gate of truth of shahada. They act and represent for destroying and survival. It is the group that Allah calls my special servants.

the path of melamet



*Knowledge was once a point,
but the ignorant have multiplied it.*

the path of melamet

REASON FOR OCCURANCE OF DAY AND NIGHT

What are the thoughts of thinking with HEART and the thoughts of thinking with MIND? When the night time starts, the thinkers with of hearts says: All creatures except the Creator go to their homes. Darkness is a sign of unity. When the sun of the day reaches its place, the darkness of the night starts. Union manifests after that. This unity is the Essence of God. There is no one left but the Divine Essence. When unity is manifested, all living things that work and wake up during the day are like dead at night. Sleep is like death. All people try to maintain their own lives by moving away from Allah in this multitude life. This trying varies according to three people. First one is that eyes see, ears hear, the mind works, tongue speaks. These features are only related to the multiplicity. When the eye of the heart is blind, external sights and hearings cannot know and hear God. Since the eyes and ears that see the multiplicity are busy with the Daily life, their relationship with Allah hinder. Let us hear the God's call for those who are busy with multiplicity:

“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” (Surah Al-Ma'idah, verse 35). People who have minds and hearts must engage in constant remembrance of Allah. Although people who claim to believe in Allah say that they fear Allah in words, on the contrary, they do not fear because I don't think they would be afraid even if they read the Qur'an and pray. If they fear Allah, they

will be the addressees of this verse and follow on that path. The verse of Allah's Quran is as follows:

“And before thee also the messengers we sent were but men, to whom We granted inspiration: if ye realize this not, ask of those who possess the Message.” (Surah An-Nahl, verse 43)

The known four sects are metaphorical. Regarding their meanings, they are the ways to get close to Allah. Our beloved Prophet said, “My ummah will be resurrected as ten divisions in the hereafter. Some will be described as monkeys, some as pigs and various animals.”

“The Day that the Trumpet shall be sounded, and ye shall come forth in crowds” (Surah An-Naba, verse 18)

Hadrat Arif Beydari explained to go such forms as follows. Since people have bad habits by taking the form of those animals in the world, they will wake up in the hereafter with those habits and attributes. The attribute of the monkey is bullying and backbiting.

People also have these two attributes. The attribute in pork is to engaging in haram. They are people with this nature. Think about the bestial attributes in other people, so people have the same bad habits as animals have. Although he looks like a human, his bestial characteristics do not change on the inside. Since we cannot see his inner world because it

is invisible, we call that human to a person based on his image. We call him "human on the outside, animal on the inside" because he has bestial habits regarding his inner self. There is a proverb: "If you step on the tail of a person who looks like a believer, his sin will be revealed." Those who see themselves in the form of animals in the last judgment will see themselves in the form of animals when they wake up except for those who repent and die before they die because while they were in this world, they sought ways to get rid of bad habits and attributes, found a perfect mentor and got rid of bad habits and attributes. A person may see images of different animals in his dream. This means: break those animalistic habits you have. The animal representing lust appears as a rooster, break it.

If you see a goose, stop being a glutton. If you see a fox, leave your cunning behaviors behind. If you see a camel, change your stubborn attributes. In short, it is a call to the Perfect Master, which is made for people who are tempered by the habits of bad animals. No matter what animal you see in your dream, that animal is your own nature. If you have seen a snake, it means you have poured poison on the good because in the world, you have got into to these habits. In fact, the characteristics of the hereafter appeared in you in this realm. You accepted your ability. You will wake up after you die with your acknowledged animal capacity. They asked our Prophet about dreams and death. He replied: "Dream and Death are twin brothers". A deceased person sees what he will be like in a dream while he is asleep. Question yourself before you die. If

you have seen a fox in your dream, it is a metaphor for God to show you this dream. Try to get rid of the cheating behavior. Try to see everything like this and be cleansed of the bestial morality you have. Try to die before you die. What you have is also called tricking attributes. Avoid pride, arrogance, hypocrisy, adultery, backbiting, shirk, whatever is hidden or obvious. Cut off the heads of bad attributes. When a person pays allegiance to the Perfect Human, starts to judge himself. He evaluates and questions himself. Those who are skilled in judging, questioning and surrounding themselves like Mansour, the first thing they see is their own bad deeds. The murshid removes the attributes he sees from the devotee one by one. The devotee sees good and perfect attributes instead of those dirty ones. He always sees the Perfect Human with a perfect vision. He sees the Perfect Human and the saints by gaining on the right and beautiful attributes by getting rid of of the bad attributes.

DECENCY is to get out of bad habits and avoiding morally wrong actions that we have along with the good habits. The solution for this is to give the partial will to the whole and become strong. By the help of this will, we'll overcome the egoistic will, so that we can turn bad habits into good ones. We put wrong private and public morals in order with the submissiveness of the commanding soul to us. GUIADANCE is the spiritual guidance of a person who is fond of Gog with the help of a murshid. It is to learn where we came from, where we are going, what we should do from him.

the path of melamet

BLESSED – SINNER

It is one of the blessed hadiths of our Prophet (pbuh) and the whole of it is as follows. (Essaidû saidûn, fibadni, ümmihi ve şakiyyu, şakiyyun, li batni ümmihi) Those who come to this world as blessed, if they are blessed in the womb, are born from that womb as they are. They come as blessed, they leave the world as blessed. Sinner ones are also sinner in the womb. They come as sinner, they go as sinner. Neither the blessed nor the sinner change afterwards. Whichever is worthy of what name they bring into this world; they go through the world's womb and leave in the same way. The blessed and the sinners live together in the world. Just like the sweet and salty sea. Even though someone appears to be blessed in this realm, he goes to the hereafter as a sinner. Fate does not change. Blessed and sinful are decided in Eternal knowledge. What is the reason why the first images of Allah's knowledge are seen again in this realm?

Did we demand the emergence of these second and first images, or was it God's will? No creature other than Allah can desire the manifestations of pre-eternity of every action. Since the will of every manifestation is Allah, did we aspire to such an appearance? And with what? Or is it just a divine tendency? While Allah Almighty exists with His attributes through His servants, attaining perfection through His knowledge is the will of His essence, which requires the manifestation of both His consent and displeasure. . In other words, it was the will of Almighty Allah to demand the before and after appearance of the blessed and sinner existence of His essence. In this world, it was the separation of the forms of those who have the name of Blessed and Sinner from each other or to gain a meaning and to be distinguished by

wisdom of God. Allah has power over everything.

God has classified those who incline to acts of holy beauty and holy displeasure as blessed and sinful. It is the will of Allah Almighty that the attributes that exist in Himself appear in the outward appearance and that they dhikr Allah more. In line with these demands, the inclination of God's essence responded to have mercy on us. The attributes of displeasure and divine beauty, which demand to appear, are called blessed and sinner. Divine beauty arose through the talent of the blessed, and discontent arose from sinful talents. That is, the appearance of blessed and sinful attributes is to remember Allah more. Here, the source means the essence of God. The manifestation of attributes cannot be possible without the essential will. The will of each newborn is dependent on the Essence. There is no desire other than His will. All the wishes of the partials are from Allah Almighty. Partials are parts of the whole. Each piece was given a piece from his own soul. For that reason, there can be no other will or desire other than Allah's will. Whatever good or bad it is, it is Allah's will. It only matters what our will brings us. We do not know how God's will affects us. God's actions are absolute. Allah gives His servants whatever He wishes. Ultimately, it is Allah who decides whether action is good or bad. If we aspire to be by Allah's will, everything will be in our favor. Then what is the role of this image as the existence of the servant when we are left to the will of Allah?

What is the role of the servant's outward appearance?

The answers to these questions have been written, albeit partially, in our other books.

According to the above-mentioned situations, what needs to be explained can be in a few sentences. Abilities come to the fore here. In this realm, every individual works with the ability for which he was created. Events happen according to people's abilities. The results brought by the pleasure and displeasure of Allah is a matter of testing. Each born will travel to the other world after being tested here. Preparation will be in this world. Allah Almighty has prepared a ground according to the heart and intentions of His servant. Test ground. "If a good thing flows into your heart, know it from Allah. When an evil happens, know that it is from your bestial soul." This is extremely important. When the heart turns to what Allah wants, that is, to the side of its beauty, it means that it is saved. It is understood from this manifestation that when the desire of Allah in the heart and intention of the servant turn into goodness, the other acts of worship lose their importance in the sight of Allah, Allah does not look at this but looks at how your heart knows and identifies Allah and how you can see that the manifestations are from Him, this is actually the real knowing of Allah. Satan ignored Adam, did not value him, and therefore Satan became a sinner. Now, he thinks that he knows too much, he sees himself at the pinnacle of knowledge and is challenging Adam, defying Adam who is adorned with holy wisdom of Allah in terms of his life and exalted morality. Countless people, fed with such knowledge, look at the faces of the saints of Allah, think that He is like themselves, despise Him and fall into the position of sinners as the devil. Saint is a person who is adorned with the morality of Allah, the morality of Muhammad and the morality of Ahl al-Bayt, is blessed and united with Allah. Instead of bowing down before him, sinner is praising himself by half-booked information.

In this regard, Sezai Hz. In one of his hymns he says for the ones whom seem as heavenly although he is a sinner:

Forget all what you know,

Assume that you know nothing,

Read and understand at the moment

From the wisdom of Allah through Sezai Hz.

O those who read and gain knowledge from the books, o those who do not understand the qualities and quantities of the shari'ah and the order, o those who do not understand the Truth and Ingenuity:

Come to the truth, find your way!

Who do you think you are when Almighty Creator Allah descends to your human level and is closer to you than you are? Don't you learn from Moses? Do you not see those who have been burned, hanged, flogged, thrown into a well, sacrificed in the deserts of Karbala for the sake of Allah?

These blessed ones are the bodyguards of both the outer and inner realms. Instead of going through books, find the ABSOLUTE who owns the real book. Let him tell you the secret of the real book, see how the book in your hand will surpass what you read! Do you understand this ore? Think about it a little! The servants will definitely be brought to account for the mistakes they committed during the period of ignorance. "Anywhere you come from wrong is a gain." The meaning of this word is: Knowing that you are wrong and that you are in the swamp of sin, if you reach a Perfect Person without wasting time, you will get rid of the swamp of duality and sin, by Allah's permission. He guides whom He wills to the straight path, and whom He does not wish to misguidance. Forgiveness of sins is only possible with the Almighty Muhammad, who is very merciful to his ummah, closest and beloved to Allah.



@_knowthyself



Whatever The Future Holds, It's In The Hands Of The Youth



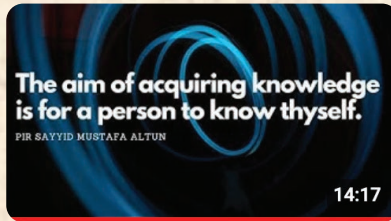
Did the Saints Unlock the Secrets of Quantum Mechanics?



The Guide in the Path of Melamet



Master, Life Coach, Spiritual Leader, Fake Saints



Who is Pir Sayyid Mustafa Altun?
What is Melamet?



Know Thyself

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the path of melamet

CONNECTION

Connection means a bond, and in this context, it refers to the seeker's mental connection and focus towards Allah. According to the Melamet path, the connection is directed towards Allah. The Perfect Guide always directs the dervish towards Allah. In the practice of spiritual journeying, the states that should be experienced according to the spiritual stations are explained to the dervish through connections given in accordance with the stations. These should be deeply contemplated, and the states and experiences should be understood as much as possible. Even if full comprehension is not achievable, the state of surrender to the Perfect Guide, which is essentially surrendering to Allah manifest in that person, should manifest in the dervish so that the experiences of the stations can be realized. Although the expectation in the dervish is to first achieve witnessing through the assistance of the Master, the conditions in the divine order, called Allah's sovereignty, have been set, and the necessary conditions for the opening of the gates of witnessing are expressed through the Perfect Guide.

In summary, Allah says: If you wish to reach Me and desire to attain My beauty, take the hand of a Perfect Guide. The hand of the Perfect Guide is My hand. That hand will bring you closer to Me. Therefore, complete surrender to the Perfect Guide and adherence to his commands are essential. Allah is true to His word. Essentially, He is closer to us than we are to ourselves. We know that Allah exists and that there is nothing else with Him. There is no existence besides Allah. The truth that should manifest in the dervish is this reality, step by step.

So, let's return to the concept of connection.

According to the stages of Unity, the first of the stages referred to as the stations of annihilation is Unity of Actions. In this station and its associated connection, the dervish's duty is to observe the

owner in every action. The meaning is that there is no one other than Allah. The action belongs to the Truth. For this statement to turn into a state of realization and discovery, complete surrender, remembrance, reflection, and contemplation are essential. There is no existence other than Allah. There is no one other than Allah.

Without experiencing the discovery of Unity of Actions, the stages cannot be understood. Merely acquiring knowledge without observing and experiencing the state only serves to fuel the animalistic ego. The purpose of sharing knowledge is to convince and lead the seeker toward surrender, observation, and experiencing the state. The path of Melamet can lead to disaster, specifically to arrogance, for those who direct the knowledge of truth towards their ego. The state of such a person, who becomes pharaonic, is veiled to themselves but apparent to the world.

Thus, connections are meant to explain the states that should be experienced according to the station. We can say that the observation and state encountered through contemplation find their summary expression in the connection. However, the articulation of the knowledge and meaning of the connections does not mean that their essence is understood. For the seeker, the task should be to grasp the essence. A person who is a seeker of truth, a name given to one who, by their choice, desires union with Allah. They turn their back on the colors of the world, longing for union with love.

This divine longing and desire require the dervish to concentrate on first comprehending the truth and then perceiving it through spiritual experience, so that the goal may be reached. The duties necessary to achieve this aim are revealed to the seeker by the perfect guide as needed. In accordance with the station of the Unity of Actions, let us discuss the importance of acceptance toward the act and thus the owner, emphasizing attributing actions to the Divine. The owner is Allah, or there is no owner other than Allah. So then, who and by

what attribute are objections and complaints arising? If the goal is to attain the truth of existence, shouldn't we understand what existence does and how it does it? Starting from the principle "There is no existence other than Allah," where do we place the ego?

Rather than moving away from the destination by living under the influence of delusion, whispers, and the commanding self, one should understand the necessity of turning towards the right direction, which is the Perfect Guide. We must be content with the action and, consequently, with the owner. Whether one is content or not, the outcome does not change. Thus, the question "Why did this happen to me?" is incorrect; the correct question is, "Why did I desire this manifestation?" Since every being, according to its capacity, desires perfection through either indication or guidance, the question should be the same for every being. How can the Attributes and the Essence be understood without understanding the act and the owner?!

As Hacı Bayram Veli said:

"Who knew his actions,

Knew His attributes,

Saw His essence therein,

Know yourself, know yourself."

A seeker should ultimately know and perceive the owner of actions. So, what should be said to those who, in every action, exclaim, "Why did this happen to me? Why did He do this to me? Why?! Why?!" and those who are supposedly in search of the truth of the Divine? "Everything is in its place and is beautiful in its place."

The stages of Unity are the framework through which the perfect guide facilitates the transformation of the self into the soul. It represents the step-by-step return of the soul to its essence within the body. As is known, when the soul enters the body, it is referred to as the self. In other words, the essential attributes = soul and, when embodied, the self. In summary, it always refers to the same being, given different names

according to its level. The self is the lower aspect of the soul. This baseness represents the body's inclinations, or choices made based on animalistic desires and urges. The soul, within the body, experiences pleasure according to the specific nature, names, and fixed essences of its Lord, as the purpose of creation is the contemplation of this specific Lord through love. The pinnacle of this pleasure is first the experience of unity, meaning the delight of unity, and ultimately, nothingness, known as Melamet. Therefore, the self, or embodied form, undergoes a transformation towards refinement through the stages of unity, guided by the perfect guide, and with liberation from the ego, which is the illusory existence formed while in the body, the truth becomes manifest. This realization is the understanding of one's nothingness. This understanding is achieved through knowledge, followed by observation, and finally through experiential state. It is understood that existence, originating from subtlety, has manifested into density, and while in this dense state, it is rewarded with the experience of truth. Therefore, it is evident that the truth is a state beyond physical perceptions. Thus, it is clear that knowledge alone can't lead to this state. This transformation into a state occurs through the perfect guide within the system of the stages of unity and is extraordinary. It is not like a dream seen in sleep, a fantasy imagined while awake, or constructs created in our minds; it is extraordinary and can't be understood until the transformation begins.

At this point, the seeker often falls into error, as they mistakenly believe themselves to be in a state of spiritual realization due to the influence of illusory states created by their mind or intellect. However, imagination is merely a veil over reality. In other words, imagination places layer upon layer of covering over the truth. Salvation lies in experiencing transformation within the framework

of the stages of unity, under the guidance of the perfect guide. This transformation begins with remembrance and becomes distinct with the pleasure of the station of Unity of Actions. The seeker, in a state that cannot be perceived by physical senses, observes the owner.

Our Master has comprehensively explained the stages of unity from beginning to end in his books, in terms of knowledge and closeness. The sequence of these stations, their detailed explanations, observations, and transformation into states are described extensively. The path that the seeker must follow, the states to be attentive to and avoid, the traps encountered on the path, manifestations, observations, and experiences are all specified, laying out a clear route. When this route is well understood from a scholarly perspective, the system of Allah, divinity, becomes comprehensible. Understanding the system of divinity and realizing intellectually that there is no existence other than Allah does not lead to the conclusion "I am God." If it did, there would be no need for the system, the desire to be known, prophets, saints, or the perfect guide, the disciple, the stages. The essence would remain hidden within itself, as the duality of knower and known would not arise through the self. Therefore, while defining the system and existence intellectually is certainly good, it is not sufficient. A transformation into a state is necessary. The requirements for this transformation are present in the perfect guide. Reaching the perfect guide initiates the journey of transformation or union.

For a seeker who encounters the knowledge of truth on the path of Melamet, a significant test is their knowledge. The seeker who acquires knowledge might believe they have established a place for themselves by describing the stages from bottom to top and top to bottom, as if they were in a state of realization. However, this thought leads to the

delusion of having reached without truly being there, causing the greatest harm to oneself. The issue at hand is not to be something, but to become nothing; yet, the claim of existence arises naturally. Once in this state, the person can no longer see or hear anything. They ignore the warnings of the perfect guide and turn to their self-assumed knowledge. The end of that path is the earth, as it is known, we came from dust and will return to dust. So, what is the right path? The right path is to fulfill duties with loyalty under the command and service of the perfect guide and to witness the manifestation of truth in oneself, ultimately becoming the truth itself. There is no doer other than Allah; this is the station where the observation of the connection begins. The observation starts with the perfect guide in the body.

A lover cannot truly attain realization without experiencing annihilation in the beloved, or without understanding the secret of "dying before die," which means extinguishing their existence in the beloved. They can't reach this state without discovering the pleasures of the station of annihilation, which is described as stripping away existence. Thus, the journey must be undertaken according to the knowledge of truth acquired through learning. The right path is explained by the perfect guide, and it is through this that the transition to a state occurs. Interpreting the knowledge of truth with an active self can lead the dervish to a self-directed spiritual journey, often without the seeker being aware of this state. If they were aware, would they continue? However, submission is crucial here. It is necessary to walk the path outlined by the perfect guide to avoid traps. Submission should always be to the essence, not just the form.

Connection and submission are always to Allah and with Allah.

Mustafa Erkan

the path of melamet

MELAMET IS A PATH THAT
CANNOT BE PROGRESSED ON
WITHOUT SELF-KNOWLEDGE
(THE STAGES OF THE NAFD)
BEING EXPERIENCED.

Pir Sayyid Mustafa Altun



the path of melamet

WHAT IS LOVE?

What is the relationship between lover and beloved? What is love?

To begin with, I would like to talk about love. When we speak of love, we refer to an interest, attachment, sincere affection, deep tenderness, or heartfelt connection to a person or thing.

Ibn Arabi categorizes the types of love into three:

Natural Love: This is the love of those who seek to satisfy all their human desires, including lust. This type of love exists in both humans and animals. It is a love that animals also share.

Spiritual Love: This is the love where the lover seeks to please or satisfy the beloved. The lover has no thoughts contrary to the beloved's wishes and is completely devoted to the beloved's will.

Divine Love: This is the love that Allah has for us and, reciprocally, the love we have for Allah.

The love for worship begins with the love for Allah. Without fear of Allah and without love for Him, it is impossible to perform worship.

Love,

Three letters, five points. Love is one of the most beautiful, powerful, and passionate names of Allah. The creation of the universe originated from Allah's love. It is a state of profound emotional intensity that continues until the lover and the beloved become one, arising from the delight and satisfaction of manifesting, experiencing, and feeling the attributes of Allah.

From a human perspective, love has three levels:

Love: This occurs when a person turns entirely towards their beloved. For one to direct their whole being towards Allah, they must realize their state of non-existence, reaching the level of "dying before dying." This realization reveals that

true love cannot be experienced if there are still remnants of worldly attachments within the person.

Valeh: At this level, after completely turning towards the beloved, if a person loses themselves, they have reached the state of Valeh. Under the influence of very strong and intense emotions, the person has freed themselves from their perceived existence.

3. Heyman: At this level, a person turns entirely towards their beloved, loses themselves, and becomes completely absorbed. If they can then find and perceive their beloved within themselves, this state of love is called Heyman. The love that Prophet Ibrahim had for Allah was at the level of Heyman, which is why he was unaffected by the fire into which he was thrown. What harm can fire do to one who is subtle?

What is the relationship between lover and beloved?

The relationship between the lover and the beloved is described through the infinite hidden treasure of Allah Almighty, where the names exist as knowledge. These names, desiring to worship Allah, are filled with love, and this love causes them to manifest themselves through the Perfect Human, resulting in joyful and delightful feelings. This process is also expressed through Prophet Muhammad Mustafa, whom Allah refers to as "My beloved." The Perfect Human is the book of love, and the Adam of the universe is Prophet Muhammad Mustafa. Allah said to him, "I created you for Myself, and I created the universe for you." In reality, at every level and in every name, effect, and object, Allah

exists with His essence. This means that existence is singular, but the names change depending on the manifestation of each subtle attribute becoming dense. Consequently, the multitude of forms and appearances creates the illusion of many existences, leading one away from unity.

The hidden treasure desired to be known in the manifest lover. This indicates that the beloved condescended to the lover. Thus, the eternal, the first, the last, the manifest, and the hidden yet beyond these aspects the exalted Creator, declared His love to the lover through His manifestation in the visible world. Allah has shown His love in the purest realm through Muhammad and his family.

The outward form of Muhammad is the lover, and his inner reality is the beloved.*

The lover is a complete manifestation of Allah. For Allah appears with one of His attributes in all beings that seem to exist outwardly. In His love, which is manifested in His beloved, Muhammad Mustafa, Allah appears with His entire being. This is because the lover is a complete manifestation of Allah, a polished mirror. The lover is a perfect instrument that reflects the subtlety sanctified by the sanctity of Allah, bringing forth the full manifestation of Allah. The lover, by observing the divine beauty of His essence in his own mirror, transforms his love from state to state.

May Allah also grant us the highest levels of love through the guidance and support of our Perfect Guide.

May love be with you...

Ahmet Tamer Erpak



THE RELATIONSHIP BETWEEN GUIDE AND DISCIPLE ON THE PATH OF MELAMET

Dear friends, I greet you all with affection. May Allah's mercy and blessings be upon you all. The essence of Melamet, which is the Oneness of Allah, is the art of unification and serving the order He has established. Serving Allah! What an incredible duty and an immense responsibility, and with this consciousness, to reach the truth within oneself.

It is called the truth because all existing reality is that; this reality, the truth, is what makes the physically visible human also complete internally. On the journey of Melamet, it is necessary to ascend each step of the hierarchical order established by the Almighty. This is mandatory because, as with any journey, the distance cannot be covered, nor can the effort be completed, without walking the path and putting in the work.

So, how does this journey begin, how does it start, and how does it continue? We wish to discuss these topics and serve the hierarchy established by the Almighty. Before meeting the Perfect Human, known as the arrangement called "human," one wanders aimlessly in the universe like drifting in the void of space without a clear orbit. During this drifting, if the time is right, the meeting occurs.

The Perfect Human is like a sieve formed by a circle occupying a perfect space in this infinite void; this sieve also possesses the properties of a magnet with an extremely strong gravitational pull. It continuously spins with great noise and tilts in every direction at all times, exerting an intense shaking force. Despite all these characteristics, it never loses balance due to its perfect orbit.

Once the meeting occurs, the disciple is brought into the sieve. The first step is to explain how to hold on and find their place within the sieve. The next phase is left entirely to the disciple, as it depends on their aptitude and capacity. The

disciple begins to observe and sees that, like themselves, there are many other stones from the void of space within the sieve. However, these stones are all different in shape, quality, and size. As the disciple tries to understand what is happening, the sieve continuously shakes them, throwing them from side to side. This shaking serves to constantly help the disciple grasp understanding and remember the truth.

In Allah's system, the role of the guide is to remind, while the role of the disciple is to remember. This dynamic continues constantly. As the murid is continually shaken within the sieve, they notice another detail: the holes of this sieve are much larger than those of a typical sieve. They start to wonder why, despite the large holes, the smaller stones do not fall through and stay attached to the larger stones.

The murid realizes that although the smaller stones could easily fall through due to the size of the holes, they cling to the larger stones. This happens because the larger stones are suitable for being shaped and refined, while the smaller stones are suitable for shaping and refining. When a small stone shapes and polishes a larger stone, a gap forms between them, causing the small stone to lose its hold and eventually fall through the sieve, leaving the system. This process continues, turning unrefined stones into gems. The key challenge is for the stones to remain in the sieve; the most critical criterion for success is that the stone being shaped must not become small enough to pass through the sieve's holes.

In summary, the Perfect Human first brings the disciple into their orbit and teaches them the ways of the orbit. Then, they enable the disciple to find and follow their own path.

With love,

Tarık Satı.

the path of melamet

IMMUTABLE ATTRIBUTES AND KNOWLEDGE

The Almighty Allah, as a subtle being by nature, manifests His desire to be known through the attributes in the noble prophet, the perfect human. By concealing His essence within the physical body, He revealed Himself through His attributes. It is said, "Those who saw, saw; those who did not see remained in heedlessness." The perfect human, the manifestation of the divine, witnesses and enjoys observing Himself in the physical realm with various garments and names.

The Almighty Allah, having created Adam from a spiritual form, appeared in this form in the prophet. What is this form? It consists of seven essential attributes. Look at how a person stands on two feet: sustained by the life of Allah, constantly renewing and evolving through His knowledge, desiring through His will, manifesting His power through His attribute of power, and perceiving, seeing, and speaking through His attributes of hearing, sight, and speech. Furthermore, with the attribute of creation, exclusive to the perfect guide, He creates.

The essential attributes are known as life, knowledge, will, power, hearing, sight, speech, and creation. These are the essential attributes of the spiritual form of the Almighty Allah.

Thus, when we say "I hear, I speak," we understand that there is no separate hearing or speaking that belongs to the virtual body structure we refer to as "I."

What does Saint Niyazi Mısri say?

"I thought I was separate, the beloved was separate, and I was separate.

I realized that the one who sees and hears from me is that beloved."

We do not hear with the structure that appears as ears on our physical body, nor do we speak with the piece of flesh called the tongue.

Without the sound and vibration, the movement of the tongue does not form words. In other words, if there were not a true self, the essence of the secret inside the "I," we could neither speak, hear, nor see. We are alive with the attribute of life of the Almighty Allah; we gain knowledge with His attribute of knowledge; we desire with His will; and His divine power manifests His omnipotence through humans.

To give a concrete example, when the inevitable death arrives and we can no longer perform these actions, it shows that we can stand on two feet, speak, see, and perform actions due to the life of the soul, that is, the essential attributes of Allah. Unfortunately, we claim all these attributes as our own and say, "I sit, I stand, I walk, I talk, I see, I hear," not realizing that we are intruding into Allah's divinity and committing polytheism.

In this writing, we will focus on the attribute of knowledge among the essential attributes and try to discuss the reality of knowledge.

Knowledge is an immutable attribute that is absolute, existing with the existence of being itself, and it does not lose anything from its essence regardless of time and space. However, its manifestation, through the will of being known, involves the revelation of knowledge, which renews itself and takes pleasure in this renewal, continuously manifesting from itself through the Perfect Human. It constantly renews itself through its names, each moment being a new manifestation.

Science can be defined as the manifestation of this constant knowledge, making it known through its revelation. The material world, humans, and other living beings, as well as the physical laws of the universe, chemical laws, theories of existence, and similar topics such as theories, hypotheses,

and proofs, progress and remain valid until a new discovery or disproof emerges.

Every hundred years, Allah renews Himself and enjoys this change by manifesting through the Perfect Human, who represents the absolute, singular being in a limited form, revealing His knowledge. This is a necessity of divine pleasure. He also wills to observe His own beauty through His names, and to comprehend and experience the wisdom of these manifestations.

In the work of scientists, especially neurosurgeons, it is evident that there is a system in which knowledge is processed. There is an absolute singular mind that continues to function as a data processing center regardless of the existence of you or me. And as this knowledge, which belongs to the Essence, manifests through humans, people begin to attribute this science to themselves. However, Knowledge, as an immutable attribute of existence, encompasses all things, seen and unseen, as part of the One.

Although the reality of this knowledge is not yet fully understood, there is a growing belief that the mind, or intellect, is something independent of the organism that is thought to create it.

The brain is described as a network of connectivity involving around 100 billion neurons, linked through electrochemical patterns, forming a structure based on an incredibly dense chain of probabilities that defies numerical expression. As an organ, the brain performs its functions through these nerve networks and neurons, generating life and consciousness through physical, chemical, electrical, and electrophysiological currents. But does it truly perform all these functions solely through this piece of flesh, or should we speak of a SINGULARITY, an ESSENCE, or a SOURCE that operates it?

For this reason, scientists continue to strive to understand the essence of existence, the universe, and humanity as they are, and to encapsulate the formulas of interactions into a single formula. They work to solve many unknowns, such as the fundamental building blocks of the universe and the interactions related to fundamental forces.

However, some people are under the illusion that the universe is merely a reflection of the inner self of humans. This is because, although it appears as a multitude, this system is actually a single entity in the understanding of the Unity of Being, where the entirety of existence is simply the body of existence itself, the body of God.

The attribute of Knowledge, being one of the immutable attributes of the Absolute Allah, exists eternally and perpetually continues its existence. It manifests through humans. As stated in Surah Al-Baqarah, verse 255, "... and they encompass not a thing of His knowledge except for what He wills..."

In the path of Melamet, as the seeker begins to transcend their relative existence, they realize that they are alive through Allah's attribute of Life, that He reveals and renews Himself through His attribute of Knowledge, and that He wills through His attribute of Will, where there is no distinction between partial and absolute will. They understand that the Truth is manifest through His attribute of Power and that He is perceived and spoken of through His attributes of Hearing, Seeing and Speaking. The seeker annihilates their base attributes in the attributes of the Truth, witnessing and living the reality that there is no existence apart from the existence of Allah.

Leyla Özel

the path of melamet

UNDERSTANDING THE TRUE ESSENCE OF THE ALMIGHTY ALLAH

This path is the Path of Melamet. In the Quran, there are many verses addressed to those who possess intellect. When a person attains the secret of dying before dying in the stages of annihilation, the Almighty Allah begins to manifest Himself. The Almighty Allah, with His essence, descends from the realm of Divinity through the realms of World of divine compulsion, Dominion, and Owning, and manifests in all beings, donning forms with His names and attributes, appearing in human form with Hisnames, actions, and attributes. Surah Al-Baqarah, verse 115 states,

"To Allah belong the east and the west. Wherever you turn, there is the Face of Allah. Indeed, Allah is all encompassing and Knowing."

Therefore, the reason for human existence is to bring forth the will of the Almighty Allah to be known.

Everything that exists is a manifestation of the attributes of that supreme Creator, and each is one of the infinite images and manifestations of His reality. Each continually brings forth His infinite names, actions, and attributes. Nothing in the universe is constant; everything is in a state of perpetual change, that is, creation. Atoms in objects, electrons, minerals, plants, animals, humans, nature, and the entire universe are all in a state of motion and change at every moment. Surah Ar-Rahman, verse 29 states,

"All who are in the heavens and the earth ask Him. Every day He is bringing about a matter."

The world of multiplicity is the place where endless and countless manifestations appear, and among these creations, humans are the highest beings honored with the potential and capability to attain the knowledge of the one reality, Allah. To achieve this, one must look not with physical eyes but with the eye of divine insight. Those who know themselves know their nafs; those who know their nafs know their Lord. Thus, if a person understands themselves, they can attain the truth of Allah within them. Surah Qaf, verse 16 says, "And 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 always together with the truth of Allah, many are unaware of this truth. Surah Al-A'raf, verse 179 declares, "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like livestock; rather, they are more astray. It is they who are the heedless."

As for those who are aware of the one truth, as the truth is one, so is the path. That path is the "path of Melamet." Pir Sayyid Mustafa Altun states: "Doesn't everyone say that their own path is the right one? But no, it is not so. For the Messenger of Allah said, 'My Ummah (and here by Ummah, it means the people of unity, not the lowest level of the Shariah-followers) will divide into seventy-three sects. Seventy-two of them will go to Hell, except for the one that will attain salvation. And this is the group of Melamet, and even this group is divided into seventy-three parts. And one of them is on the straight path.'"

To know the truth, one must attain the truth. Attaining the truth is only possible through the guidance of a Melamet Perfect Guide who helps a person come to know themselves. This is because humans are the only beings made mirrors to reflect and manifest the will of Allah to be known, as they are the only ones in whom all of existence can be reflected. Therefore, humans encompass all worlds. The one who brings forth all worlds from their own essence is solely the Perfect Human. They are a polished mirror, and the Almighty Allah enjoys observing His essence through this mirror.

The Almighty Allah, who makes His existence known in human form, operates through all of creation with His names, actions, and attributes. A seeker guided on the path of Melamet by the help of a Perfect Guide comes to the realization that it is the Almighty Allah who manifests in all forms and all creation. By striving against their ego to free themselves from hidden polytheism, they progress towards unity. As long as a person sees themselves as separate, they are in polytheism. They believe in their existence alongside the existence of Allah. Surah An-Nisa, verse 48 states, "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."

When a person reaches this level of understanding, the verses of the Quran begin to reveal their true meaning within them. Surah Al-Anfal, verse 17 states, "And you did not kill them, but it was Allah who killed them. And you threw not, when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing." Thus, as per Allah's will to be known,

the state and perfection of realizing there is no other existence besides Him begin to manifest from the human, fulfilling His will to be known. A person's salvation in this world is only possible through this realization. Surah Al-Isra, verse 72 states, "And whoever is blind in this life will be blind in the Hereafter and more astray in way." Therefore, the only purpose of creation and the only path to salvation is to attain the truth in this world.

The truth manifests from the very essence of the Almighty Allah. The return to Allah, as said, "To Allah we belong and to Him we shall return," refers to reaching our Lord, who is closer to us than our jugular vein, as stated in Surah Qaf, verse 16, while we are still in this world. This is the ultimate meeting, the ascension, to Allah. It is the enjoyment of observing His own essence from the Divinity through the realms of World of divine compulsion, Dominion, and Owning back to the Divinity realm. This entire journey spreads throughout the worlds through the guidance of the Perfect Human's inner self, addressing those of intellect and faith. Surah Al-Ma'idah, verse 35 says, "O you who have believed, fear Allah and seek the means of nearness to Him and strive in His cause that you may succeed."

Those who hope for paradise without seeking or understanding the singular truth of the Almighty Allah are subject to Surah Al-A'raf, verse 179. However, the seekers are those mentioned in Surah Al-Ma'idah, verse 35, who search for a way to approach Allah. The Almighty Allah says, "I am found by those who seek Me." Although searching alone does not guarantee finding, it is the seekers who find. May those who seek be granted the blessing of finding.

Arif Erkal

the path of melamet

A GLANCE AT THE SELF

"The essence of the nafs (self) is disbelief; the nafs is tasked with this." — Pir Sayyid Mustafa Altun.

The Almighty Allah, whose essence can be perceived through His immutable attributes, is subtle. The immutable attributes are the soul, and thus the soul is also subtle. It is essence, intangible by the senses it cannot be grasped, seen, smelled, or heard. It cannot be comprehended with the consciousness of multiplicity. The nafs, which can be seen as a manifestation of the soul in multiplicity, is like the frozen state of the subtle steam, a reflection. It is the observation of the appearance of essence in mirrors, processed in the mind and viewed in our consciousness. The common consciousness, programmed to observe multiplicity, serves merely as an observer and essentially has no other function. However, it leads us to mistakenly believe that we exist and have control, even though it is obligated and assigned to do so. In reality, this sense of self doesn't truly exist.

Humans live with the illusion that the imagined existence, reflected as a shadow, is real, mistaking the corporeal self, perceived through the physical body, for reality. They see themselves with physical eyes and live under the illusion of being a physical entity, believing in the apparent self attributed to the body, which is essentially a densified hologram like form of the divine essence. In this state, they remain trapped in the swamp of "hidden and open polytheism," unaware of the truth, fixated on the outer shell, and pursuing worldly desires and ambitions. They falsely believe they exist and find meaning in these bodily, temporary

desires and passions, thus veiling the truth with their nafs. They are blinded by their ego, perceiving only what their sense of self shows them. Like a shadow play cast on a screen, they are merely a reflection, not understanding the divine purpose and will of Allah, and thus, "leavened with disbelief." They have forgotten their essence, veiled it, remain unaware of what is within them, and have sunk to the lowest of the low.

In the dictionary, the word "disbelief" means to cover or conceal, and it also refers to concealing what is inherent in one's nature or essence. What is inherent in one's nature? And what has been concealed? As mentioned many times, since birth, humans live according to the innate knowledge with which they were created. In this early stage, humans, under the influence of a dominant divine name, are manifestations of the divine names. They embody the ethics of Allah and are subject to the purpose of creation and the knowledge taught to them. However, around the age of 2-3, when a child starts to speak, understand spoken words, and perfectly imitate behaviors, this knowledge is taken from them. The little human becomes stubborn, stops listening, and acts contrary to what is told, entering what we call the first adolescence. In reality, they resist being removed from the influence of their nature and are under pressure from an external force.

Eventually, through the influence of parents, society, school, media, and the distracting pursuits of the material world that appeal to the ego, the nafs becomes leavened with the tendency to conceal the truth, and this process gradually takes hold. Layer upon layer of coverings accumulate, and the innate nature is lost; humans forget and become disconnected from their true

selves. The nafs veils the soul. From then on, they remain in a state of disbelief and under the dominion of their nafs until their second birth. With a claim to ego and attitude, they become mired in the swamp of polytheism in multiplicity. The base aspects of the nafs are continuously exposed, making it a difficult and wretched process.

However, those whose essence is inclined towards the truth sense this state of concealment, even in the simplest terms, and begin to question it, becoming seekers. They are addressed by the verse, "O you who believe, fear Allah and seek a means to approach Him and strive in His way so that you may succeed" (Al-Ma'idah 5:35). After finding the means, they embark on the journey famously known as "Knowing oneself leads to knowing one's Lord." They uncover the essence of truth, enveloped and covered by seventy thousand veils of darkness and seventy thousand veils of light, by removing these veils one by one, thereby escaping the swamp of disbelief. They are delivered from unbelief. They break free from their bonds, shatter the bottle of shame and honor, and become true servants by embodying the character of Allah.

"To Him is your return all together. Allah's promise is true. Indeed, He begins the creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny." (Surah Yunus, 10:4)

"O you who covers himself [with a garment], arise and warn. And your Lord magnify. And your clothing purify. And uncleanness avoid. And do not confer favor to acquire more. But for your Lord be patient. And when the trumpet is blown, that Day will be a difficult day for the disbelievers — not easy." (Surah Al-Muddaththir, 74:1-10)

Blessings upon those who cast aside their veils, seek to know themselves and their Lord, and aspire to be among the righteous.

With enduring peace and love.

Gürcan Gürsu





@_knowthyself

the path of melamet



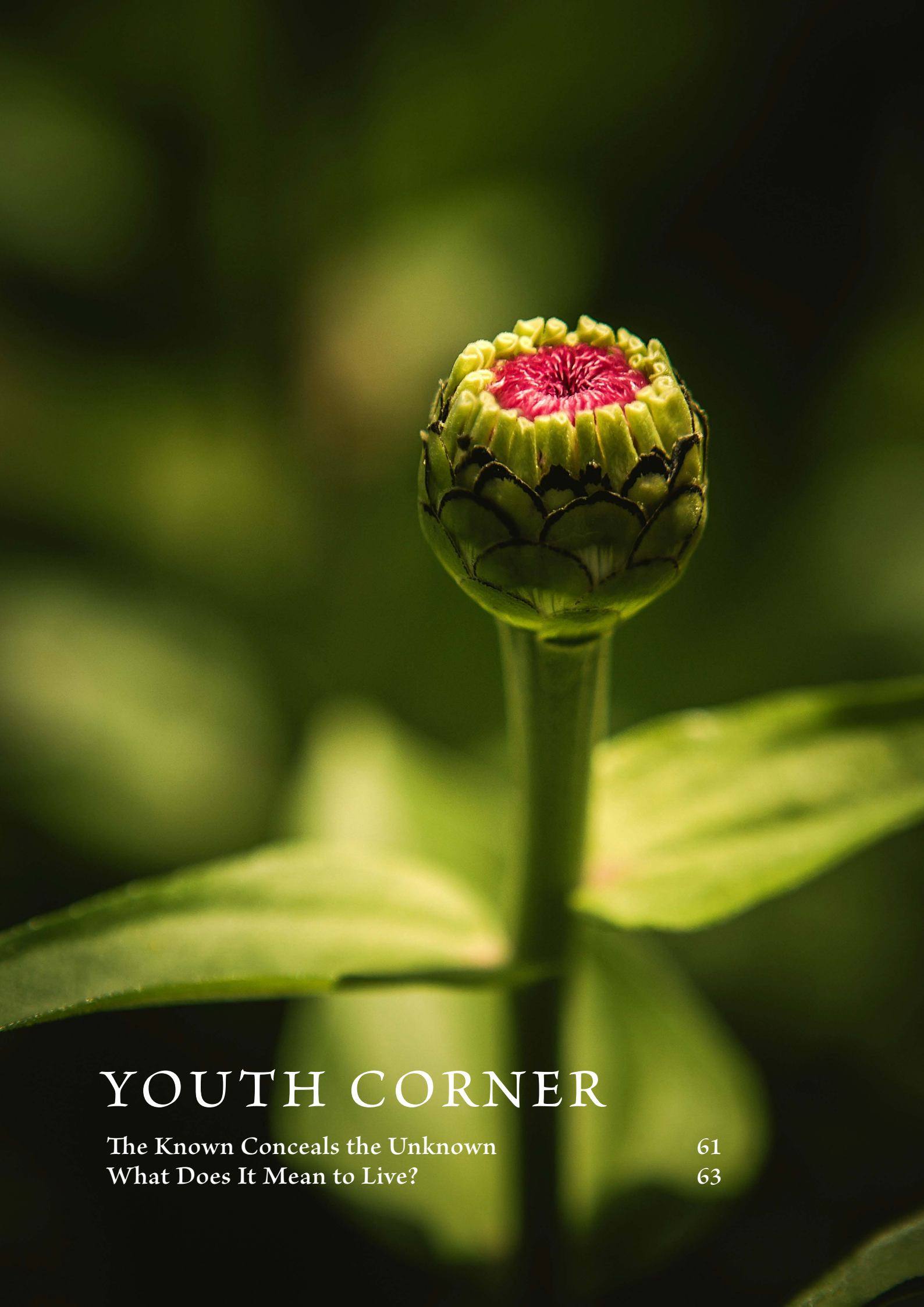
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YOUTH CORNER

The Known Conceals the Unknown
What Does It Mean to Live?

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the path of melamet

THE KNOWN CONCEALS THE UNKNOWN

If one were to ask what love is, a variety of responses might arise from different stories, although they may share similarities. Love is often described as a powerful attraction between two people, a feeling that emerges from moments experienced or unexperienced. It is often a one sided affair, sometimes resulting from the pain and suffering of unfulfilled or incomplete stories. Descriptions of love can vary greatly, reflecting different languages and stories. However, all these descriptions and experiences are merely shadows of true love. The true essence of love is the love of Allah. Pir Sayyid Mustafa Altun has defined love in his writings as the complete turning of a person towards their beloved with their entire being.

The beloved here is not a mere form but the one and only Allah. Trying to understand and interpret this with worldly perceptions would be entirely misguided. Worldly life is under the dominion of the commanding self, known as the ego, which directs a person according to their interests. It loves as long as it suits its interests, accepts as long as it is convenient, and includes others in its life to the extent it finds beneficial. The moment things turn unfavorable, it is ready to turn away. In worldly life, even if a person thinks they are making sacrifices for love, the commanding self will eventually demand accountability for these sacrifices. Incomplete love stories, influenced by the battle of egos, will never reach a state of completeness, as the concept of love created under the influence of past records and teachings will never be perfect. The only true love is the love of Allah. The lover's union with the beloved is only complete when the true owner takes the stage.

Contrary to the conventional experience of the feeling called love, which arises from the

commands and desires of the ego, the true lover does not question, interpret, judge, or try to change their beloved. In complete surrender, the lover gives themselves entirely to what they see and do not see, thinking of nothing but the manifestation of the Beloved. Their motivation is not based on personal interests but on the desire to become one with the Beloved. The lover becomes blind to everything except the Beloved and is fully surrendered.

The lover is ready not only to accept whatever comes their way as coming from the Beloved but also to see the Beloved and become one with Him, losing themselves in His vision. The desire is to find the Beloved within oneself and to disappear upon finding Him. This desire only manifests as reality when the unity of the lover, the beloved, and the love itself is revealed. The path to this unity is to sacrifice one's very self to the Beloved.

What does it mean to sacrifice the self? It means completely abandoning all that one has learned, knows, and believes to be oneself. It involves giving up every moment of claiming "I" and "I exist" to make space for the true existence. This state, which is far beyond the comprehension of words, can only emerge by sincerely walking the path to which the Almighty Allah calls us.

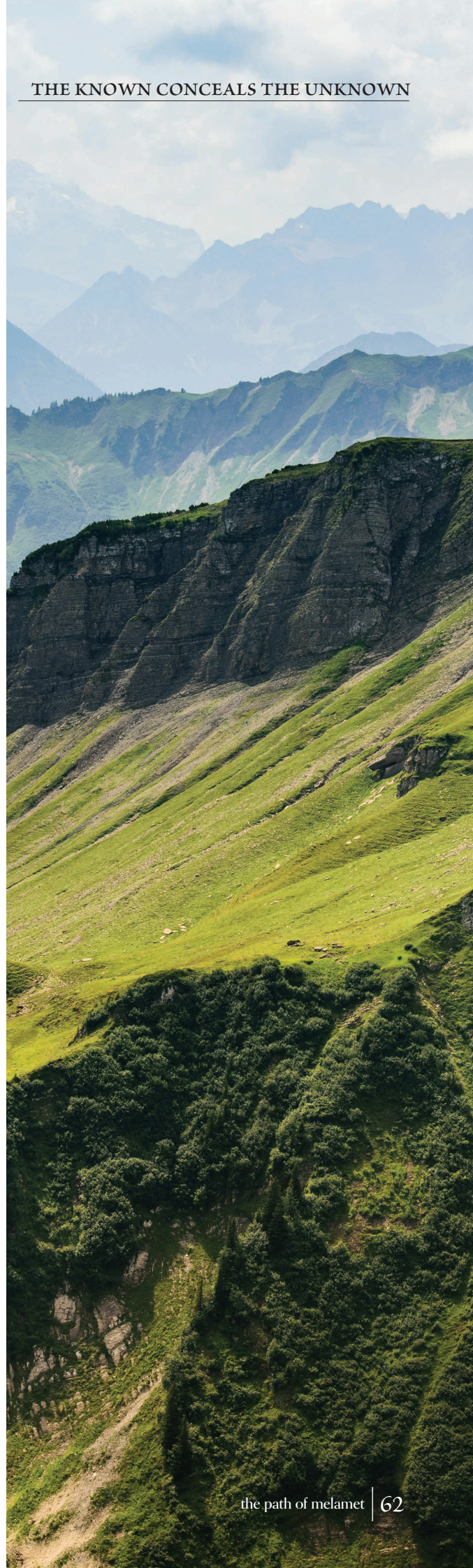
For this to happen, the states and experiences of the first three levels of the stations of unity are not mere recommendations but necessities. Let us briefly explain the stages of annihilation.

Undoubtedly, the first step is that the Beloved desires to be present in the lover at all times, while sitting, lying down, standing, and through constant remembrance. Following this, the stages known as the "states of annihilation" Unity of

Actions, Unity of Attributes, and Unity of Essence teach the lover that the doer, the described, and the existing are all the Beloved. If, during this teaching, the lover starts to question, seek reasons, or attempt to mold the Beloved to fit their own understanding, then the description of love will be incomplete. Just as a cake with too little sugar lacks flavor, a seeker who does not accept the doer will lack sweetness. The scent of love will be overpowered by the scent of the ego. A seeker who fails to comprehend that the described is the Beloved wastes time searching for the language the beloved speaks and, if they turn their eyes to forms, will not hear that every voice belongs to the Beloved. They will continuously search for an error amid the dissonance of an incomplete melody or, akin to a thief trying to claim a home that is not theirs, say "this is mine" to what does not belong to them. Such a claim is unacceptable, just as a seeker who does not acknowledge the owner of existence will not be accepted by the Beloved.

Knowing, seeing, and experiencing the delights of these three states is a key to the lover's union with the Beloved. It is about losing oneself, finding what is within oneself, and disappearing upon finding it.

In other words, when a seeker steps onto the path of Melamet, if they become entangled in their ego within the stages and forget that their ultimate goal is union with the Almighty Allah, the path will not lead to love but to dead ends. Even if they wander through mountains or deserts, they will not reach the love they seek if they forget it. A seeker who recognizes, sees, and experiences the owner of actions, attributes, and existence will eventually face the reality that the knower, the seer, and the experiencer were never themselves. This experience will always belong to the owner of love, and the true story of love, which takes different forms and changes from tongue to tongue, will reveal that there is only one author and one actor.



the path of melamet

WHAT DOES IT MEAN TO LIVE?

According to the Turkish Language Association, one of the meanings of the word "to live" is "to experience, to go through." In other words, we can say that to live means to experience. So, how much can we truly embrace something we haven't experienced?

One of the biggest reasons for the loss of faith in religions today is that over the years, religious merchants exploited people's emotions and sold them illusions. While the unquestioning masses blindly believed these charlatans out of fear, respect for the religious institution, or other reasons, a significant portion of those who began to question this due to the world's increasing freedom were pushed towards disbelief. This is because knowledge containing the essence of truth, when disseminated without genuine experience, merely by word of mouth, took on an unrealistic form according to each person's imagination and misconceptions. In the end, this situation, which was far from truth and filled with imaginary reflections, captivated some, was rejected by others, and only a small group remained as seekers.

I would like to draw attention to the words of Hz. Ali: "I do not believe in a God I do not see. I see, and then I believe." This statement highlights the necessity of an experienced reality. How much can one believe in the reality of something without experiencing, living, or seeing it? Or how strong can that belief be? Knowing and experiencing are not equivalent. Certainty in knowledge comes with evidence; without it, theories remain just theories. In this context, if a person is not certain of what they know, they become a target for exploiters. Without certainty, one may be inclined to believe whatever they hear, leading to a flawed faith. Just as we have no

doubt about our name, our faith should also be established on solid foundations.

The idea that "Religion cannot be questioned" or "God is above" are perspectives that dull the mind and place the matter in a utopian realm. The verse from Surah Yusuf (12:105) provides a beautiful response to this:

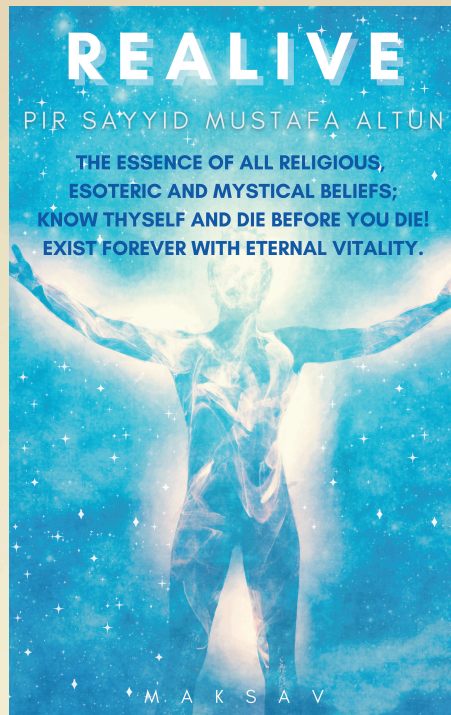
"And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away."

What serves as evidence or proof? The events that have been experienced... This means that for those who do not question or look with the eye of contemplation, God may be in the sky, in space, or anywhere else. But it would not make any difference to them. Allah wants us to think. We should think so that we can question, question so that we can find evidence, find it so that we can live. Without this kind of life, how would we be different from animals? We would vanish in the same life, the same goals, the same struggles, and the same death.

Pir Sayyid Mustafa Altun Efendi emphasizes the importance of living a true experience both in his conversations and books, and he strives to awaken everyone to this matter. In his book *Reaching the Truth*, he states, "One cannot remember Allah according to their own pleasure and desire. Everything is known through knowledge. Knowledge is knowing, and knowing is living." Of course, without a true guide, a person cannot attain salvation even at the point of knowing and applying it to life. The Perfect Human is the best teacher and example for us. We hope to be among those who appreciate this value.

Müge Bülbül

the path of melamet



The perfect human being is the mature person. Find the mature person, namely the Perfect Human. This book completely belongs to the Quran. This can be experienced only when one finds the Perfect Master who is an alive Quran. Therefore, it would be very helpful to find Him and to be enlightened by his light.

As stated at the beginning of the book, Pir Seyyid Mustafa Altun's books are undoubtedly very different from ordinary Sufi works. For this reason, unlike the thinking and constructing mind, Almighty Allah wrote whatever the current manifestation is, as a result of the union of the heart and Gabriel, which is a great inspiration reached.

From time to time when chapters from his books were read, expressed this truth many times:

“look at this? Did I write these books? How beautifully has it been written by us...”

For this reason, every single line of his work in question is in quality of hadiths, as it is known to its people, and this absolute truth should never be forgotten while reading it...

PIR SAYYID MUSTAFA ALTUN



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KNOWLEDGE AND UNION

A Small Matter of Healing



the path of melamet

A SMALL MATTER OF HEALING

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

In Surah Qaf, verse 38, it is stated, *“We created the heavens, the earth, and everything in between in six days.”* Regarding the visible realm and human history, the Prophet Muhammad mentioned in a hadith, “The lifespan of humanity from Adam to the Day of Judgment is seven thousand years.” Throughout this human history, from the very beginning, diseases, epidemics, and the inevitable end of death have always existed. Living beings endowed with Allah's attributes of creation are in a continuous state of movement within this cycle. While the cycle itself remains constant, the movement within the cycle is due to the changing forms of appearances.

The cycle of birth, life, and death is fixed for every living being, and immortality at the level of flesh-bone-body is merely a fairy tale for a living organism. Humanity is in a constant struggle with diseases, seeking cures through various prescriptions and surgical methods based on accumulated knowledge.

When we look at ancient civilizations, we see that shamans, sorcerers, healers, and medicinal practitioners sought remedies for illnesses through the treatment methods they created. In early civilizations, besides their unique treatment practices, there was a belief in the existence of deities who were considered healing, protective, and health-giving in the context of disease and health concepts. The foundation of these practitioners' treatment methods included not only magic/spells/prayers but also, most often, pharmaceuticals derived from plants and

animal sources, such as syrups, ointments, enemas, and poultices. Even today, despite the significant advancements in modern medicine and the satisfying results of chemical and synthetic drugs in terms of both indication variety and therapeutic response, traditional remedies, often referred to as “folk remedies,” are still widely used. For example, in Central Anatolia, ointments made from *Alkanna tinctora* (commonly known as alkanet) are preferred for treating bedsores and burns, while in the Aegean and Mediterranean regions, preparations made from *Hypericum perforatum* (commonly known as St. John's wort) are favored. Ethnopharmacological research aims to document these regional knowledge transfers, which shape local medicinal practices and explore precursor synthesis for obtaining various pharmaceutical raw materials.

Hippocrates, known as the father of medicine, established the concept of “medicine” in the 4th century BCE. By seeking the causes of diseases in natural rather than supernatural forces, he became the founder of the practice of medicine as we understand it today. After Hippocrates, Dioscorides, the author of the work *Materia Medica*, provided extensive information on various recipes involving organic and inorganic substances in his work. While Hippocrates is known as the father of medicine, it was Ibn Sina, commonly known as Avicenna, who laid the foundations of modern medical understanding. Ibn Sina, who made extensive contributions to various fields such as astronomy, astrology, physics, chemistry, and psychology, and authored valuable works, is renowned not only for his scientific achievements but also for his theological

contributions. He wrote *Burhan al-Siddiqin* (The Proof of the Truthful), a theological work that presents arguments for the existence and unity of God.

Chemical and synthetic drugs have a history of only about 100 years in the context of thousands of years of human history. Towards the end of the 19th century, with the increase in discoveries and research in synthetic organic chemistry, the pharmaceutical industry began to evolve. With the aid of advancing technology, most of the medications used today are based on synthetic chemistry and modern drug formulations. Nevertheless, there remains a strong preference for treatments using natural-source medicines. Research in the field of phytotherapy, which studies and develops natural-source drugs, involves detailed investigations into raw materials derived from natural sources using contemporary technologies.

As a professional field of science, phytotherapy clearly demonstrates how nature serves as a vast source of healing.

For instance;

- *Taraxacum officinale*, commonly known as dandelion, is used for the treatment of liver diseases through its leaves and roots.
- *Melissa officinalis* - lemon balm leaves are used for treating sleep disorders and anxiety.
- *Tussilago farfara* - coltsfoot flowers are used as an expectorant.
- *Cucurbita pepo* - pumpkin seeds (*Cucurbitae* semen) are effective in the regression of benign prostatic hyperplasia.
- *Matricaria chamomilla* - chamomile flowers' tea relieves digestive system inflammations.
- *Viburnum opulus* - viburnum berries are used to help expel kidney stones.
- *Vaccinium macrocarpon* Aiton - cranberry

is used to treat urinary tract infections.

- *Myrtus communis* - myrtle leaves heal oral and skin wounds due to their antiseptic and anti-inflammatory effects.
- *Aesculus hippocastanum* - horse chestnut seeds affect vascular structure and are used for treating varicose veins.

Examples like these can be multiplied. All created and naturally sourced medicines are endowed with the names and attributes of Allah. If a body, which has life in non-living or plant forms with the light of Muhammad, is endowed with Allah's name "The Healer", its cure is hidden in its essence.

Surah Al-An'am, verse 99

It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things there are signs for people who believe.

Surah Ash-Shu'ara, verse 80

And when I am ill, it is He Who cures me; It would also be appropriate to mention another treatment approach: homeopathy. Essentially based on a logic similar to that of Eastern Medicine, this system was developed in the 18th century by German physician Samuel Hahnemann. He created it as a contrasting approach to the medical practices of his time, believing that the allopathic

methods then in use were not providing adequate healing to patients.

In modern medicine, the focus is on alleviating symptoms and achieving healing by suppressing complaints. In contrast, homeopathy aims not just to suppress symptoms, but to carefully stimulate complaints in a controlled manner, allowing the body to heal itself through its own healing mechanisms. This approach is based on the idea that the body has an inherent capacity for self-healing. Homeopathy operates on the principle of "like with like", using substances that would produce similar symptoms in healthy individuals to trigger the body's self-repair systems in patients.

Is it possible that the attribute "main attribute – healing" within the body, which allows for self-healing, is involved when substances enter the body in minute amounts? In homeopathy remedies, does the "healing" attribute act through these remedies to trigger the healing mechanism in patients?

All these questions find their answers through the perspective of Tawhid. Tawhid is the art of unity. The inquiry into the purpose of the creation of all beings is understood through the lens of Tawhid.

The people of knowledge and discovery, the Ehlullah, state: "While Allah Most High was a hidden treasure in the realm of unity, He created the world of spirits and the world of physical beings with the intention of being known. He created a substance from His own light and, from that substance, brought into existence the entire universe in a gradual and orderly manner. The first substance is the Light of Muhammad, the universal intellect. As stated in the hadith "Law laaka law laaka maa khalaqtal aflaak" (If not for you (Muhammad) I would not have created all creations), the

entire universe was created for Muhammad.

Thus, the exalted Creator, by descending from His essence to His attributes, manifested all creation. He adorned all His creations with His essential attributes and names. At their core, everything contains His essence, or "the main attribute". Every created being attains perfection through the realization of "the main attribute" for knowing oneself means knowing one's Lord. The perpetual movement within things is a return to the earth.

In the system of Allah, the purpose of every created being is to reach perfection. Just as in human forms, perfection is achieved through the discovery of the divine attribute, leading to the recognition of oneself and one's Lord, similarly, in non-living and vegetative beings, perfection exists in accordance with their nature. Each entity progresses according to its inherent disposition. If a being is associated with the name "the Healer", its perfection manifests through the emergence of the divine attribute the healer.

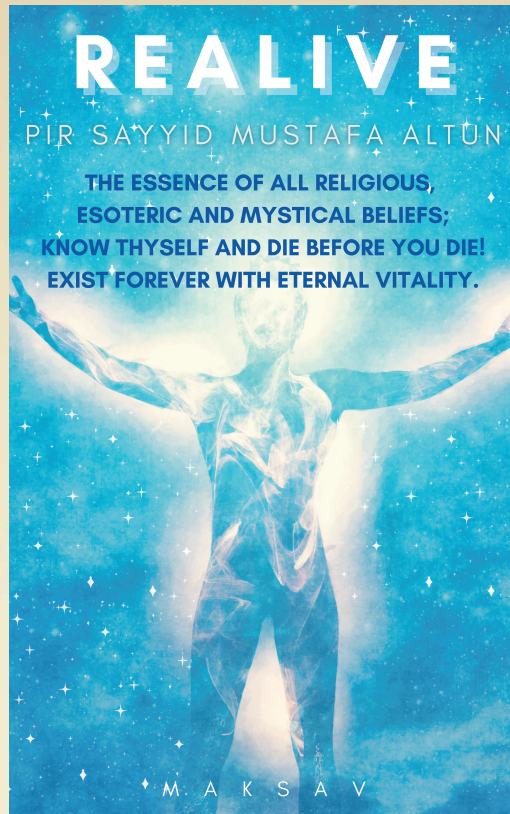
Everything is a place of manifestation for divine attributes. As seen in examples such as phytotherapy, the attribute 'Shafi' (the Healer) is evident in plants and other entities. Within the divine system of Allah, one who perceives the laws of the system through the lens of Tawhid can clearly see that treatment involves reconciling opposites or applying the principle of 'like with like' (as in homeopathy). The essential perspective is to view everything in its proper place and in service to Allah's divine system, with the awareness that everything serves this greater purpose. To truly see, one must be in a state of being that allows for genuine perception.

With greetings and love

Nilhan Erkan



the path of melamet



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



Saint Niyazi Misri (1618-1694), a perfect human of his era, lived in the 17th century and spread the knowledge of Allah both through his works and his poems. Misri Niyazi, who influenced hearts with the words of Allah, carried the satchel of love on one wing and the satchel of knowledge on the other, watering the lovers with the water of life.

Pir Sayyid Mustafa Altun, in his time, echoed the words of Truth spoken by Niyazi Misri to the lovers of this era by saying, "Look at yourselves, see what you have within, do not search far and wide, look at yourselves," thereby reiterating the following verses of Niyazi Misri and emphasizing once again that the dervish should look within themselves.

IF YOU WISH

*If you wish to find the Beloved,
Do not look elsewhere, seek within yourself and find within yourself.
Look for Him in your own mirror,
Do not look elsewhere, seek within yourself and find within yourself.
Observe every attribute that you possess,
See what secret it receives grace from, observe it.
When you reach your essence, long for Him,
Do not look elsewhere, seek within yourself and find within yourself.
The hidden treasure is all within you,
Summer and winter, night and day, are all within you,
Whatever is in the two worlds, is all within you,
Do not look elsewhere, seek within yourself and find within yourself.
Attain the secret of "Man arafa" and abandon heedlessness,
See what mysteries are symbolized by this human form.
With resurrection and gathering, the heavens and hells,
Do not look elsewhere, seek within yourself and find within yourself.
Do not deny the state of your inner resurrection,
Do not turn your place into thorns while it is a rose garden,
Know the inner self and the outer world, do not feel ashamed,
Do not look elsewhere, seek within yourself and find within yourself.
Understand the Essence of Truth, it is your own essence,
All the attributes are His attributes within you,
Knowing yourself is your salvation,
Do not look elsewhere, seek within yourself and find within yourself.
Abandon the form, find the meaning,
Let go of the attributes, dive into the ocean of essence,
O Niyazi, traverse the East and West,
Do not look elsewhere, seek within yourself and find within yourself.*

Niyazi Misri

the path of melamet

As can be seen, the saints always direct the individual towards themselves, saying,
"Whatever you seek, look within yourself..."

As Saint Hacı Bayram Veli also expressed:

*"The heat is in the fire, not in the stove,
The miracle is in the head, not in the crown,
Whatever you seek, seek within yourself,
It is not in Jerusalem, Mecca, or Hajj...."*

So it is stated...

On the path of Melamet, the seeker attributes their self to Allah. Melamet means nothingness. It means non existence. It is the realization that one's existence is through the existence of the Divine. Therefore, the saints, the enlightened ones, and the friends of Allah who follow the path of Melamet draw attention to this secret by saying, "Whatever you seek, look within yourself."

A seeker who breathes in the breath of the perfect guide continues their efforts to know their nafs through the breath of the Merciful. Only when they complete their stages to the extent of their capacity can they know themselves and their Lord.

To know yourself is the only goal of closeness to the guide,

Understanding the point is the aim of knowledge and wisdom

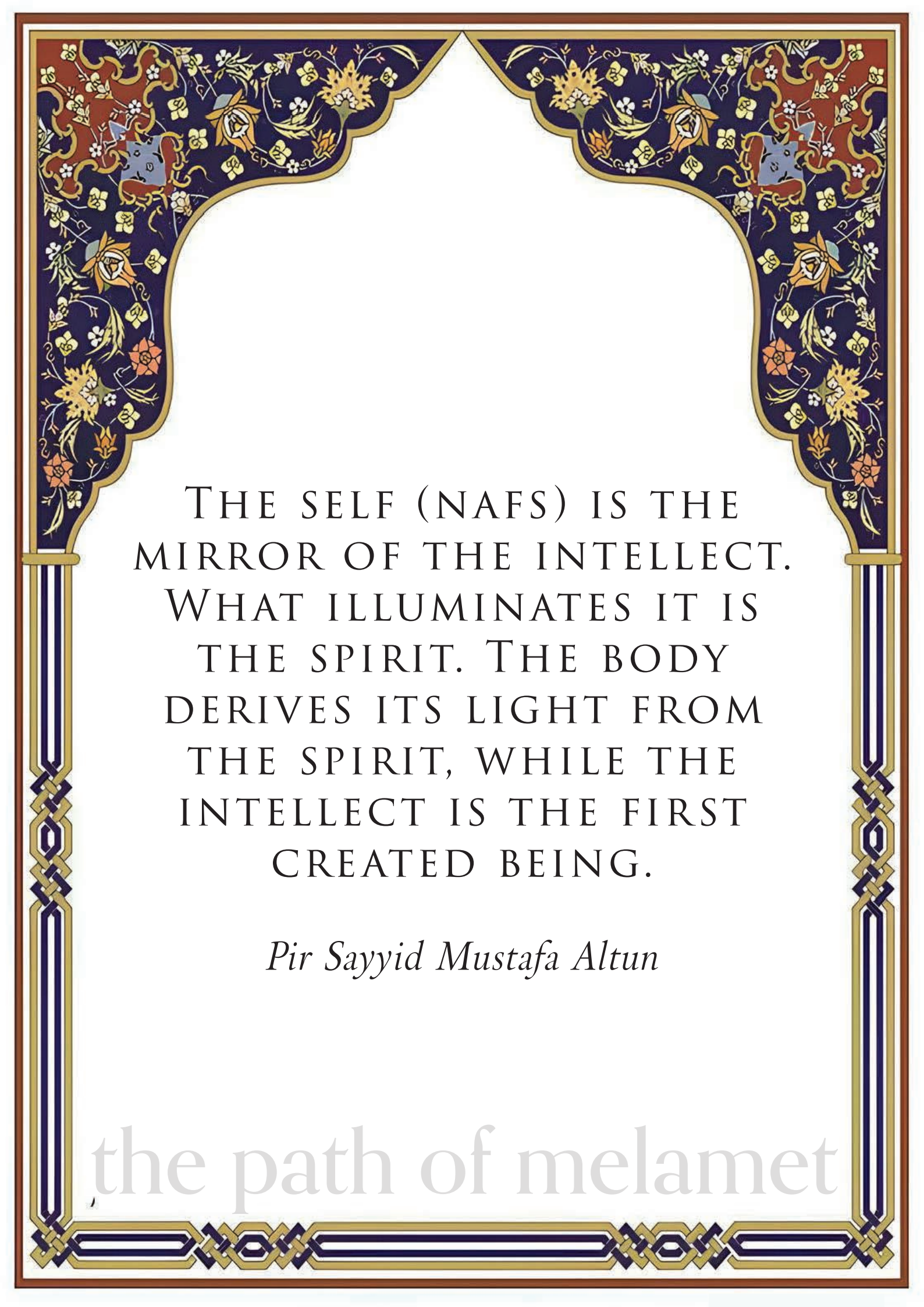
Saint Niyazi Mısri emphasized the importance of the perfect guide and clearly stated that the purpose of being close to the guide is to know oneself, and that the goal of knowledge and wisdom is to understand the point.

Indeed, those who are the unmarked guides, are the saints of the Melamet tree...

*The men hidden in the Divine Presence,
Appear among the attributes of creation,
They are neither born nor do they wander,
The people of truth have no mark...*

Niyazi Mısri





THE SELF (NAFS) IS THE
MIRROR OF THE INTELLECT.
WHAT ILLUMINATES IT IS
THE SPIRIT. THE BODY
DERIVES ITS LIGHT FROM
THE SPIRIT, WHILE THE
INTELLECT IS THE FIRST
CREATED BEING.

Pir Sayyid Mustafa Altun

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