

The Path of Melamet

January 2026 | Issue:6

“What you seek is within you; do not be heedless of yourself”

The Purpose Behind The Creation of the Universe and Humanity
If There Were No Human, God Would Not Be Known
No Intermediary Between God and The Servant
Why Were We Created? Who Are We?
Unnoticed Illusion and Assumption
Level of Intellect
Surrender



YILLIK MELAMET YOLU DERGİSİ
ANNUALLY MAGAZINE OF THE PATH OF MELAMET

Ocak 2026 Sayı:6
January 2026 Issue:6

Yayıncı <i>Publisher</i> Ahmet Tamer Erpak	Genel Koordinatör / Editör <i>Coordinator / Editor</i> Leyla Özel
Sorumlu Yazı İşleri Müdürü <i>Responsible Editor</i> Yusuf Özal Karakař	Grafik Tasarım <i>Graphic Design</i> Selin Koç
Genel Yayın Yönetmeni <i>Editor in Chief</i> Veli Yılmaz	İngilizce Çeviri <i>English Translation</i> İlayda Köymen Müge Bülbül
Yayın Kurulu <i>Publication Committee</i> Veli Yılmaz Mustafa Erkan Leyla Özel Hülya İnalkaç	Redaksiyon <i>Redaction - Copy Desk</i> Hülya İnalkaç

“Melamet Yolu” dergisinde yayımlanan yazı, fotoğraf ve çizimlerden yayıncının izni alınmadan ve kaynak belirtilmeden tam ya da parça alıntı yapılamaz.

Neither text, photographs nor illustrations from “The Path of Melamet” magazine may be reproduced either in full or summary without acknowledging the source and without prior permission from the publisher

ISSN
2980-2466

Yayın Türü: Süreli Yayın
Type of Publication: Periodical

Yönetim Yeri Adres
Management Location
Murat Mahallesi Bağlar Cad. 215/C ÇANKAYA ANKARA

İletişim
Contact
kendinitani@kendinitani.org
+90 532 781 71 47

ALL THAT YOU ARE CAPABLE OF KNOWING AS A
HUMAN BEING BELONGS TO THE REALM OF
EXISTENCE. SUCH IS THE NATURE OF CREATION. YET
WHAT IS KNOWN AS THE REALM OF EXISTENCE IS, IN
ITS ENTIRETY, A NON-EXISTENCE MERELY PRESUMED
TO BE REAL. WITHOUT EXCEPTION, ALL FORMS APPEAR
AND DISAPPEAR WITHIN AN ORDAINED ORDER.
THEREFORE, THE KNOWLEDGE AND SPIRITUAL STATE
OF TRUTH CAN'T BE ATTAINED THROUGH
KNOWLEDGE OF FORMS. THE “SECRET” BEHIND ALL
FORMS IS MELAMET.

MUSTAFA ERKAN





Contents

Preface.....	4
Pearls From The Knowledge Of Truth.....	7
The Sacred Law Of Truth	8
Guidance From Self To Self Through Divine Lordship And Eternity	10
The Purpose Behind The Creation Of The Universe And Humanity	12
No Barrier Stands Between The Divine And The Seeker	14
The Difference Between Knowing And Being	16
On Observation And Witnessing	18
Why Were We Created? Who Are We? The Common Question Of Those Who Think	23
In The Vast Universe, The Earth We Live On Is Actually Just A Tiny Little Dot	26
Melamet Is To Attain Liberation	28
One Topic One Author.....	31
People Of Intellect	32
Surrender	36
The Degrees Of The Intellect	40
Unnoticed Illusion And Assumption	44
If The Human Did Not Exist, Allah Would Not Be Known	45
The Confusion Of Duality In Existence	48
Youth Corner.....	52
The Unity of the Truth	53
Knowledge and Unity.....	56
Water is Life	57
From The Window of Art.....	59
Pearls From Ahmet Amiş Master	60

PREFACE



Praise be to the Divine Presence of God Most High; and blessings and peace upon the Beloved, the Sovereign of both worlds, our master Prophet Muhammad.

Peace be upon those who walk the “the right path” spoken of in the sixth verse of the sacred Surah Al-Fatiha—those who, by the grace of the Divine, are guided upon the path of truth. This path is the Path of Melāmet: a hidden way of sincerity and inward purification. It is the road that carries the traveler, upright and unwavering, to the God of all realms.

It is the path of tasting and realizing Divine Unity, of awakening to subtle, inner wisdom—just as the Prophet lived and taught—walking as he walked, perceiving as he perceived, and surrendering in the way he showed.

Melamet is nothingness. It begins with offering your very existence into non-being; for unless you are stripped of your relative self, the sun of your essential nature cannot rise from within you. In other words, without truly knowing yourself and living the purpose of your creation, the hidden light remains veiled. It is like leveling and preparing a field with care before any new growth can emerge.

Those who dissolve their actions, attributes, and sense of being in the Divine Reality, and who arrive at the secret of sacred poverty are reborn into abiding through the heart of the perfected guide. This is a resurrection within Him, by Him. It is deliverance.

The Path of Melamet is a road of truth that leads those who surrender into safety and peace. At every station and rank along this path, reality is perceived in ever-deepening dimensions—witnessed, lived, and brought into being through the faculties of inner knowing. It is the Way of the Messenger.

God has brought forth the realm of forms from Himself, within Himself, and has veiled Himself within those very forms. It is clear that by clinging to forms, referring only to forms, and turning toward forms, one cannot reach the Hidden within them. The faculty of intellect, especially in the human being governed by the commanding self, is not sufficient to behold the true reality of things.

To behold the Truth is not with the eyes of flesh, but with the eye of the heart. Thus it is said of the ascension: when the boundary of the lote tree at the furthest limit was reached, Gabriel—symbol of the intellect—declared, “Beyond this, I cannot pass.” For what lies past that veil is traversed not by

mind, but by the heart.

To journey into the oceans of Reality, where reason cannot fully comprehend, the heart must be readied. And this preparation is through the remembrance of God.

Melamet rises upon constant remembrance of the Divine. Yet this remembrance is learned from one who has completed the stations and attained perfection: the perfect master. Those who breathe with the breath of the All-Merciful through such a guide awaken what lies dormant within them; through remembrance they cleanse their hearts, erasing all but God. Knowing their nothingness, they endure in Him—and therein find salvation.

The breath and knowledge received from the perfected guide are among the truest blessings bestowed by God upon those He leads to the straight path.

With this sixth issue, our journal continues to offer pearls of knowledge drawn from the oceans of Truth for the benefit of humanity.

For knowledge is not merely to be known—it must become a state of being. To speak with the tongue is not enough unless the heart bears witness. Thus, to know is not sufficient; what is known must be lived. Knowledge may be gathered through reading, but to embody it requires a guide. That guide is the one who reflects your lower states back to you like a mirror, who teaches the purification of the heart through remembrance, and who prepares the heart as a polished mirror in which the Divine may be revealed. Such a guide is the perfect master.

As Master Sayyid Muhammad Nur al-Arabi expressed, in this age—an age of “the miracle of knowledge”—alongside knowing, one indispensable means of drawing near to God is love. Knowledge and love are the two wings of the bird of the heart that flies toward Him. And the one who fastens these wings is the perfected guide.

Seek, find, die—then become.

We present to you the sixth issue of the “Path of Melamet” journal, praying that it be accepted in the Divine Presence and be of benefit to humanity.





The Path of Melamet

PEARLS FROM THE KNOWLEDGE OF TRUTH

THE SACRED LAW OF TRUTH	8
GUIDANCE FROM SELF TO SELF THROUGH DIVINE LORDSHIP AND ETERNITY	10
THE PURPOSE BEHIND THE CREATION OF THE UNIVERSE AND HUMANITY	12
NO BARRIER STANDS BETWEEN THE DIVINE AND THE SEEKER	14
THE DIFFERENCE BETWEEN KNOWING AND BEING	16
ON OBSERVATION AND WITNESSING	18
WHY WERE WE CREATED? WHO ARE WE? THE COMMON QUESTION OF THOSE WHO THINK	23
IN THE VAST UNIVERSE, THE EARTH WE LIVE ON IS ACTUALLY JUST A TINY LITTLE DOT	26
MELAMET IS TO ATTAIN LIBERATION	28

The Path of Melamet

THE SACRED LAW OF TRUTH

As is well known, the the path of Truth is generally described by the people of God as consisting of four stations: sacred law, spritual way, ultimate truth, and divine gnosis. My master explains this fourfold structure through the metaphor of a walnut. Thus: the thick green outer husk of the walnut represents the sacred law; the hard brown shell within represents the spritual way; the thin membrane beneath that shell is the ultimate truth; and the kernel—the inner fruit, the very essence—corresponds to divine gnosis. Sacred law signifies the totality of systematic rules that encompass the acts of worship and rituals required, in all religions, for the purpose of reaching the Creator. Naturally, while its fundamental principles remain preserved, as one ascends to higher stations, the inner, divine knowledge meaning of Sacred law expands and deepens. At its outermost level, sacred law is the faithful and exact observance of the commands revealed in the Qur'an, lived through the way of the prophet, and articulated by the scholars of sacred law. At the level of spritual way, however, the scope of sacred law broadens: it comes to include voluntary acts of worship, as well as additional forms, disciplines, and outward practices. When one arrives at the station of ultimate truth, the nature of sacred law assumes an altogether different dimension—far beyond the comprehension of the common intellect. Here, it comes to encompass the inner knowledge, the divine knowledge. It is this “The Sacred Law of

Truth” that we attempt to elucidate in this section. As for speaking of the The Sacred Law of the Divine Gnosis—even in purely theoretical terms—this is beyond us. For that state is one lived only by my master himself, and one that only he can truly express.

Compared to the knowledge of Truth—and thus to the The Sacred Law of Truth—the knowledge of sacred law remains at the outward level, like worldly sciences. Indeed, even Imam al-Ghazali, one of the great scholars of sacred law, says of the people of Truth:

“I came to know with certainty that they are truly the ones who have found the path to God. Their way is the most beautiful of ways; the path they walk is the most upright of all paths, and their character is the purest of all character. If all the intellects of the intelligent, the wisdom of the wise, and the knowledge of the outward scholars who have mastered every detail of the Sacred Law were to come together to alter anything in their conduct or replace it with something better, they would not succeed. For all their outward and inward movements and states are drawn from the light of the lamp of Prophethood. And on this earth, there is no guide to right direction, no source of light, other than the light of Prophethood.”

Likewise, Master Niyazi-i Misri describes those who lack the divine knowladge as ignorant, and says: ‘When the possessors of this inner knowledge go among the ignorant, they become a remedy for their afflictions.’

As for Ismail Hakkı, he says on this matter, “Reading and writing for the sake of gnosis is the work of the ignorant.” He then likens the scholars of Sacred Law to those who live in poverty despite having a buried treasure in their own home, unaware of it, and adds: ‘he state-appointed scholars are poor in comparison to the scholars of Truth.

Then, what is the The Sacred Law of Truth? In the simplest terms, it is unity—making the two one—and removing all forms of hidden and apparent polytheism by attributing one’s actions, attributes, and very being in the stations of annihilation entirely to God. In the stations of eternal subsistence, it is to exist solely with the Divine Himself. Put another way, the The Sacred Law of Truth is the way in which a seeker, through a perfect master, comes to fully manifest in the Divine Essence, experiences divine lordship, and witnesses God’s sovereignty in themselves. Through this, the seeker discovers and tastes the Divine Essence that is uniquely God’s own, and in doing so, lives out the innate qualities that this Divine Reality demands, fully united in the pleasures of unity.

In essence, the purpose of all the outward rules of The Sacred Law of Truth revealed by the Prophets is to lead a human being to the The Sacred Law of Truth. Therefore, sacred law, as understood at the lowest, common level, is not the totality or ultimate aim of religion—it is only its foundation, a means rather than the end. Yet, these rules of sacred law are indispensable, for they are necessary for the operation of God’s the divine order. For this reason, the people of God do not

neglect to observe sacred law rules themselves, nor to set an example for others. However, in reality, their sacred law is already fulfilled—but this is a secret, one that is not revealed, because many people lack the capacity to comprehend it. As a small example, the saints have said: “Prayer may be missed, but the conversation of unity cannot be missed.” Yet, as stated, the outward shell of Sharia is thick, and it is extremely difficult for a person to accept this without proper readiness; this is entirely normal. Similarly, certain actions of the people of God that may appear to contradict sacred law at times cannot be understood. This is because God does not wish to be fully known by every human mold; rather, He veils Himself within each being according to its nature, revealing Himself only according to their capacity. For this reason, those with insufficient readiness often cannot understand the people of Truth—or even the people of God—and may criticize them. If such individuals happen to be connected to a guide, they may even accuse their master of heresy in certain manifestations, sometimes going so far as to deny them entirely. Muhammad Nur al-Arabi points to this very issue in his treatise Noktatül Beyan (the point of the divine disclosure), warning us: “Some of the outwardly learned, unable to reach meaning through understanding and trapped in appearances, consider themselves the spritual axis whenever the perfect human is mentioned.” May God make it easy for each of us to comprehend the sacred law of truth.

Veli YILMAZ

The Path of Melamet

JOURNALS FROM SELF TO SELF THROUGH

In order to - at least taste the knowledge of the Path of Truth - , one must first understand the fundamental principles used along this way. Although the terms used in sufi literature may seem numerous, in fact, almost every distinct term refers to a different aspect of God and His Messenger (peace be upon him)—from the Divine Essence to His Attributes, then to His Names, traces of God, and Actions—each name reflecting the level at which they manifest and descend.

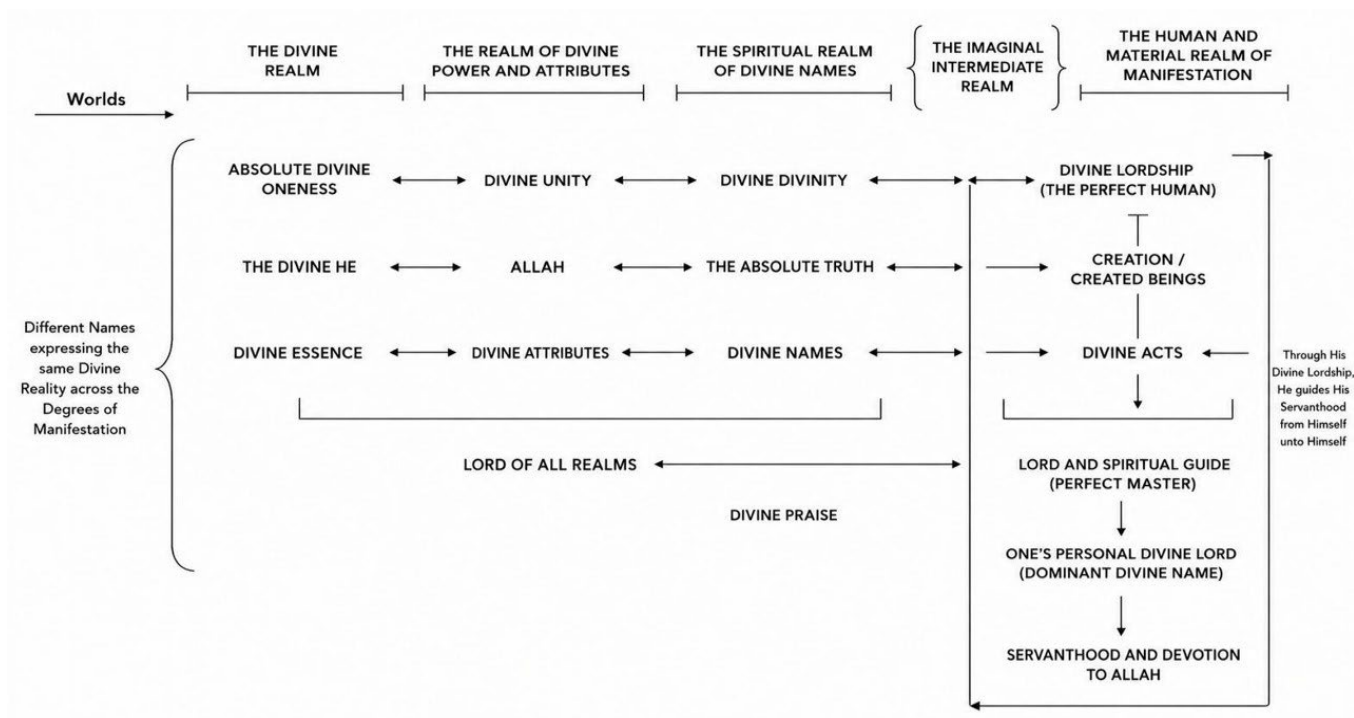
Similarly, at each stage, these same names—essentially one and the same—are spoken by different names.

Therefore, for example, in order to understand the concept of divine lordship explained in this section, one must recognize that the different names of this Divine Name at various

stations—divine godhood, divine unity, and even absolute oneness—essentially carry the same meaning.

For if this comprehension does not occur, hidden forms of polytheism and doubts arise, and it appears as if each of these Divine Names conveys a separate, independent reality. In such a case, the understanding of Sufism and the assimilation of the divine knowledge become like a puzzle with too many shifting pieces.

Starting from the point that even the Melami wayfarers of the people of God are often deficient in fully comprehending these terms, and to make it easier to understand, let us now explain—using a simple diagram—how some of the Divine Names take different forms at various stations, if you wish



MAVeHül Muhtchi

As we all know, the Divine Will behind God creating the entire universe from Himself is the desire to be known. The Most Exalted, God—whose Being contains nothing other than Himself—was a hidden treasure in the unmanifest void, where there was neither air nor water above or below. He willed to be known, and with this first Will came the first manifestation: the Light of Muhammad Light or Essence of Muhammad Essence, existing as universal consciousness. Thus, from this initial beginning, God set out on a journey from His Essence to His Attributes, from Attributes to His Names, and from His Names to all the visible universe, which is His Acts moving from one station to the next, a journey from Himself to Himself.

At the beginning of this journey, His Name at the stage of absolute oneness (Essence) was Hu. At the stage of divine unity (Attributes), He assumed the Name Allah. At the stage of divine godhood (Divine Names), He was called absolute truth, and finally, at the stage of divine lordship (Acts), He appeared with the Name of the Perfect Human, the Messenger Muhammad (peace be upon him)! Thus, at the level of divine lordship, having assumed the Lord, the perfect masters became capable of guiding humanity. To convey this truth, the people of God expressed it in a figurative saying: ‘God is unseen yet known... Muhammad is seen yet not fully known...’ In this, the Divine Essence remains utterly transcendent, giving His Godhood to no one, yet He manifests in the world through the Name of Muhammad (peace be upon him).

From this, it can be understood that just as there is no being other than God, in reality, no created being truly exists either... Following this, let us further illuminate the Lord.

Indeed, as explained above, the Lord of the Worlds, in this journey from Himself to Himself, has veiled His Essence and Reality within the human form under 70,000 veils—both dark and luminous—covering His truth within humanity. Now, He seeks to return to the point from which He began, and in this return, He reminds Himself to Himself through the perfect

guides, in whom He manifests with the Lord. Thus, in the manifestations where He intends to be remembered, He exists in His infinity with ever-new unveilings. In those manifestations where He does not intend remembrance, He remains according to the stage and capacity of that being. From this, we see that at the stage of divine lordship, God, through the Lord manifested in the perfect guides, strives to lead the seeker to self-knowledge and the unveiling of their true lord—thus making them a vessel for God’s desire to be known (all of which is ultimately Himself). The true lord reveals itself in each saint according to the particular Divine Name that predominates in them. For example, a saint in whom the Name Al-Qahhar predominates will appear with a majesty of wrath, while one predominated by the Name Al-Halim will appear with a beauty of grace. The perfect human of the age, however, gathers all Names in totality, manifesting perfection in its fullest measure.

With this summary, it becomes clearer who the perfect guides truly are. This truth is of great importance. Yet, undoubtedly, it can only be fully grasped and assimilated by those whose spiritual maturity and consciousness are sufficient. Others cannot comprehend it; they either deny it or do not seek to understand. Indeed, even some seekers who cannot fully realize who their Lord is may, at times, equate Him with their own egoistic, animalistic desires, and through this heedlessness, they may become recipients of manifestations that are beyond proper etiquette. Therefore, a seeker must never forget this truth and must always, under all circumstances, recognize their guide as the truth and surrender completely. For in the Divine order established by God, there is no favoritism—not even for oneself—and in this system, every soul bears the consequences of its actions. Only the one who truly knows their own self can fully know their Lord. May God grant each of us the grace to know our Lord rightly... Amin

Veli YILMAZ

The Path of Melamet

THE PURPOSE BEHIND THE CREATION OF THE UNIVERSE AND HUMANITY

The secret of the Qur'an lies in the Fatiha,
The secret of the Fatiha lies in the Basmala,
The secret of the Basmala lies in its first letter 'B',
And the secret of the letter 'B' lies in the dot
beneath it.

That dot—therein am I"

Hz.Ali

ب "B letter"

The Exalted Allah says, "I was a hidden treasure, I desired to be known, and so I created the creation." From this sacred hadith, it is understood that the key to existence is God's desire to know Himself. Here, the point to note is that existence did not come about through mere creation, but through bringing into being. What is the difference? To say something is "created" implies a separation: a Creator and something created, which is a notion that borders on polytheism. In reality, God created nothing in existence apart from Himself; He brought existence into being through His Truth. So what does it mean to "bring into being"? Simply put, it is the journey of the One, the hidden treasure—the Supreme Being—proceeding from Himself, manifesting at various levels through His Attributes, Names, Effects, and Acts. In this journey, which can be defined as unity of existence at the stage of divine lordship and as unity of witness at the stage of absolute oneness, He appears in the form of the human being (the Messenger Muhammad, peace be upon him), observing and knowing Himself through this perfect reflection.

From His perspective, this journey taking place in the moment can be described as moving from one point to another and then returning to the point

of origin. The starting point of the journey is His absolute Oneness, seen by the spiritually blind one, while the endpoint in multiplicity is the human form at the level of the ego. In Sufism, this journey from Himself through various stations and partially completed in humanity is called descent. The Qur'an also refers to this journey in Surah *At-Tin*, verses 4–5: "**We created man in the best of forms, then We bring him down to the lowest of the low.**" Thus, in humanity, half of the journey is completed, and the journey of return to the point from which He began also begins. That is, in this two-stage journey—going and returning—the traveler is, in fact, Himself. He begins His journey, manifests in the human form at the destination, and begins the return journey in that same human form, ultimately arriving at the Perfect Human. During this journey, he observes the traces of God that He has brought into being. In this section, his two-stage journey—departure and return to the origin—will be explained through various stations.

1. The Scientific Explanation of the Coming into Existence of the Universe and Humanity

Modern science demonstrates that the universe originated from a single point through a massive energy explosion—the Big Bang. As is well known, this event initially produced certain subatomic particles, which later combined to form atoms, then matter, stars, galaxies, and finally the Earth. Over the approximately 13 billion years since the beginning, the Earth, enriched by elements from exploding stars, became almost like a living pool, giving rise sequentially to water, plants, animals, and humans through a combination of divine ordainment and evolution. Up to this point, the journey describes humanity's emergence from nonexistence to its current form. Interestingly,

when viewed through modern quantum mechanics, even the apparently solid human form ultimately returns to a state of nonexistence. Examining the human body, one sees organs composed of tissues, tissues composed of cells, cells composed of atoms, and atoms further reducible to subatomic particles and wave functions—ultimately culminating in a state indistinguishable from nothingness. Thus, what began as nothingness returns to nothingness. From a point it started, to a point it ends. In the present moment, it observes itself.

2. The Divine Knowledge Explanation of the Creation of Humanity and the Universe through the Divine Stations

In the beginning, The Hidden Treasure, the “One”, wishes to be known, conceived a vision. The form of that vision was the light of Muhammad, and the details of that vision became the universe. In this vision, He veiled Himself with 70,000 veils and descended into the human form, hiding His Essence within humanity. For only through such a veiling could His divinely ordained order allow the revelation of His infinite Names and the fulfillment of His desire to be known. Now, having hidden Himself in the spiritually blind, He desires, through the existing human form, to be remembered and to observe Himself. To explain more simply: imagine an ocean—vast, monotonous, and unable to perceive itself. Now, shape that ocean into 7 billion human forms, along with countless other forms, lowering the temperature to solidify them. What happens? Billions of distinct forms—each with eyes, ears, and senses. Yet what is their essence? The ocean itself—water. Thus, what could not perceive itself initially, now observes itself through billions of forms, which seem to have independent existence. If the heat is restored, all return to water—they are once again the ocean. It came from water, and to water it returns.

Thus, the Exalted and Transcendent Essence—the “One”—through the divine knowledge descended through the stations known as sacred five or forty levels, the details of which are illustrated in Figures 1 and 2. Through this descent, He manifested in the world of multiplicity—the realm we call the material world—in the form of a human being. In other words, by descending to the lowest level, He immersed Himself in the observation of His Names, and now, at every moment, through a perfectly prepared appearance—the perfect Human He created—He guides and illuminates, seeking to return to the point from which He began. This is the process of ascent. Thus, after descending through the various stations, and passing through the levels of the ego, He will, through a perfect guide, reclaim the stations of Divine Unity, and return to the original point as the “One”—as Himself.

The stages of descent and ascent are illustrated in Figures 1 and 2, and they constitute the very essence of Sufism and the Melamet path. It began at a point, and it ends at a point... The Messenger of God (peace be upon him) is the Perfect Human of his time. The Moment, the Eternal Now, is “He”—for there is nothing besides Him! With the beginning, He descended even to the lowest of creation, the first Adam, then returned within Adam to the best form—to the very essence of His creation. From Adam, He proceeded to Eve, from Eve to Seth, and onward... to Abdullah, then to Amina, and from her to the Messenger of God (peace be upon him)... and finally to the Perfect Human of the present age. In all of them, it is He Himself. It came from a point, and it returns to a point! Through the vision of Himself in Himself, He revels in the delight of self-observation.

Velî YILMAZ

The Path of Melamet

NO BARRIER STANDS BETWEEN THE DIVINE AND THE SEEKER

What is God, and where is He? Throughout human history, people have sought answers to this question. Many have believed in a God imagined or assumed to dwell somewhere in the heavens or on earth, in speculation or fancy. Yet the people of God have given answers to this question—sometimes veiled, sometimes revealed. Who is the one that prompted Imam Ali (peace be upon him) to say: “I do not believe in a God I cannot see; yet I would worship Him even in a church or synagogue?”

In today’s world, many claim that nothing comes between God and the servant. Yet, from the past until now, numerous prophets and saints have been sent to guide humanity. The real question for people to ask is this: if one could reach God entirely on their own, why were prophets and saints sent? Even the saints themselves are guided by a Perfect Guide, who illuminates both their own path and their knowledge of God. Great saints such as Haji Bektash Veli, Haji Bayram Veli, Mevlana, and Yunus Emre were themselves guided and taught by such Perfect Guides. Many claim, “My heart is pure; I need no intermediary between myself and God.” If it were truly that simple, why then have all saints gone through the training and guidance of a perfect master? As a saying of the outward tradition puts it: “A life that is not questioned is not worth living.” Thus, these matters must be questioned and reflected upon.

In the Qur’an, there is the verse of lead. In Surah *Al-Ma’idah*, verse 35, the God says: **“O you who believe! Be mindful of Allah, seek a means to draw near to Him, and strive in His path so that you may attain true success.”** The inner essence of this verse is that, in order to

reach Allah, one must find a perfect guide. But is it easy to find such a guide? The saints of Allah have said: “A guide is not found merely by searching, yet those who find are the ones who truly seek.” This means we must seek a perfect guide who will help us come to know both ourselves and our God. The “means” mentioned in the verse is the one who leads to salvation. So this verse is not just to be read—it is to be deeply reflected upon.

On the other hand, in the Holy Qur’an, in Surah *Qaf*, verse 16, it is said: **“I am closer to you than your jugular vein.”** What is this nearness—closer than your very lifeline? No verse has been revealed in vain. Each carries both deep meanings and subtle signs. In the Qur’an, some verses are veiled, some are clear; some are allegorical, others firm and decisive. To truly understand their inner, hidden meanings is necessary—and this cannot be attained by reading alone. Therefore, one must find the one who will make you read your own self, who will lead you into the oceans of inner knowledge, and immerse you in the depths of divine wisdom.

A story is told in this way: A seeker once said, “Master, they say no one should come between God and His servant.” The master replied, “Have you truly found God, my child that we should come between you?” In this saying—“none can come between God and His servant”—its inner meaning is this: no one may enter into the Divine Essence of the Almighty. These are secrets veiled from the common eye, yet revealed to those who are capable. For in reality, there is neither entering nor leaving—only a mystery beyond such notions. These truths cannot be unraveled by the self alone. Therefore, one is in need of a

perfect guide, a master who leads the seeker inward.
As the Hadrat Niyazi Misri has expressed:

... Guide is needed—one who will make the Truth
known to you in certainty by direct realization;
For those without a guide, what they know is but
conjecture

The people of God have always emphasized that a
person must know both themselves and their Lord. Yet
today, many ignorant souls have placed God
somewhere “up in the sky” or “out in the world.” They
have believed in a God they have never truly seen.
Through mere imitation and memorized knowledge,
they have worshiped this unseen God. They have
sought the One closest to them—closer than
themselves—far away. Instead of seeking the one who
could teach them this inner knowledge, they followed
knowledge of imitation. In the 19th century, the
perfect human, Master Muhammad Nurul Arabi,
closed the age of miraculous works and proclaimed
that the greatest miracle is knowledge itself, thus
opening the age of the miraculous in knowledge. This
shows that a path walked without knowledge is
darkness. Therefore, one must find the one who
possesses the truth of this knowledge.

The path of Melamet is not like sacred law or spiritual
path; rather, it unites them all and, at the same time, is
the most direct way. It is a path that brings a person
straight to their Lord. The people of Truth emerge
from within this path. One must find the perfect guide
of this path, who will reveal your own self to you. It is
impossible for a person to reach God without being
breathed upon by the Divine Spirit of the Almighty.
This is evidenced in the Qur'an, **Surah Al-Hijr, verse
29: “When I have perfected his creation and
breathed My spirit into him, fall down in
prostration before him.”** Therefore, seek a Perfect
Melami Master—one who will breathe the Spirit of
God into you and lead you directly to Allah.

Mustafa ERKAN



The Path of Melamet

THE DIFFERENCE BETWEEN KNOWING AND BEING

In this topic, we focus on knowledge and its turning into spiritual state, its transformation into being. As you know, the knowledge of Sufism is the knowledge of states, not merely of words. Words refers to expressions and sentences, while states is about living and embodying the truth. For a seeker engaged in the journey of the spiritual journey), the key matter is the transformation of knowledge into state. That is, the knowledge received from a perfect master must become a living reality within the seeker. First, the transformation of knowledge into truth should be observable within one's own being, in one's own inner domain. In the language of spiritual journeying, this is called certainty by witnessing. Later, this must further transform into state, a deeper embodiment of the truth. In Sufi terminology, this is called certainty of the truth.

There is a subtle but vital difference between knowing and being. Knowledge belongs to the mind, but being is a state of the heart. What is learned must be digested within, until it becomes one's very state. To turn knowledge into being, a path is needed — a way, a method, a discipline of transformation. On the Sufi path, and on all true paths of wisdom and realization, there is always a way to walk. Through these ways, what is known in thought is brought into life and lived. Knowledge that is not lived, that is not carried into one's actions and state, brings little benefit. It remains only as a kind of philosophy, resting on the surface. Whether in Shamanic ways, in Islam, in Buddhism, in Tao, in the paths of India, and in all sacred and mystical traditions, this truth is the same.

The difference between knowing and being is as follows: For knowing, written and visual sources are sufficient. Life coaches, reiki practitioners, those dealing with “quantum” approaches, etc., all proceed with this method, and their audiences also receive through these methods and end up knowing mere information by memorization. To go beyond memorization and to become, guidance—that is, training and discipline—is required. Without guidance, becoming does not occur. Because in order to know oneself, a wise person, a teacher, is needed. One must proceed under their guidance so that they make you know yourself. They will introduce you to yourself. It is not possible to know yourself by reading from books.

So, how does the wise one introduce you to yourself? They intervene with you either through wrath or grace. For example, when you do something, they affirm it: “What you did is of the Truth; it is right,” and encourage you to continue.

At other times, when you do something else, they say: “Look, right now what you are doing, you are doing with your self, your ego, with the heaviness that binds you to this gravity, at the level of your animal nature.

They say, “You must correct what you have done. You will correct it like this: you will perform remembrance, you will be patient,” and so on. Therefore, to become, you must live through a process, almost like being in a laboratory, constantly exposed to experiments. Otherwise, becoming is impossible. You are deprived of this education and process of becoming.

Therefore, knowing yourself does not happen through what you have read or heard. In this way, it is not possible to attain peace. You cannot know yourself merely by constantly saying with your tongue, “I am good, I am happy, I will embrace everyone, I must love everyone, I must surrender, I must always see the manifestations from others as good.” That way is closed. As long as you go that way, you will only be distracted. Time will pass, and death will come upon you. So, if you want to succeed, to truly attain that happiness you desire, to reach grace, you must follow the method of a true perfect master who will make you know yourself. This is the method. You must follow it; there is no other way. If this method is followed, the person’s inner discovery opens, and knowledge moves from the level of information to the level of being. Of course, there is more beyond this. At this point, we advise our readers: ask questions. Those of you who seek to reach God and learn the knowledge of truth, your questioning will take you here: From the beginning of history, how did a saint become a saint? How did a wise person become wise? How did a prophet become a prophet? Examine, look, investigate. If there are people who achieve something by reading books and hearing bits and pieces from here and there, fine, that is acceptable. But you will see that this does not exist. With such a method, a person only becomes a philosopher. Their mind becomes confused; they neither know themselves nor God. There are many examples of this, but no example to the contrary exists anywhere. They cannot find a wise person or a saint. There is none. Therefore, if a person claims, without following the guidance of a wise one or receiving from them, “I know, I have become,” they are lying; they are inconsistent. A

rational person sees that they are inconsistent. Let them come and see. For example, Emanuel Kant is a philosopher. Some claim he was a saint. No, investigate — he is full of inconsistencies. Yet, in a friend of God, there is no inconsistency. At this point, our goal, both through our journal *The Path of Melamet* and our other publications, is to enlighten all humanity about the method of truly reaching the Truth. In this context, whether in Türkiye or throughout the world, all historical figures whom people have accepted as saints — Jesus, Moses, Abraham, Buddha, Tao, Muhammad Mustafa (peace be upon him), Haji Bayram Veli — are our clear guides. All of these people, through the method of *melamet*, through their joy and delight, knew the truth, recognized themselves, and enlightened humanity.

To those who claim to have reached the Truth without walking the path as described above, we would like to say this:

You claim to be your own guide, without any teacher. Tell us, according to your claim, is there any historical figure who reached the truth in this way? Show us. There is none. So, you are only under the illusion that you have become what you claim. You mistake a little knowledge, touched by the fragrance of the truth, for true realization. In reality, you are deceiving only yourself and your followers. But it is not just your self-deception that concerns us. By misleading many people, you are taking on their burden of responsibility as well. That is why you are of our concern. You speak to the same hearts that we also seek to reach. We invite those with rational minds to think and question, and we wish for the sun of truth to illuminate the entire world.

Mustafa ERKAN

The Path of Melamet

ON OBSERVATION AND WITNESSING

Watching, that is, observation. Observation means looking deeply into one's own truth. It refers to perceiving beyond outward appearances, toward the inner essence. We will also strive to explain how to follow this path, guided by the verses of the Qur'an.

As you know, the word faith means verbal affirmation with the tongue and heartfelt confirmation with the heart. It comes from the root "amin," meaning certainty. Verbal affirmation is to acknowledge, accept, and embrace with the tongue, while confirmation with the heart is to truly believe. This part of the heart's confirmation can only happen through witnessing and experiencing it in practice. Therefore, the meaning of faith is fully realized through observation and actual experience. Tongue and heart must both affirm. In other words, one's inner confirmation occurs only when the matter at hand is seen and lived, so that one can decide with complete conviction, certainty, and satisfaction.

When we come to the matter of belief, it refers to opinion, belief, attaching oneself to a thought, or trusting—essentially based on reliance. We can trust those we love, our friends, or people we deal with in business. But this kind of belief always carries a shadow of doubt, and it is personal—it depends on one's own nature and is prone to change. Indeed, in life, the beliefs and belief systems we hold—since our subject is the oneness of God—are often corrupted. Now, this brings us to our topic: observation and witnessing. What we mean is this: the Supreme Creator, in His act of creating existence, reveals Himself within creation, showing that He is not separate from it. The Qur'an, which is the book of unity, expresses

this truth repeatedly. So, in brief, what does the Qur'an say about unity? It teaches unity, likening, transcendence of God, and ultimately oneness. The manifestation of unity comes through stages: first through likening, then through transcendence (meaning nothing resembles Him), and finally through unification. These stages can be seen as stops along a path. Through this witnessing, true faith is strengthened. The heart fully affirms and believes in what it sees. Therefore, rather than relying on belief systems alone, one attains self-realization through faith. To achieve this, as we must repeatedly emphasize, one must see, acknowledge with the tongue, accept, witness, and become.

Returning to belief systems, today there are as many different understandings of God as there are people. Each person approaches matters according to their own nature, drawing cause-and-effect conclusions and arriving at results shaped by their own inner framework. These results must have defined boundaries; otherwise, they become impossible to comprehend. Without limits, one cannot describe or grasp the thing that needs describing. Thus, the foundations of belief and belief systems remain unstable, always 'floating in the air.' God cannot be contained in any mold. God is beyond all existence. Even when He reveals Himself within creation, He remains transcendent above all beings. This is where the concepts of likening, (transcendence), and oneness bring clarity, helping us understand the nature of the Divine.

Through the practice of spiritual journey, the meeting of the seeker and the master initiates the path of the true path. On this path, the stages of unity, referred to as the levels of Divine

Unity are experienced step by step. These stages are not only observed but tasted, lived, and felt within one's own body, leading ultimately toward union with God. This means we are speaking of a transformation within our own bodies, within our bodily realm. In this transformation, one must first be freed from imagined, doubtful, or illusory beings—the ego, the self. Such liberation is only possible through the guidance of a master working with the seeker, or, as mentioned earlier, through the dedicated practice of a servant. In every matter, including this one, the relationship between teacher and student is essential and necessary. Creation itself is designed to bring about this kind of disciplined, transformative practice.

In any field, mastery—whether through study or practical exercise—can only be achieved through the teacher-student relationship. Likewise, to reach the point of heartfelt confirmation, to transform faith into complete certainty, and to experience true inner transformation, the relationship with a master or the God-servant connection is essential.

The Qur'an, being the book of unity, provides examples of this in various stories. The stories in the Qur'an are not there simply to tell a narrative or a moral tale; that is not their purpose. In truth, each name and each event carries a hidden symbol. Truth is conveyed through these symbols. If it were presented plainly, the truth could be too intense or harsh for people, particularly for the general public, and divine majesty could manifest in a way that overwhelms them. Thus, wise people and the prophets chose to convey truth in a symbolic, coded way. As the Prophet Muhammad (peace be upon him) said in a divine sayings.

"I possess a knowledge so profound that, if I were

to reveal it to you, you would take my life." That is, you would destroy me. He spoke these words among his companions, within the circle of his listeners. Imagine—the Prophet Muhammad (peace be upon him) himself expressed this.

Back to the topic, when those with intellect reflect on belief systems—and particularly on the corrupted forms of belief—they naturally encounter many contradictions and inconsistencies, and so they turn away. This turning away can lead to atheism, deism, agnosticism, or even to interests in quantum physics, energy, and similar trends. Yet, in the Qur'an, the truth is presented in a symbolic, coded way, guiding the inner transformation that a person must undergo. This transformation can be truly understood only under the supervision of a wise guide—a perfect human, a master, a fully realized spiritual teacher. The Qur'an, as the book of unity, provides signs and directions to help the seeker perceive the truth under the guidance of such a perfect master.

Yes, even during this process of unveiling, of explaining the truth, every prophet has faced great difficulties in their own time. With your permission, for the sake of better understanding, I would like to read a few verses that illustrate these difficulties.

Explanations in the Qur'an regarding false belief systems show that, in every era, similar situations have occurred. When these verses are read, it becomes clear that each age faces comparable challenges. The Prophet Muhammad (peace be upon him), when conveying the truth, did not find that the people of his region would simply follow him with an attitude of, "Let us become Muslims, let us obey the Prophet." As you know, many manifestations of divine majesty occurred, wars took place, and only a few close companions

truly grasped the reality in its full sense. Yes, just as in that time, similar situations happen in our time. For example, in the Qur'an, Surah *Al-A'raf*, verses 28–30: *'They say, "When our forefathers did wrong, we found them so, and Allah commanded us this way."* Say: Allah does not command indecency. Are you attributing to Allah what you do not know? Say: My Lord commands justice. Turn your faces toward the mosques and worship sincerely in your religion. To Him you shall return, as He created you at first. He guides some to the right path, and others to deviation. For they have taken devils as friends instead of Allah, while thinking themselves rightly guided.' Another verse, Surah *Al-Qasas*, verse 36: *'When Moses brought them Our clear signs, they said, "This is nothing but invented magic. We have not heard of anything like this from our forefathers."*

The topic is always the same. It was the same in the past, and it is the same today. "We heard from our ancestors this way, we heard from our ancestors that way." This is a clear evidence of how false belief systems become corrupted, isn't it? Consider, for example, Surah *Al-Baqarah*, verse 170. *Here, Allah speaks regarding the Prophet Muhammad (peace be upon him): "When it is said to them, "Follow what Allah has revealed," they reply, "No, we will follow what we found our forefathers doing." But what if their forefathers had no understanding and had not found the right way?' And Surah Al-Ma'idah, verse 104: "When it is said to them, "Come to what Allah has revealed and to His Messenger," they respond, "What we found our forefathers believing and practicing is sufficient for us."* This same rigidity, this same conservatism and narrow-mindedness, persists in every era.

In the continuation of the verse, what if their ancestors were people who knew nothing and had strayed far from the right path? For those who possess reason and use their intellect, this is a lesson to reflect upon, isn't it? Regarding the human being, in matters of truth, reality, and the purpose of creation, shouldn't a person learn the truth and act upon it? Indeed, they should. Yet even then, this is not a situation granted automatically to every being. Allah has not arranged the order of existence in that way. Each being is perfect in its own place, at its own level of perception, understanding, and maturity.

The ones being addressed here—those we aim to reach—are people of intellect, those who question and seek. This teaching is meant for those who wish to know the truth of existence and to attain the reality of this being. It is for those who turn toward the knowledge of melamet, the knowledge of truth—those who desire to walk the path of reality, to be in companionship with it, to be immersed in it while living. Otherwise, just as in the time of the Prophet Muhammad (peace be upon him), and before, and after, similar events have always occurred, in similar ways.

Yes, we were last discussing Surah *Al-Ma'idah*. We have been exploring the topic of observation, witnessing. Returning to our subject, with your permission, I would like to share Surah *Al-Baqarah*, verse 260. *Here, the Qur'an, the book of unity, illustrates the concept of observation through a story. "Once, Abraham (peace be upon him) said, "My Lord, show me how You give life to the dead." The speaker here is Prophet Abraham, known as the prophet of unity and called the friend of Allah. What does Abraham say here? "My Lord, show me how You give life to the dead." Allah responds, "Do you not believe?" This refers to belief—not merely a*

system of faith, but questioning and seeking understanding. Abraham says, 'I do believe, but I wish my heart to be fully at rest.' He desires direct witnessing so that his heart may be fully assured.

Now, let us reflect on this part of Prophet Abraham's relationship with his Lord. Abraham, being a prophet of unity, is fully aware of the truth—this is undeniable. What does he say here? 'Show me—show me how You give life to the dead.' He wants to see for himself. In response, Allah asks, 'Do you not believe?' Abraham replies, 'Yes, of course I believe, but I wish my heart to be fully at peace.' This shows that belief alone is not enough; one must also see and experience it. Full certainty comes through witnessing. The continuation of the verse explains: Allah said, 'Take four birds, train them to come to you, then cut them into pieces and place a portion of each on a different hill. Then call them; they will come running to you. And know that Allah is indeed All-Powerful, All-Wise.

Now, without extending the topic further, let us turn to its Sufi interpretation, its insight into the truth, for this verse is figurative and symbolic. In a Sufi reading, the birds mentioned—peacock, rooster, crow, and goose—represent the lower states within a person, the traits tied to worldly attachments. The peacock symbolizes status, rank, and desire; the crow represents long ambitions; the rooster represents lust; and the goose represents greed. When a person frees themselves from these lower states—symbolically „cuts“ them—they begin to mature. Through this maturation, a

transformation takes place. As the seeker is purified from these base traits through the discipline of unity, and as they apply the knowledge of truth in their life, patiently reflecting and acting upon it, they witness the transformation of the ego into spirit. Thus, in a state of full contentment, the seeker directly observes the truth within their own body, within their own realm. First they observe, and then they embody it in their state.

The truth is realization of the unity and nearness to Allah. The ultimate goal of the seeker is to attain closeness to the Real. Therefore, when the states of witnessing, inner observation, and certainty manifest within the heart, the servant comes to realize the purpose of existence through divine gnosis. In this state, the body and self are fulfilled in their role as a vessel for knowing and witnessing the Real.

Thus, attaining unity—from multiplicity to the realization of oneness—can only occur through discipline. These forms of discipline take many shapes: through various parables, different expressions, the sharing of knowledge, and, most importantly, under the supervision and guidance of a perfected murshid.

The path of melamet, the knowledge of truth, presents itself to the dervish in its purest form, offered through the presence of the perfect master.

Thus, the seeker, within their own bodily realm, experiences faith fully and with complete contentment through witnessing, lived states, and inner practice.

Mustafa ERKAN

The Path of Melamet



*“The servant truly exists
through self-annihilation”*

The Path of Melamet

WHY WERE WE CREATED? WHO ARE WE? THE COMMON QUESTION OF THOSE WHO THINK

Scientists are exploring... What is the universe? What is human? Where did we come from in this vast cosmos, and where are we going?

Yet perhaps we must also ask ourselves: WHILE FOCUSING ON PARTICLES, HAVE WE OVERLOOKED THE WHOLE?

Before the Big Bang, roughly 13.8 billion years ago, at that singular moment, everything was concentrated at a single point...

Scientists describe it this way: the universe was a single point. At the instant when time and all things began, all matter, all energy—all of us—were contained within that ONE POINT.

Even the forces of attraction existed as a SINGLE FORCE, they explain...

So, what existed before the Big Bang? What existed when the universe did not exist? No definitive answer has yet been found... Using certain models and as-yet unproven theories, scientists continue to try to make sense of this state of nothingness.

But how do the saints come to know this mystery? What is the absolute, true dimension of this knowledge?

They too come to know this mystery by being trained and guided under a perfect master, one who is himself veiled in this very secret.

In other words, the SAINTS ARE THOSE WHO EXPERIENTIALLY LIVE the mystery that scientists describe as a formation arising from nothingness.

Where did we come from, and where are we going? What are the forces and mathematical structures that govern the universe we live in?

What is the relationship between the universe and humanity? How do I truly know myself—who am I? These questions naturally arise in the human mind...

When it is said, 'The universe is a great human, and the human is a small universe,' what does it mean? Which human is being referred to? What does it mean for a person to be perfected? What is the divine secret behind Allah's words in the mirror of Muhammad: 'I created you for Myself, and the universe for you'? What is meant by the divine saying, 'I was a hidden treasure and wished to be known'? Each of these is a profound subject in itself...

Indeed, it is clear that mercy is granted to those who seek answers to these questions with love and search for the truth. Those who sincerely, with love, seek a perfect Melami master will realize that mercy has been bestowed upon them.

Scientists speak of the ABSOLUTE MIND, the ONE. They suggest that every living being, every created entity, has been formed as a manifestation within this Absolute Mind, this Absolute Consciousness, and continues to exist through it—that is, through the Absolute itself. Yet they emphasize that, as of now, no mathematical model has been developed to fully represent this reality.

In the knowledge of melamet, this descent from subtlety to density is described as Allah creating with the Truth, manifesting through His Names and Attributes, and appearing in acts and forms.

In Surah *An-Nisa*, verse 126, it is stated: ***‘To Allah belongs all that is in the heavens and the earth, and Allah encompasses all things.’***

This figurative verse can only be truly grasped, witnessed, and lived through a realization of Oneness as expressed in the knowledge of melamet.

But can the ABSOLUTE, the ONE, unchanging and beyond time and space, be fully perceived or understood through intellectual proximity alone? Can one reach the Truth, or be in intimate union with the Real, by knowledge alone?

Indeed, in the reality of knowledge and the understanding of unity, the essence of all things—from the smallest particle to the largest sphere—shines with the Light of Muhammad. The people of God have stated that this truth cannot be accessed without breathing the breath of a perfect master, diving into the oceans of unity, and annihilating one’s imaginary self in the existence of the God.

Looking at history, and even at the present, from this perspective and dimension, how did the friends of Allah, the saints, reach this point and become veiled in the mystery? How is it that they, in their states, experientially realize the essence of all knowledge—whether it be physics, mathematics, or other sciences—and live it as a tasting of truth?

Here is where the role of the perfect master becomes essential in the understanding of melamet. The relationship between substance and meaning becomes a path to reach the ESSENCE, the ABSOLUTE BEING, and the way saints access the truth dimension of knowledge is only possible through the guidance of those perfected in this knowledge. They have realized this truth experientially.

Even scientists, by approaching the people of God and drawing from the breath of a perfect Melami master, can be led from their current point of

understanding back to the point of origination. In this way, the veil of imagination—which disguises the truth—can also be lifted.

As stated in Surah *Fussilat*, verse 53: ***‘In time We will show them Our signs in the horizons and within themselves, until it becomes clear to them that it is the Truth. Is it not sufficient that your Lord is, over all things, a Witness?’***

The blessed ones say: ‘Knowledge is knowing; knowledge is knowing yourself. If you do not know yourself, what good is reading? To know yourself is the highest of all knowledge.’

Know yourself... Who are you?

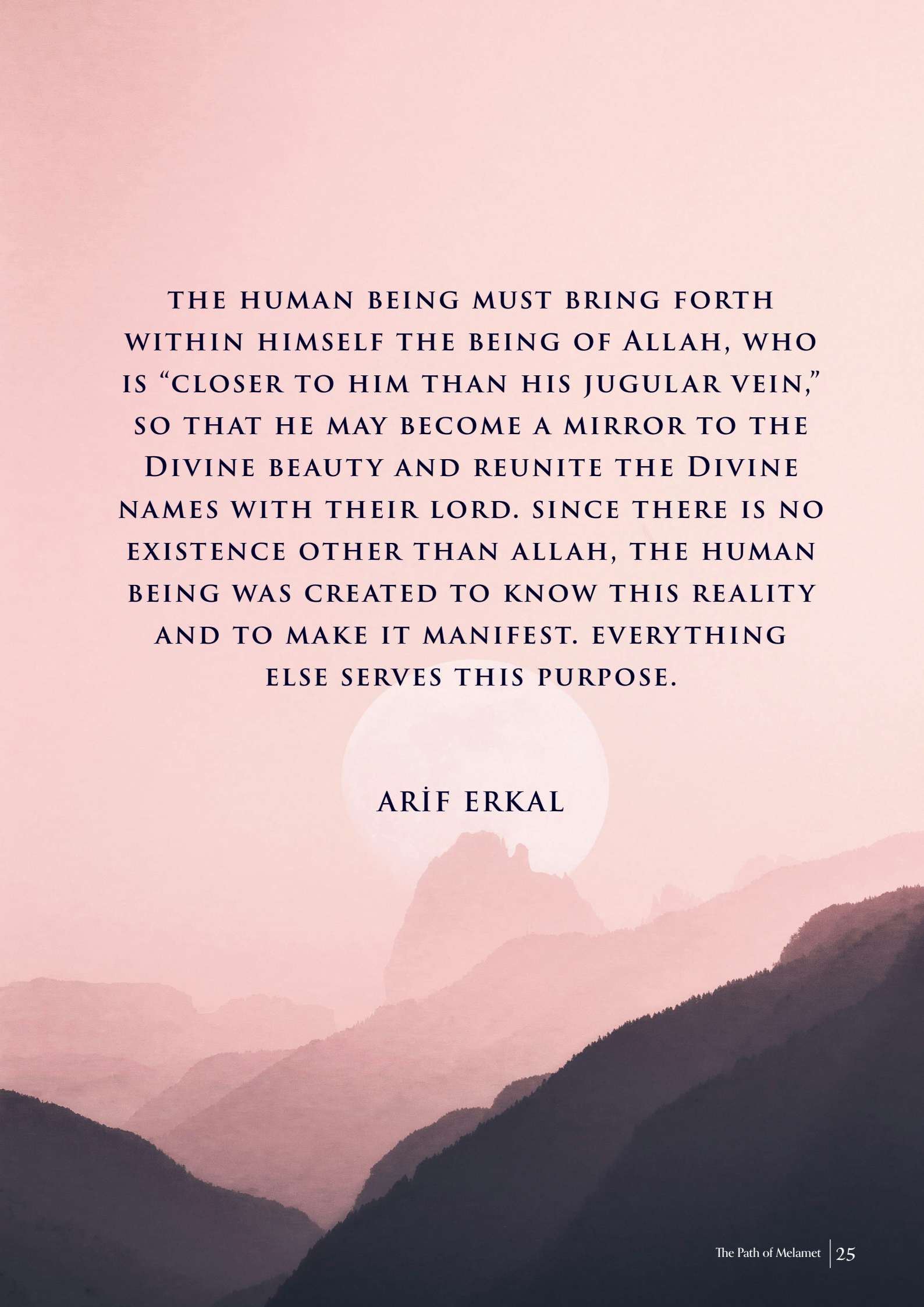
And let us also speak to the scientists who seek truth—not to be satisfied with knowledge from a distance, but to seek closeness to reality both in perception and in absolute truth, desiring to know both themselves and their Lord.

The divine knowledge—the inner, direct knowledge—is the knowledge of Truth that has no end. Seek the perfect master of this path, and through them, one can witness the reality that existence is only through the Essence, that one’s being is sustained by the Real. There is neither separation nor otherness, yet also no complete identity; just as a drop in the ocean cannot claim, ‘I am the ocean,’ yet is also not separate from it. This subtle truth requires deep reflection.

This has been bestowed upon humanity in measure to their capacities—through intellect, reflection, and deep contemplation. When one perceives the nonexistence of the self and unites in state with the Truth, the Being of the Real unfolds from the nothingness, revealing itself through itself.

Let us think, question, and seek...

Leyla ÖZEL



THE HUMAN BEING MUST BRING FORTH
WITHIN HIMSELF THE BEING OF ALLAH, WHO
IS “CLOSER TO HIM THAN HIS JUGULAR VEIN,”
SO THAT HE MAY BECOME A MIRROR TO THE
DIVINE BEAUTY AND REUNITE THE DIVINE
NAMES WITH THEIR LORD. SINCE THERE IS NO
EXISTENCE OTHER THAN ALLAH, THE HUMAN
BEING WAS CREATED TO KNOW THIS REALITY
AND TO MAKE IT MANIFEST. EVERYTHING
ELSE SERVES THIS PURPOSE.

ARİF ERKAL

The Path of Melamet

IN THE VAST UNIVERSE, THE EARTH WE LIVE ON IS ACTUALLY JUST A TINY LITTLE DOT

Because the physical size and vastness of the universe is beyond anything we can even imagine, as beings living within it, our own physical size is not even equal to a single grain of sand compared to the whole existence.

However, when seen from the dimension of meaning, for the one who knows themselves and reaches their true essence, the human being is the most honored of all creation.

There are billions of galaxies in the observable universe... It is said that in our Milky Way galaxy there are around 200–300 billion stars, and scientists say that the number of stars in the observable universe is about 230 billion times that amount... This is not a number we can truly imagine.

Now, if we close our eyes and try to picture this, and ask ourselves where we are within this system, our minds cannot grasp it; the knowledge stored in our thinking is not enough even to form such an image... In other words, we are not even the size of a single grain of sand at the bottom of an ocean. Yet we are beings living within a system of unimaginable vastness.

While you are immersed in such deep and vast thoughts, imagine that you suddenly remember you need to get ready for work. As you start getting ready, if you try to remain in the center of this awareness and experience the day from this different perspective, let us see what might happen... Keep this thought in your mind at all times: the indescribable vastness of the universe. As you imagine descending within this system—from galaxies to stars, and then quickly down to the Earth—you will notice that you can think even faster than the speed of light. And as you think this way, the concept of time will be perceived in a completely different dimension. Why is the concept of time emphasized? Because there is movement.

In other words, what is described as the actions of Allah—in the Quran, in Surah **As-Saffat**, **verse 96**:

“And Allah created you and what you do”—it is being declared that the owner of this movement is “Me.” If there were no movement, would there be such a thing as time? For example, when describing an action, we say “when the sun rises.” In order to define the movement of the sun rising and to describe its position, we express these stages of motion through time.

But what if we try to understand and realize that this entire vast universe, as a cosmic consciousness, is actually one absolute and SINGLE mind—one consciousness? Scientists, who have brought these ideas to a certain point through scientific studies as much as they are permitted, are still unable to fully comprehend the understanding found in the concept of the unity of existence—that existence is the existence of Allah itself.

Through the understanding of unity, the path of Melamet sends seekers —those who follow a perfect master —on a journey toward the source of this knowledge, which is Allah’s attribute of knowledge, one of his unchanging attributes. First, it takes them out of themselves—freeing them from the ties of ego and personal identity—and then it brings them back to themselves. In other words, when a person knows themselves, they come to know their Lord.

Yes, in this vast universe, with our physical dimension, we are smaller than even a grain of sand. But in the dimension of meaning, the human being is the most honored of creation, and as the reality of the best form and the truth of being human, one becomes a manifestation through which the Divine desire “to be known” is revealed. Which human? The perfect human. Those who complete their spiritual journey, their ascension,—if they are able to enter the heart of the perfect human—they are considered to have dived into the ocean of unity.

After these brief explanations, let us return again to the world, and to this material appearance where

the winds of all that is other than Allah toss us from place to place. A person assumes they truly exist within this realm of space, and under the weight of gravity and the winds of the five inner senses, they are constantly being pushed from side to side, watching the reflection of their own shadow upon the curtain of illusion. On the curtain, the shadow of a tree is reflected. If it sways from side to side, we say “the tree is moving.” But in reality, it is only a shadow. The real tree is what moves, and because of that, its shadow appears to move on the curtain.

This needs to be deeply contemplated. I mean, in this bodily form, if we were not sustained by the existence of true Being, could we walk, speak, or see? Without the soul, without life, we would be like a dead body on a funeral stone, unable to move. You know, there is the unavoidable death... When it comes, and the soul withdraws from the stage, what remains is only a garment of flesh. Allah does not ask in His verses, “Will you not use your reason?” without purpose. Do we really think we will live forever?

Yes, there is an eternity—but it is for those who “die before they die.” And this becomes clear only to those who are worthy, and it requires breathing with the breath of the perfect one.

In the lines above, we spoke about the universe, galaxies, and stars. Why did we speak of them? Because within such an immense system, do we really want to spend our time occupied with thoughts like “this person did this” or “that person did that,” and with heavy emotions such as pride, arrogance, jealousy, hatred, and deceit? Do we want to pass our time in this realm of masiva, in this colorful stage of illusion—imprisoned in assumptions, doubts, anxieties, and narrow thoughts, under the guard of the commanding ego—and disappear without discovering or reaching the truth? Or do we want to understand the purpose of our coming into life, to know ourselves and our Lord, to become a manifestation of the Divine will, to draw near to Allah, and to realize the secret of journeying with Allah? The choice is yours. A person must reflect on the manifestations

that appear through their actions—moving from what seems like coincidence into destiny—based on their own choices. They should begin to think about what they are becoming a subject for, and ask: why are the actions that would make me attain Divine pleasure not appearing through me? How can this be understood? How does one’s inner capacity unfold in accordance with Allah’s will?

One should also review what they are truly asking from Allah...

Some schools of thought, philosophers, and those who study quantum physics try to interpret and explain life in the following way: “What we call matter, life itself, is a product of thought and mind formed through observation and perception. Everything that exists is the materialized form of energy that appears outwardly through this observation and intention. However, when the human mind becomes neutral in the present moment—free of interpretation—and succeeds in becoming ‘ONE’ with everything, then all the chaos in the material world begins to disappear. The place this leads a person to is a dimension of nothingness, where there is no distinction between good and bad, and no judgments or prejudices.

The dimension of nothingness is a state of consciousness that remains neutral—freed from desires and expectations—where the person no longer makes judgments. In this way of thinking, after creating something in the mind, one does not label it as good, beautiful, right, bad, ugly, or wrong. Since judgment is no longer active, good and evil, beauty and ugliness, right and wrong all become one.

But how is this possible? How will this happen? How can a person whose lock has not been opened reach the treasure? Such a person may only know certain things and gain information by reading, but they will not truly become—they will not reach that state of perfection. That is why it is so important to sincerely desire and seek, with love, the perfect one—the one who will let you know yourself through yourself.

Leyla ÖZEL



The Path of Melamet

MELAMET IS TO ATTAIN LIBERATION

To perceive and truly understand Melamet is not easy... Many realized ones, saints, have emerged from the path of Melamet.

Because Melamet goes beyond the dimensions of sacred law and the spiritual path path; through unity, it reaches the doors of Truth and divine gnosis.

It stands above the stages of the nafs. That is, only those who pass beyond the stages of the commanding self, the self-reproaching self, the inspired self, the tranquil self, the content self, and the well-pleasing self—and arrive at the purified self—can then reach the stations of unity and begin their inner journey with the remembrance of the heart and the unity of actions.

Each ocean of unity has its own gates of witnessing; through these gates, one travels by realization, direct seeing, and the eye of certainty and the truth of certainty.

For this reason, before such witnessing, a person—drawn by the attraction of knowledge—may fall into the illusion of “I have become,” mistaking what is only known intellectually for what is truly seen and lived. They begin to speak as if they have witnessed, repeating words they have read, heard, memorized, and shared. In such states, lacking the

discernment to separate truth from wrong, they may unknowingly associate their own sense of self and imagined existence with the Divine.

Here I want to point to something important: A person sets out on this path with the desire to know themselves and to know their God. They wish to receive guidance from a perfected guide. But if they come only out of curiosity, without a true longing and love for the Divine, they may take some knowledge and then choose to leave when their ego is touched. Yet the promise given in the presence of a true guide is, in reality, a promise made to God.

As it is declared in Quran, Surah Al-Fath, verse 10: “Surely, those who give their pledge to you are in truth giving their pledge to Allah. The hand of Allah is over their hands. Whoever breaks this covenant only breaks it against his own soul, and whoever remains faithful to the promise made to Allah, He will grant him a reward.” If a person is reminded of this yet still cannot grasp its weight, then a very serious matter appears before him. Why? Because to break the covenant is to break the promise given to Allah Himself. One must awaken deeply to this reality and carry it in the heart with full awareness. In the path of Melamet, the pledge is not made to

the outer being of the perfect one, but through his presence and divine manifestation, it is truly given to Allah. The perfect one is only a mirror — what is seen in him is not merely a human form, but a reflection of the Divine.

The second matter is this: if those who come arrive already overly full — having read all kinds of books from many places, their memory crowded with lines and concepts — they begin to classify the perfect master and everyone in the gathering according to the information stored in their minds. They interpret, analyze, and judge through the perceptions they themselves have accumulated. In such states, it is sometimes observed that the love of Allah has not yet deepened enough for them to enter into patience, silence, and true listening. For a heart filled with its own conclusions finds it difficult to surrender and receive.

Yet can the small truly comprehend the great? But the great are always aware of the state of the small. Thus, the people of spiritual state — the friends of Allah know the condition of the one who comes before them, for they themselves have passed through those same roads. For this reason, the path of Melamet is a way that requires patience. Can one become a lover, a knower, and a gnostic before first passing through the stations of worship and renunciation?

The essence is not to seek to learn everything at once, but to come to the gathering emptied of ourselves, carrying the awareness of how little we truly know. One should arrive to learn — not to judge, interpret, or speak hastily without first fulfilling the discipline of breath, remembrance, patience, and inward observation needed to be freed from pride and arrogance. Through remembrance, reflection, and deep contemplation, under the guidance of the perfect master, one must patiently remain on the path until the rust upon the heart is cleansed and the capacity of the mind begins to widen. One must pass, step by step, beyond the lower states of the self, allowing the animal qualities of the nafs to be transformed into the qualities of the higher spirit. By doing what is asked and refraining from what is forbidden, with patience and sincerity, we allow

ourselves to witness the gradual transformation of the lower self into the luminous soul. Only then can true guidance begin and continue.

Is it not the same even in outward love? One who proves their love, loyalty, and trustworthiness is the one who is granted what they seek. Would Allah, just as we step through the door saying only “me, me, give me knowledge, give me knowledge,” grant the taste of love without any demonstration? Does He not ask for patience, sincerity, and faithfulness to be shown? In this journey, to be able to love Allah through the manifestation of a perfect master is also to become worthy of witnessing the divine unfolding. For that, one must pass through a process of refinement — not by claiming, but by proving through state and endurance. Yet today the world is overflowing with those who cannot endure this patience. Instead of saying “I do not know,” many say “It is not like that, I know better.” Everyone becomes a guide, a coach, a pathfinder, a “life mentor,” but there is no longer a true seeker — no one who truly wills, no one who truly asks with sincerity and surrender.

Those who truly listen to the call of Truth are few. And those who recognize the presence of the perfect master as a mercy are even fewer. For such ones do not bind people to themselves; they turn them directly toward Allah. How can one uncover the secret of “there is no existence but Allah” merely by reading it on the page, as ink on paper, without living its meaning in experience and state?

Melamet is unlike anything else. It is a path that points to the ONE and ONLY truth. For this reason, those who walk this way — taking every breath with the perfect master, recognizing him as a mirror of Truth, and holding firmly to the rope of Allah with sincerity, loyalty, and patience — are, according to their capacity, given the potential to return to their origin, to their essence. It is a journey of alignment, not attachment; of turning fully toward the Real, until one’s own truth finds its source again.

Leyla ÖZEL



@melamilik_



The Perfect Melami Spiritual Guide



The Great Saints of the 20th Century



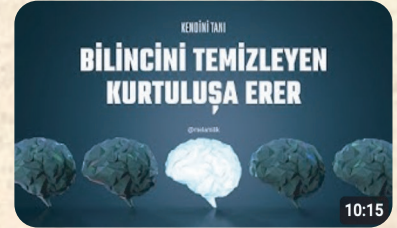
The Divine Name's Desire to Know Itself



Who Are The Mahdi and The Dajjal?



What Should True Spiritual Guidance Be Like?



Those Who Purify Their Consciousness Attain Salvation

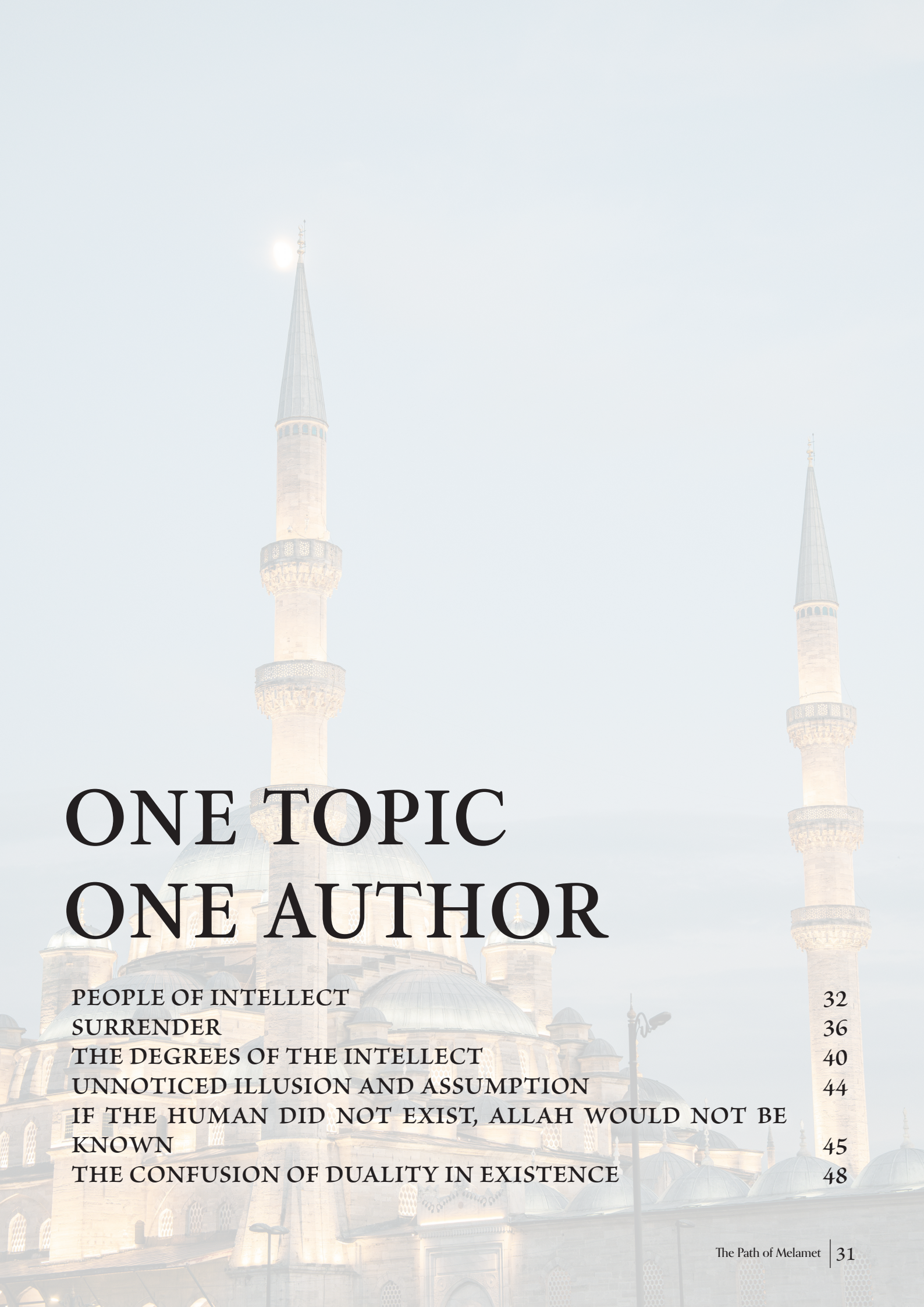
YOU ARE NOT WHO YOU THINK YOU ARE! KNOW THYSELF!

He who knows himself knows his Lord.

Our channel was created to offer enlightening and awareness-raising content for those who seek to know themselves, to attain the purpose of their creation, and to taste the Knowledge of Truth.

The pearls that flow from our channel are offered to its viewers. We invite everyone who questions, who is eager to learn, who seeks to discover where they have come from and where they are going, and who searches for the Truth, to SUBSCRIBE to our channel.





ONE TOPIC ONE AUTHOR

PEOPLE OF INTELLECT	32
SURRENDER	36
THE DEGREES OF THE INTELLECT	40
UNNOTICED ILLUSION AND ASSUMPTION	44
IF THE HUMAN DID NOT EXIST, ALLAH WOULD NOT BE KNOWN	45
THE CONFUSION OF DUALITY IN EXISTENCE	48

The Path of Melamet

PEOPLE OF INTELLECT

The Messenger of Allah (peace and blessings be upon him) said: “The one who possesses no intellect possesses no religion.” From Adam, the first of humanity, until our present age, the prophets, saints, sages, and gnostics have all sought to unveil the Truth through countless forms and expressions, revealing the hidden mysteries of divine knowledge drop by drop, according to the capacity of hearts and minds. And the first place to which this call has always been directed is the intellect. Every beginning on the path starts with reason, and with an appeal to reason. Whatever the subject may be, the divine address is always made to those who possess understanding, to those who use the intellect entrusted to them. For the servant who truly makes use of the mind, questioning becomes essential. It is said that a life left unquestioned is a life not truly lived. For an unexamined life is merely the passing of time within repetitive patterns; such people come and go through this world one after another, without awakening to its inner meaning. But for those who question, who seek the secret and meaning of existence, new doors of mystery are forever being opened. And Allah, in His infinite grace, reaches such servants through the prophets, the friends of Allah, the wise, the knowers of Truth — in short, through the presence of the mature and perfect human. Through them He bestows both knowledge and the manifestation of His beauty. Naturally, this unveiling belongs to those whose nature is inclined toward truth and whose hearts are open to spiritual unfolding. For it is known that all things are revealed through their opposites: goodness through evil, beauty through ugliness, knowledge through ignorance, strength through weakness, and ultimately Truth through the contrast of falsehood. Thus

every opposite becomes a mirror, and through every mirror the seeker is invited to behold the deeper reality hidden behind creation.

Those who seek the path of Truth and ultimate reality are also entrusted, as a requirement of the journey itself, to free themselves from imitation, deception, and the distractions of those who lead astray — those who manifest the divine attribute of al-Mudill, the One who allows deviation for those inclined toward it. Having done so, they must continue their inward journey toward Reality with sincerity and discernment. Yet the destination is not the same for every created being. Just as worldly life requires a division of roles and responsibilities, every being follows a path of maturation according to the purpose and capacity placed within its creation. Each nature unfolds according to its own innate disposition, and from the moment of creation every soul journeys according to the qualities woven into its essence. Thus, it becomes clear that not every being is drawn toward the same horizon.

This reality is often explained through the example of the dung beetle and the bee. It is known that the dung beetle gathers filth into a ball and carries it wherever it goes. To others — to those who perceive filth as filth — it is repulsive, something to avoid rather than desire. Yet for the dung beetle, that very thing is nourishment, and it does not wish to abandon what sustains it. Likewise, honey does not attract the dung beetle, just as filth holds no attraction for the bee. There is no argument in this, for each creature inclines toward what is in harmony with its nature. The bee seeks the fragrance of flowers and transforms nectar into honey, while the dung beetle remains occupied

with what corresponds to its own disposition. In the same way, among human beings, some hearts are drawn toward the light of Truth and the refinement of the soul, while others remain attached to the lower appetites of the world. Every being moves toward that which reflects its inner state, and each soul finds intimacy with what resembles itself. Both the bee and the dung beetle live in harmony with their own nature, each serving the purpose for which it was created. Each is occupied with what befits its station in creation and fulfills its role accordingly. Thus, to ask the dung beetle, “Why are you here? Why are you as you are?” would be meaningless — just as it would be meaningless to ask the same of the bee. In truth, apart from the human being, there is no creature that asks such questions at all. Within the teachings of the stations of Divine Unity, the seeker is also given knowledge of existence itself. This knowledge encompasses all levels of being, from subtlety to density. By subtlety and density, one may think of water vapor: while it remains vapor, it is subtle and invisible to the human eye. Yet when it condenses into water, and then into ice, it becomes visible and tangible. In the same way, all existence descends from subtle realities into denser forms until it takes visible shape within creation. Through the discipline of the stations of unity, this knowledge is transmitted to the seeker by the perfect master, who unveils the wisdom hidden within existence. Returning to our subject: all beings have been created in their proper place, and each is beautiful within the station appointed to it. Every creature manifests the qualities placed within its own primordial nature. Therefore, one of the responsibilities of the human being is to recognize and accept this divine order within creation. When existence is viewed according to its levels, creation is traditionally classified as the realms of inanimate beings (stones, earth, minerals),

plants, and animals. These levels of existence do not possess the faculty of intellect in the reflective sense; therefore, they do not engage in self-questioning or inner inquiry. From the human perspective, the beings belonging to these lower realms are not moral or intellectual interlocutors for humanity. No one asks a cat, “Why do you not bark like a dog?” Nor does anyone ask a dog, “Why do you not catch mice?” Such questions would be absurd because every creature acts according to the nature bestowed upon it. For the human being, who possesses intellect, accepting the other realms of creation within their proper station becomes inevitable. Indeed, even the act of classification itself belongs to the rational faculty of the human being. The rest of creation does not concern itself with such distinctions. Yet here a subtle and critical distinction emerges concerning humanity itself. Just as existence is divided into ranks and stations, a distinction must also be made among human beings. For not every being in human form is truly “human” in the fullest spiritual sense. What is truly meant by “human” is the perfect human — the one who has awakened to the reality of their existence and become a mirror of divine qualities. Otherwise, one remains merely humankind: a biological human, outwardly complete yet inwardly veiled from the deeper reality of being. That is to say, human in form, but animal in essence. This classification is also addressed in the Book of Unity, the Quran, in Surah *Al-Furqan*, verse 44: ***“Or do you think that most of them truly hear or understand? They are only like cattle; rather, they are even further astray from the path.”*** As can be seen, human existence has been distinguished on the basis of intellect, between those who reason and those who do not. Those who do not use reason are naturally deemed worthy of the station of animals, or even lower. Thus, among created beings, the human who possesses intellect and

uses it has been accepted by the Exalted Creator as the most honorable and noble of all creation.

So what is the difference between human being and Adam? Let us answer this question with the 72nd verse of Surah *Al-Ahzab* from the Quran: ***“We offered the Trust to the heavens, the earth, and the mountains, but they refused to bear it and feared it; yet the human being undertook it. Indeed, he is very unjust and very ignorant.”***

In the noble verse, the human being is described as unjust and ignorant. Here too, it is pointed to the outward human who does not reason, which has been mentioned above.

In the 30th verse of Surah Al-Baqarah of the Quran:

“(Remember) when your Lord said to the angels: ‘Indeed, I will place a vicegerent on the earth.’ They said: ‘Will You place in it one who will cause corruption therein and shed blood, while we declare Your praise and sanctify You?’ He said: ‘Indeed, I know that which you do not know.’”

In the verse, from the response of the angels, it is understood that they knew the human being as one who causes corruption on earth and sheds blood. Therefore, it is understood that the vicegerent to be created will manifest from the already existing Adam. Thus, it becomes clear that this reality is expressed very openly: although there is an outward similarity, the being referred to as Adam and the being referred to as human being are not the same. Yes, in both cases the physical features are identical — two hands, two feet, two eyes, two ears. However, when considered in terms of inward reality, one is described, in animal-like qualities, as human being; the other is Adamic in quality, the perfect human. The transformation from human being to Adamic reality or to the perfect human is also indicated in the 1st verse of Surah *Al-Insan* of the Quran: ***“Indeed, there has come upon the***

human being a period of time when he was not a thing mentioned.” is stated. Here, in fact, a period before the encounter of the perfect human and the human being is being referred to. It is said that, for the human being, he was not a THING worthy of mention.

Yes, we may continue from the point that every being lives according to its own innate nature. The innate nature of things is easily accepted by the intellect of the reasoning Adam. However, when it comes to the human being — the outwardly human— people who possess intellect begin to expect from every human being the attitudes and behaviors of an Adam, simply due to outward physical similarity. Yet in other levels of existence, even though classification is clear, there are still visible distinctions within each realm. For example, within the animal realm, while all belong to the same level of existence, the differences between a cat, a dog, a horse, a bird, or a tiger are visibly apparent and distinct. However, in the case of those who are outwardly human but inwardly human being, these distinctions are not outwardly obvious, and thus the confusion arises. For this reason, people expect from every human being traits such as good character, diligence, helpfulness, and similar qualities of the perfect human. Yet in reality, neither in terms of their level of being nor in terms of their nature — that is, their purpose of creation — is it possible for all human beings to possess these qualities. Existence is sustained through opposites. Without opposites becoming manifest, there is no balance. Without balance, there is no continuity. And without continuity, there is no order. From every state of chaos, an order emerges. What is meant here is that every being has a purpose of creation. Since every being appears on the stage of existence according to its own purpose, it acts according to what is required by its nature. If its nature is oriented toward becoming insan, then it

progresses through guidance. If otherwise, then it matures according to its own type and station. Here, our intended audience includes those who possess intellect and are in a disposition capable of being trained in the direction of guidance. Even the expressions “possess intellect” and “capable of being trained” are themselves a form of classification. However, the matter is by no means about creating division within existence, nor can it be. Because the goal is unity. When acting with the aim of unity, entering into division within existence or behaving in that direction is contrary to the nature of the discipline of the stations of unity. Therefore, what is required is this: to try to know each being according to its capacity or nature, and to turn from appearance to inner reality, becoming aware of the truth of things. The realization of this first becomes certain through witnessing the inward reality within our own being, and ultimately through experiential realization. That is, what is necessary for the rational human being is to accept every being in its proper place, and within the “country of one’s own existence,” to know oneself and one’s Lord. From this statement, outward conclusions may also be drawn; however, the subject is perfection. Transformation into the perfect human that is, becoming inwardly human, in other words, becoming a servant is the goal. The process of servanthood for those who possess intellect begins, as stated in the 1st verse of Surah Al-Insan of the Quran, upon meeting the perfect guide. Notice that even the name of the surah corresponds with its meaning. Therefore, it is not possible to reach the result through superficial or purely scholarly study alone. Without a perfect guide, spiritual training does not occur. Knowledge alone only produces a burden of information. In other words, for the rational person, knowledge becomes a means of reaching the perfect guide. With knowledge alone, a person is like a bird with one wing and cannot fly. However, with surrender to the perfect master, knowledge and love transform the seeker into a bird with two wings. Only then does the journey toward the essence of the point begin.

Mustafa ERKAN



The Path of Melamet

SURRENDER

There is safety in surrender.

“Indeed, the religion in the sight of Allah is Islam...” (Surah Al-i Imran, verse 19)

Islam means ‘to reach safety, to submit; to surrender, to attain salvation, to bow; to make peace.’ It also means to enter a state of peace by bowing and willingly complying. It is to find safety. To attain salvation is to be free from afflictions, suffering, and distress. Surrender comes from the same root and means that the seeker accepts all manifestations of the Truth with heartfelt consent.

“Those who, when a calamity strikes them, say: ‘Indeed we belong to Allah, and indeed to Him we will return.’” (Surah Al-Baqarah, verse 156)

Thus, at the root and essence of Islam lies surrender.

Melamet is the path of nothingness. To become nothing is to die before dying. It is the secret of ***“Mutu qabl an tamutu.”*** It is voluntary death. Its beginning and its end are both surrender. It is to consent by knowing that all manifestations come from the Truth. This, however, is learned. It requires time and effort. Can one who does not surrender with consent die before dying? For the living animalistic selves, death occurs only through involuntary death, which is to crumple up and throw away the blessing of a whole lifetime.

One who knows oneself knows one’s Lord; and one who knows one’s Lord is one who attains salvation and finds safety. It is to become Islam. Therefore, to attain salvation and find safety, you must surrender. To whom? To the One who will make you know yourself and introduce you to yourself: your Lord. Your Lord is the One who holds your control in His hand, your nurturer.

Before one receives breath from a perfect guide, a person’s lower self acts as their lord. That is, the control of the person is in the hands of the

commanding self, which has become addicted to and enamored with the world of forms. At this satanic and dark level of consciousness, far from the awareness that manifestations come from the Truth, the human being is tossed about in the grip of base states of the self such as gossip, greed, resentment, hatred, malice, lies, and lust. In other words, the guide of one who has no guide is Satan. When you begin to breathe with the breath of a perfect guide, then God Almighty manifests to you through His Lordship from him. Afterwards, He makes known to the seeker their Lord specific to them, and when the seeker makes that too a servant to the Lord of the Worlds, unity is completed. After the seeker begins to breathe, control is in the hands of the guide. At times, the seeker falls into the imagined trap that control is in themselves, struggles and busies themselves, and spends the blessing in duality. Thus, on the path of annihilation, the seeker must first accept this, surrender to it, and live it with realization. One who does not surrender to Him can neither know oneself nor attain salvation.

“Are there not those who evolve without a guide?” There are not. They are those who think they have evolved. The same assumption exists in you as well. “But isn’t the guide turned into an idol after a while?” If there is no crookedness in you, if you are in sincere surrender, if you know that you are directing your focus not to the guide but to God Almighty, and if your guide is a true guide of the Truth, such a situation does not occur. Knowing knowledge is one thing, being a true guide is another, idolizing is another, and being in sincere surrender is another.

One who is honored with the “Breath of the All-Merciful” in the manifestation of the perfect guide has taken the first important step toward safety.

“The perfect human means the mature human being. Seek and find the mature human, that is, the perfect guide. Only when a person finds the living guide, the living Qur’an, can this be seen. Therefore, finding the guide and being illuminated by his light will be very beneficial.”
Master Pir Sayyid Mustafa Altun.

The “perfect guide” does not function as a transformer or intermediary between God and the person. Rather, he directly shows the way to the person and illuminates that path. He has passed through the places you will pass through, acquired the experiences you will acquire, and undergone the evolution that will occur in you. For there is no gap between the person and God Almighty such that something described as a transformer, intermediary, etc., could come in between. He says, ***“I am closer than the jugular vein.”*** Is there anything beyond that? Thus, the guide is the locus through which the Breath of Truth is granted to the one who deserves it for true awakening. The Truth must be known. That is, it must be evaluated not by form, appearance, smile, or stature, but by its reality, and the Truth must be seen and surrendered to. The Truth manifests from him through the Name of the Lord. He will grant the reward of this surrender to the person abundantly by making them know themselves. On the path of annihilation before death and on the way to salvation, the one who disciplines us according to our capacity, our nurturer, our Lord, is the manifestation of the perfect guide. That is, the manifestation of the Lordship of God Almighty, who is subtle, to the seeker occurs through the manifestation of the perfect guide. In this case, the surrender of the seeker who surrenders to their Lord is at the same time to God Almighty. We said He is Subtle. He is not a body; He is beyond all of these. Does the Subtle One have hands, arms, or a stick, how will He exercise His Lordship over you? Through His manifestation. As causes turn into

results, means are at work.

We said that a person’s recognition of the truth they have not yet comprehended, their knowing themselves, depends on their surrender to their guide by knowing and believing the guide as the Truth. The submission of Prophet Ismail to Prophet Ibrahim is an example.

With the consciousness of unity, it is seen that the seeker who is in surrender has surrendered to the Owner of all dominion, has turned their face to Him, and has become a locus of the verse ***“Guide us to the straight path” (al-Fatiha 6)***. This straight path will lead the person to safety. It is Islam. It is the path that leads to Melamet. It is the stripping away of the imagined self and the realization of the One, the Only existent, within the realm of being.

When you go on a touristic journey, is it possible to truly visit, see, learn, and experience an unfamiliar place without a guide? The guide takes us where we need to go, explains, shows, and makes us experience. We have surrendered to his guidance. He also defines what we are to understand from what we see. Would you ever object? For example, would you say, “No, those ancient columns do not belong to that civilization but to another”? You would not because you are in surrender.

Surrender, in the ranks of Melamet, begins with taking breath by surrendering to the guide in the place of spiritual focus, and continues by maturing through the stations of annihilation, the first of which is the station of “Unity of Acts. Thus, the importance of the station of unity of acts is great. It means to witness that whatever actions appear, whether in the inner world or the outer world, whether arising from us or from other loci of manifestation, in motion or in stillness, all belong to the Truth, and to experience the delight arising from this, thereby passing through the gate of the “Paradise of Acts.” This is to understand that the doer of the act is not our imagined self, to see our being merely an instrument in actions, to live this, and to

say “I yield in acceptance.” It is not enough for it to exist in words or in one’s store of knowledge; it does not save. It is to consent to the governance of God Almighty in the manifestations. It is to make it a state. It is to be.

It is to bow in surrender, to consent, knowing that the doer in the manifestations is the Truth; to merely observe the act in the manifestation; to say “I yield in acceptance” and, with surrender, to observe and contemplate. What shall we observe and contemplate? We shall contemplate how the Truth manifests in this manifestation, what this manifestation tells us, what within us, so to speak, “reacts” or is stirred by it, whether it casts us into the fire or not, and where our deficiency lies. By recognizing the baseness within ourselves, we will work on the path and lesson shown by the guide in order to be freed from it. To say “I yield in acceptance,” to consent, to remain in observation and surrender, this only elevates us.

“No! By your Lord, they will not truly believe until they make you a judge in what they dispute among themselves, then find within themselves no discomfort concerning what you have decided and submit in full submission.” (Surah An-Nisa, verse 65)

The surrender at the next station, the station of Unity of Attributes, is to witness with direct experiential taste that the One who exercises governance in the manifestations is the Truth. It is to witness the manifestation of all the Divine Names, the visible appearance of the essential attributes of God Almighty as actions through the manifestation of the Names, and, rather than being interfering or mixing oneself in, to remain in observation. It is to observe that the manifestations are manifestations of the Truth, to witness through observation that one has no independent agency or attribute, that the One who hears, speaks, sees, knows, wills, and brings into being is the Truth, and to experience the delight arising from this. He is the

All-Knowing and the All-Wise. Observe, just look...

At the station of Unity of Essence, which is the final of the stations of annihilation, one reaches the consciousness of nothingness by witnessing that in existence and in essence there is only the One existence and the One Essence of God Almighty. At this level of realization, the seeker becomes a locus for the manifestation of *“al-faqr fakhri”* (“my poverty is my pride”). The poverty here is not material poverty or destitution, but the witnessing of poverty through stripping away existence and realizing one’s nothingness. The consciousness of selfhood has been completely shed, the garments of multiplicity have been removed, one has become annihilated in God Almighty, and by considering oneself as nothing, the delight of nothingness arises in the oceans of annihilation. The base desires, name, and reputation of the lower self no longer remain.

“Indeed, he who purifies and refines his self has succeeded.” (Surah Ash-Shams, verse 9)

The path does not end; it continues. After annihilation, the seeker, reborn into subsistence from the heart of the perfect guide, comes to live and realize the stations of subsistence again with surrender, and even more.

Unity is not possible without surrender. Does a person not surrender to the one they love?

To show a lack of surrender is to interfere in the work of God Almighty. This means remaining in the whirlpools of associating partners. By attributing a relative selfhood to oneself, ignoring the governance of the Truth in the manifestations, and assuming that one’s own limited and shallow (partial) control is better, the opportunistic interventions, haste, even deceiving people with lies and attempting to direct events are among the most base states. Their cost is great and difficult. Whereas the aim is not to interfere in the work of God Almighty, but to unite with Him. The power, governance, and decree of God Almighty operate flawlessly. There is death. The emotions and plans that a person assumes belong to

their self; subjective, imagined conscience, relative pleasures, desires, and this shallow perspective, what have they truly brought to the person so far, what use are these gains? Let us contemplate.

Even if we think we have been wronged and see ourselves as right, we will show surrender and say "I yield in acceptance." What if we are not truly right? Do we know better than the One who owns the manifestation? Is it possible without surrender? Do not think, "I knew, I did." Are right and wrong not already according to our relative self, desires, expectations, and the paradigms we have later acquired? What does it matter whether we are right or not according to the mirror of the self? Are you complaining about the justice, governance, and manifestations of God Almighty?

In this case, it is useful to summarize what surrender is without prolonging the word; as follows:

Surrender is loyalty to the guide who is a locus of the Truth. It is to have infinite trust in him and to know him as the Truth.

Surrender is to consider oneself as nothing and to be able to see the Truth in the manifestations.

Surrender is to enter into observation in the manifestations, to follow the act, to contemplate why one has encountered this manifestation, to find the egoic crookedness within oneself and to correct it in this way.

Surrender is the complement of remembrance, reflection, contemplation, and service on the path of Melamet. It is to be able to say "You are, O Lord." It is the consciousness of being able to say "I yield in acceptance."

Surrender is to follow the process with "I yield in acceptance," to progress on the path of guidance and self-knowledge by creating the opportunity to contemplate the relationship between the manifestation and the seeker. How can we know our essence and truth if we remain in an interfering and controlling state? In this way, we only keep experiencing our commanding self. Going in circles, chasing worldly things.

Surrender is to lean one's back on God Almighty and not to feel fear or anxiety from anything else, to remain in observation, to be in companionship with the present moment, to understand one's nothingness, to be freed from the relative self, to become liberated, and to attain salvation. God exists; there is no sorrow.

Surrender is to become a locus of the saying: "When you step aside, what remains is the One who created you."

Surrender is to nullify our relative selfhood and partiality, and to give it to the Absolute Whole, thereby being freed from associating partners.

Surrender is to be freed from illusion and assumptions.

Surrender is to abandon control, to be freed from the egoic self, to move away from knowing all attitudes, arrogance, and pride, to be free from all base states, and to become light. One who is liberated has neither name nor mark. One dies before dying and has no account left to give.

Surrender is to respond to the invitation of God Almighty and His Messenger to die before dying and not to taste death again.

Surrender is the proof of the lover's love and devotion for the Beloved.

Surrender is the journey of first surrendering the acts, then the attributes, and finally the Essence.

Those who surrender are the valiant ones who do not break their word. They are those who stand firm where they step.

Here is safety. Here is Islam; here is the proof of true faith. You are, O Lord! You are, O Allah!

A supplication of the Perfect Human, our blessed master Pir Sayyid Mustafa Altun, is as follows:

"I seek refuge in You from You, I ask help from You. I surrender to You. You are powerful over all things."

Amin.

Gürcan GÜRSU



The Path of Melamet

THE DEGREES OF THE INTELLECT

The intellect is a means to comprehend the Creator, to know God, who cannot be contained within comprehension through contemplation. When God created the intellect, it fulfilled everything God gave and commanded, and became a locus of His decrees. The intellect never went beyond what God taught it. It knew that the One who created it is God. The intellect that considers every command to come from God is the universal intellect of the Prophet. With this universal intellect, God Almighty descended, in the locus of Muhammad, into earth, water, inanimate beings, plants, and animals. While He was in His own reality as Ahmad, He appeared outwardly as the relative Muhammad. The inward of the Truth is Ahmad, and its outward is Muhammad. From the inward of the Name Ahmad, the Truth became manifest in what we call the relative

realm as Muhammad, and was known in Muhammad.

What is the intellect?

It is the faculty of thinking, comprehension, and understanding. It is the capacity of the soul, as a whole, to understand, grasp, and reach judgment in the face of meaning.

What is the function of the intellect?

The only power a human has to meet needs and to establish superiority over others is the intellect. The intellect is the tool a person uses throughout life, the instrument through which actions are carried out, and it does not exist in other living beings. What we mean by intellect is the ability to define, judge, and draw conclusions. The nourishment of the intellect is to benefit from others' experiences, to read, and to acquire knowledge.

The intellect is the only objective means of communication and understanding among

people, and it is a faculty that works through concepts and knowledge that guide and illuminate the process of thinking. The intellect is that which receives all knowledge, our most valuable attribute created for development.

What is the difference between intellect and intelligence?

Intelligence refers to an individual's ability to understand, learn, and use knowledge. It is generally measured in areas such as academic skills, problem solving abilities, memory, logic, and language skills.

The intellect, on the other hand, refers to the individual's ability to think, make decisions, judge, and solve problems.

Why is the intellect important?

Through the intellect, a human being can grasp truths and attain the pleasure of God through the goodness of the intellect. The intellect is the source of knowledge. If the intellect did not exist, the veils of ignorance would not be lifted and many matters would remain incomprehensible. The intellect does not lead astray those who know how to use it well.

In the terminology of the Qur'an, the intellect is defined as "a power that enables the acquisition of knowledge" and "the knowledge obtained through this power."

The Qur'anic understanding of the intellect is not limited to memory and the mind. It is a heart-centered intellect that also includes emotions. According to the Qur'an, an intellect that is not active and does not benefit a person in practice has no value. This is also stated in a verse. In Surah Yunus, verse 100: "No soul can believe except by Allah's permission, and He places defilement upon those who do not use their intellect."

Furthermore, in the Qur'an, there are many verses indicating that the intellect is an indispensable aid for:

1. Thinking,
2. Taking lessons,
3. Receiving admonition,
4. Attaining guidance,
5. Not remaining in ignorance,
6. Not being (spiritually) blind, deaf, and mute,
7. And especially for understanding the meaning of the Qur'an.

Where is the place of the intellect?

The place of the intellect is the heart, not the brain. The brain is its instrument. The secret of the body is the divine consciousness hidden in the deepest point of the heart. This is the cosmic consciousness or spirit, equipped with the knowledge of both the visible realms of creation and the realms before creation. The intellect is related to this.

Consciousness, on the other hand, is the faculty by which a person recognizes, perceives, comprehends, and becomes aware of oneself, the environment, and what is happening. Consciousness is the phenomenon that makes a person who they are, arising as a result of the functioning of the intellect.

According to levels of consciousness and realization, the intellect has degrees. Now let us speak of these types of intellect: The intellect carries out its functions of governance and operation through the brain. Communication in the body is carried out through neurons. The place where neurons are most abundant is the brain, followed by the intestines, and then the most valuable place, the heart. The brain is influenced by the neurons in the intestines and the heart. Whichever is dominant directs the movement.

If a person exhibits tendencies toward baseness, it can be said that the intestines are dominant; if tendencies toward sublimity are present, the heart is dominant.

If the neurons in the intestines dominate, the common intellect we call the worldly intellect emerges, which displays the behaviors of the commanding self. A very large portion of society lives at this level of intellect. Surah *Al-A'raf*, verse 179 of the *Qur'an* is evidence of this: ***“And We have certainly created for Hell many of the jinn and humankind. 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 cattle, rather, even more astray. They are the heedless.”***

The next level of intellect is the intellect oriented toward the hereafter. It is the level of intellect of those who have attained the unity of attributes, experienced the unity and its spiritual taste, and become believers. Through remembrance, reflection, contemplation, and great effort, they have elevated their levels of consciousness. Although the capacity of understanding at this level is far higher than that of the worldly intellect, it is still within the limits of “the end of the path taken by the intellect is darkness.” This means that from this point onward, it is no longer possible to proceed by means of the intellect, that is, by the power of Gabriel. This is the station of the Utmost Boundary, where Gabriel said to the Prophet, “If I take one more step, I will burn.” The next level of intellect is the perfected intellect. It is the level of intellect of the gnostics. Although it is referred to as a level of intellect, it has gone beyond the power of Gabriel and surpassed the stations of bodily intellect, embarking on a journey that

continues through love. The most critical boundary is crossed through love, and the doors of infinite knowledge, the esoteric divine knowledge, begin to open.

Reaching these stations depends on one's guide being a perfect guide, one's capacity being suitable, one's specific Lord being at sufficient maturity, and having a very high level of surrender and effort. The next level of intellect is the Universal Intellect. It is the level of intellect of the friends of God. This is an entirely different station. Here, all the rules of the game change. A free intellect is in question. The stations that a human being can reach through personal effort, striving, remembrance, reflection, and contemplation are left behind. These are stations that can only be experienced through the decree of God Almighty. Only a very few are granted this.

The final level of intellect is the first intellect. It is the level of intellect of the Perfect Human. Since individuality is in question, all authority and governance reside within him. It is the station referred to in the saying of God Almighty, “If not for you, I would not have created the universe.”

We used the word “final” as the last level that can be described. Otherwise, the knowledge of God is infinite, and there is no end to the end. There is no end to the stations either, for these are realms where only His Essence prevails. These are stations that only very rare individuals, who have reached the level of consciousness that knows there is no end to the end, can experience.

May God Almighty, through love, grant that we too may reach these beautiful levels.

Tamer ERPAK

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

13 / Ar-Ra'd - 28

“Those who believe and whose hearts find rest in the remembrance of Allah. Surely, it is in the remembrance of Allah that hearts find true peace.”

The Path of Melamet

The Path of Melamet

UNNOTICED ILLUSION AND ASSUMPTION

Surah Al-‘Ankabut, verse 41: *“The example of those who take protectors other than Allah is like that of the spider which builds a house; and indeed, the frailest of houses is the house of the spider, if only they knew.”*

The main theme of Surah Al-‘Ankabut is to have a correct belief and to live in accordance with this manner. “Ankabut” means the female spider. Although the mention of this creature in the words of the Exalted Creator may seem irrelevant to some, it is a reality that none of His words are without purpose and that they carry deep meanings.

As all of our brothers and sisters know, we call the negativities that occur in our bodies “diseases.” Based on the experiences we acquire in daily life, when we face an illness, we go to a doctor. In common language, many illnesses are referred to as “female” or “male.” If the illness is “female,” it is considered troublesome; if “male,” less troublesome. The reason, as you know, is that the female is productive and has the capacity to spread throughout the entire body. In such a case, the spreading malignant cells ultimately lead the body to apparent (biological) death.

We constantly speak of how all names that manifest in bodily form have two aspects. The explanation of this duality is that one is visible and the other invisible. When viewed in this way, it means that illnesses too have two aspects: bodily illnesses and inner illnesses. Bodily illnesses are diagnosed and treated through the means available today, whereas unseen illnesses are treated by those who possess spiritual maturity. This situation makes us a locus of this verse.

The only feature that distinguishes the human from the animal is the intellect. This feature has been described through classified levels. Its first

stage is the worldly intellect. In the science of Melamet, the worldly intellect refers to the intellect concerned with eating, drinking, and seeking, that is the everyday intellect. In other words, it is the intellect of the commanding self. It is this kind of intellect that the verse refers to. An intellect that is constantly in duality and produces from this perspective. An intellect that can never reach a conclusion and continually branches out. An intellect that can never see the single trunk, that cannot comprehend that those branches and leaves belong to that trunk. An intellect that constantly causes doubt. When words such as “but,” “however,” and “yet” enter into the matter, then, just as stated in the verse, the webs begin to be woven; these webs are illusions and assumptions. They are woven so quickly that even a system that might grasp the truth to some extent becomes completely captive.

What follows is known: states whose cause we cannot understand and from which we cannot escape, and imbalances that spread into our daily lives. And once imbalance begins, a constant state of distorted perception emerges.

However, since the person is unaware of the spider webs that surround their mind, they have full faith in the solidity of the illusions they construct. Yet the verse clearly states that this constructed dwelling is not solid; this house of illusion is only strong enough to carry the spider itself. When the weight of the spider is considered, this becomes clearer. This state weakens the person to that same degree, reducing them to whatever strength that web possesses. Just as a spider’s web has no real power against human strength (in physical terms), an intellect woven with the web of illusion has only that much power.

Tarık SATI

The Path of Melamet

IF THE HUMAN DID NOT EXIST, ALLAH WOULD NOT BE KNOWN

God Almighty is truly known through the Perfect Human. For this reason, the true human is the Perfect Human. If the Perfect Human did not exist, God would not be known.

The human being descends into the world, the lowest of the low, from the mother's womb. Moving away from the Essence of God, one opens one's eyes in the bodily form in this world. The world perceived through the five senses begins to be recorded in the brain, and thoughts take shape and gain meaning through these records. Throughout life, new records continue to be acquired. These records form one's actions and the very reason for existence. For everything that appears to exist serves, consciously or unconsciously, the Unity according to its capacity. Everything is from Allah, the One, besides whom there is no other existence. The essential thing is that this service be conscious. And consciousness exists only in the human being.

For the human being, the greatest proof of God is the human being himself. Therefore, the duty of the human is to know oneself. The human is created to know oneself. For one who knows oneself knows one's Lord. The person who knows oneself realizes that one is not separate from God. The one who knows oneself draws closer to God.

*I love You from the innermost of my soul
I have a path that leads within this order
Sharia, tariqa are paths for the traveler
The fruit of truth lies within them
The work of one who abandons religion is
disbelief
Yet what kind of disbelief is that it lies within
faith
Do not say "me within me," I am not within me*

*There is a "me" within me, deeper than me
My hand cannot reach the One who takes me
from myself*

*Who can step into the realm beyond the
Sultan?*

*They said Solomon knows the language of
birds*

*Yet there is a Solomon beyond Solomon
Some received a share from the manifestation
For some, the aim lies beyond this*

*Your love has taken me away from myself
What a sweet affliction this is beyond any
remedy*

*Poor Yunus, his eyes have fallen upon You
A servant at the door, beyond the Sultan*

Yunus Emre

How beautifully Yunus Emre expresses the visible and the unseen truth behind the visible with the words: "Do not say 'me within me,' I am not within me; there is a 'me' within me, deeper than me."

A human cannot come to know oneself by oneself. One must have a mirror, a guide who will reveal one's inner reality. That guide is the perfect guide.

God Almighty, when there was nothing other than Himself, willed to be known. Allah, who has no existence other than Himself, would know Himself only through Himself. For this, He brought the human into manifestation. That human appeared in full manifestation with our Master, Prophet Muhammad Mustafa (peace and blessings be upon him). Through the Perfect Human, He came to know Himself. Thus, He knew Himself through Himself. This knowing continues even now, and through the Perfect Human of the time,

He manifests His acts, His attributes, and His Essence. All realms, the universe, and the world continuously display the acts, attributes, and unity of existence of God Almighty, renewed at every moment, in an unending continuity.

The place where this infinite continuity and infinite variability are perceived, consciously realized and understood, and manifested as absolute certainty / truth of certainty can only be the human being. God has veiled His existence through the human and wills that He be manifested through the human. All that He has created and the entire universe exist for this purpose.

The seeker, who enters the path of spiritual journey through the divine breath of the perfect guide, begins the path of knowing with absolute certainty / truth of certainty by realizing that what is perceived through the five senses has no existence apart from the existence of God Almighty. Thus, the state of becoming a true human and knowing God can only be realized through such a spiritual journey.

The human being is the essence of the universe. The Perfect Human is the place where this essence is manifested. The Perfect Human is the station where God is known. For this reason, if the human did not exist, God would not be known. God Almighty contemplates Himself through the mirror of the Perfect Human.

Every human exists due to God's will to be known. Accordingly, every human should seek their reason for existence. One who does not know the reason for their existence will be subject to *Surah Al-Isra, verse 72: "Whoever is blind in this world will be blind in the Hereafter and even more astray in path."*

To come into the world in human form does not mean to be truly human. Alongside inanimate beings, plants, and animals, the human form is also a created form. A being that is human in form can only enter the path of becoming truly

human when it knows the purpose of its creation and begins to live in accordance with it. The purpose of human creation is to know God. The one who knows God is saved from being blind in this world.

To know God, one must find the one who knows. For this, it is necessary to find the "Melami Perfect Guide" and receive the divine breath. The seeker who receives this divine breath can, according to their capacity and effort, observe themselves through the guide.

Surah Al-Baqarah, verse 115: "To Allah belong the east and the west. So wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing, All-Knowing."

From the verse it is understood that God manifests His existence through His acts, His Names, and His attributes. Within the spiritual journey, the seeker, under the guidance of the perfect guide, begins to know oneself by witnessing that there is no existence other than God. One who knows oneself knows one's Lord. The human returns to their essence and becomes the Perfect Human. The will of God to be known becomes manifest through that locus. God contemplates His Essence through His Essence, with delight, in the mirror of the Perfect Human.

To understand the secrets of truth, hearing or reading is not enough. One must become knowledge of certainty, vision of certainty / certainty by direct seeing, and absolute certainty / truth of certainty. For this, one must breathe with the divine breath of the "Melami Perfect Guide" and become a recipient of his spiritual support.

I pray to God Almighty that those who seek with sincere intention may find the Perfect Guide.

Arif ERKAL



The Path of Melamet

THE CONFUSION OF DUALITY IN EXISTENCE

DOES ONE WHO REALIZES THEMSELF WHILE LIVING IN THIS REALM, THAT IS, ONE WHO ATTAINS THEIR ESSENCE, BECOME IMMORTAL THROUGH THEIR EXISTENCE?

When existence transforms from darkness into light through the desire to become manifest and to be known, this transformation does not introduce duality. It remains ONE and is still the ONE EXISTENCE.

When we look at Surah At-Tin:

By virtue of His Essence, the One is “One.” In His absolute oneness, He is in His essential divine identity. The first emergence into manifestation is the Muhammadan Light, which contains His attributes, where His attributes are identical with His Essence and knowing His Essence is through His Essence. From that point, before appearing in form He descends with His attributes into the Realm of Divine Power, then with His Names into the Angelic Realm, and finally, with His corporeality, into this dense material realm. These are the degrees of existence of the Perfect Human.

Thus:

1- Wa al-tini wa al-zaytuni

By the fig and the olive—the surah begins: the fig symbolizing multiplicity within unity, and the olive symbolizing unity within multiplicity.

2- Wa turi sinin

And by Mount Sinai, that moment of divine manifestation.

3- Wa hadha al-balad al-amin

And this secure city, the station where, through Muhammadan witnessing, the crown of “secure individuality” is worn.

4- Laqad khalaqna al-insana fi ahsani taqwim

Indeed, We created the human in the best of forms, the Perfect Human.

5- Thumma radadnahu asfala safilin

Then We reduced him to the lowest of the low.

Through these verses, the descent of the Divine Essence into attributes and names, from the subtle realms to the dense realm, and the manifestation of the Perfect Human, created in the best form, in this world of place is described. Then, descending to the lowest levels, He began to proclaim through His Lordship, desiring that the Names created “from Himself for Himself” come to know themselves and their Lord.

Thus, He clothed Himself in the garment of the body and appeared on the stage of this world. With the attributes of God, then as the Truth through His Names, and through the arrangement and various compositions of these Names, He appeared in the form of what we call “things.” Through the different configurations of these Names as meanings, God Almighty manifests through His acts.

In other words, that polished ONE mirror shattered itself upon the stage of the world so that it might behold its own qualities, beauties, and attributes in every fragment. It made everything that appears in the realm a mirror to itself and entered into contemplation. One who knows the reality of things is saved; one who does not remains in heedlessness.

Those who heeded this call set out on the ascent by reaching the perfect guide and receiving his breath, and they began their journey to dissolve their imagined existence in the Essential Being. Those who were able to become annihilated in God and to come

alive in subsistence continued their journey.

That is, they undertook the effort to realize unity, understood that what they knew was mere supposition, and began to perceive that the bodily garment they inhabited was an imagined and assumed existence. A transformation began. From a perspective in which they assumed themselves to exist, they set out toward the truth that there is no existence other than the Divine Essence. By realizing, step by step, the witnessing gates of each level of unity, first the unity of acts, then the unity of attributes, and finally the unity of being, they reached the threshold of absolute nothingness through the unity of Essence.

Those who reached the station of nothingness through the secret of “dying before death” became unheard, such that when asked, “To whom belongs the dominion?” they could not respond. They understood that they had no existence of their own and witnessed the state in which their imagined and illusory existence was annihilated in God, and beyond that, even more.

Those who could ascend step by step through these levels of unity came to understand, within the Melami path, that Melamet is the path that leads to truth and gnosis.

At precisely this point, like the sun setting on one side and rising on the other, those who realized their nothingness, while physically living in this world, transformed their lower self into spirit, died before death, and by passing into the realm of subsistence, were reborn and came to life through the existence of the Truth. Those who are reborn from the heart come to know their selves and their Lord not by the sun rising from the west, but from the inward. This is the true meaning of existence through the Existence of the Real and of servanthood.

Yet the journey does not end here. One must

become completely annihilated in every ocean, annihilated even from the garment of Truth worn in the realm of subsistence, so that, in the continuation of the journey, one may unite with God, who exists through the existence of the Truth’s Essence, and reach the Named Reality. Thereafter, if it is within one’s destiny, one may immerse in the ocean of Absolute Oneness and become intimate with the light of Divine Ipseity, becoming immersed in it.

What is essential here is that the capacities within the person, that jewel which is the detailed manifestation of Muhammad, be brought to the Truth, that is, to the Muhammadan Reality. If this is realized, then existence itself is fulfilled through the Existence of the Real.

This brief mention of the journey of union cannot reach its end without longing, just as Mecnun is consumed by longing, as Ferhat pierces mountains for Şirin, and as Kerem does not cease until he reaches Aslı, one’s origin, one’s essence.

Therefore, the Melamet path, walked step by step with patience, with the wings of knowledge and love, with surrender, loyalty, and determination, is the path of salvation for those who seek to know themselves.

But if this journey cannot be completed within these present bodies, then the divine essence within them will, unfortunately, not reach its place in the Hidden Treasure; the person will not realize themselves and will pass away, dissolving into the earth in this bodily form.

As can be understood from this, it is not the ego-self that enters a cycle, and the cycle occurs from Essence to Essence. In other words, unlike reincarnation or transmigration, what is revived in other bodies is not the same self composed of divine names.

For the existing composition of Names, the arrangement called the nafs that makes you

who you are, that is, this configuration of Divine Names, cannot come together again in the same form after death; it disperses and dissolves. Therefore, after biological death, there is no revival in another body in the same configuration. Capacities also disperse along with the body, together with that composition of Names.

Although all these statements may feel heavy to a person at first, those who can enter the path of Melamet and receive breath from a perfect guide witness, through proper method, teaching, and guidance, that this knowledge becomes a lived state within them, and its meanings begin to unfold in their own realization. For this reason, this is not a knowledge to be read from lines, but a knowledge of state that opens from the heart.

In another sense, merely reading provides only temporary information about subjects. But for true becoming, for transformation into a state, it is necessary to receive the breath and experience the descent of words from the ear to the heart through the path of guidance.

This reality is known to its people: rather than dissolving into nothingness through endless annihilation, one should follow the perfect guide who will make you know yourself, seek to know the truth of the self, to perceive and witness what the being called “you” is composed of, and strive to reach the Essence before bodily death arrives, so that immortality may be attained. Beyond this lies a secret, concealed and encoded in the mystery of the blessed ones, only for those who are worthy.

Leyla ÖZEL

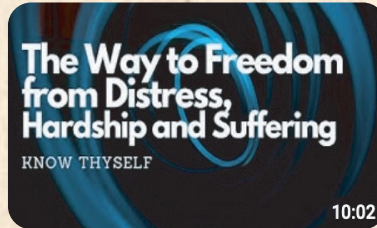




@_knowthyself



The One Universal Path That Brings Peace To Hearts



The Way To Freedom From Distress, Hardship and Suffering



Oh Clark Kent, Discover Your Inner Superman!



What is Melamet?



Did The Saints Unlock The Secrets Of Quantum Mechanics?



The Holographic Universe Explained

Those who know themselves, know their God. Our channel has been launched with the aim of providing informative and awareness-raising publications for those who want to know themselves, achieve their purpose of creation, and experience the knowledge of truth. On our channel, we present the pearls of wisdom from the vast sea of knowledge of Pir Sayyid Mustafa Altun to our viewers. We invite everyone who questions, is eager to learn, researches where they come from and where they are going, and seeks the truth to SUBSCRIBE to our channel



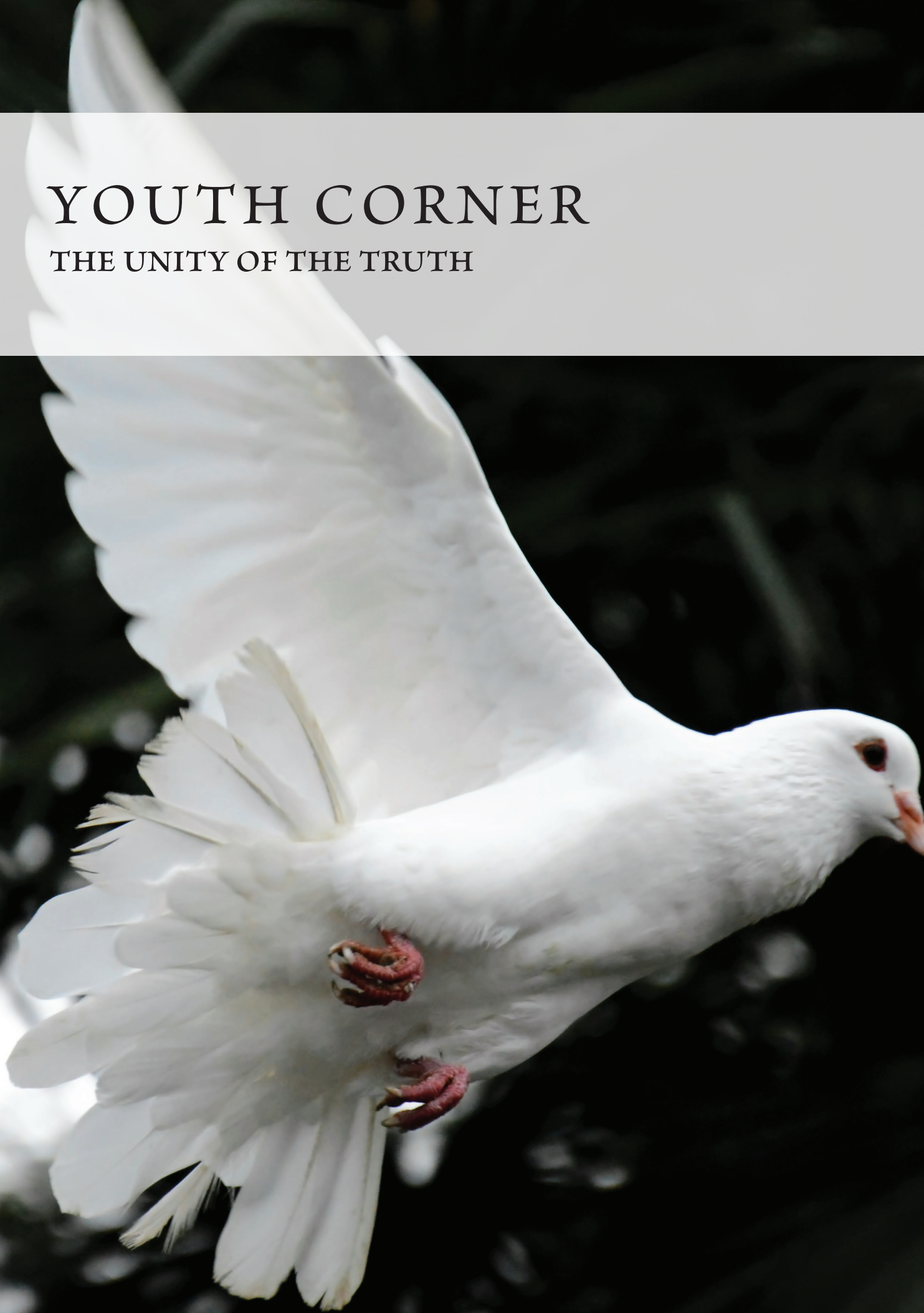
knowthyself

www.knowing-thyself.com



YOUTH CORNER

THE UNITY OF THE TRUTH



The Path of Melamet

THE UNITY OF THE TRUTH

We said “Be”, and We brought this realm into existence,

We veiled the acts with the Divine Names, Nothingness is the unity of the Truth in action,

We beheld this moment through the Face of the Essence.

The bringing into existence by God Almighty with the command “Be” is, in reality, the manifestation of that which already exists in different forms, that is, in compositions of the Divine Names, where He reveals Himself to Himself, through Himself. It is the contemplative delight of the love inherent in those Names according to their capacities.

The Name al-Sattar means “the Veiler.” That which veils the Truth is again the self of the Truth. The servant has no independent will in this. In the one who knows oneself, it is He who veils with perfection; in the one who does not know oneself, He veils Himself through the servant’s ignorance.

Surah Yunus, verse 44:

“Indeed, Allah does not people in the least, but it is people who wrong themselves.”

This wrongdoing arises from human ignorance. When a person draws the veil of ignorance, they should realize that they are themselves.

Surah Qaf, verse 16:

“And We have already created the human being, and We know what his self whispers to him; and We are closer to him

than his jugular vein.”

The will and desire of the Truth is to manifest in these bodies that appear through love, and to witness, through that locus of the Divine Names, that there is no existence other than Himself, with His acts, attributes, and Essence. When, in action, the servant attributes what is ascribed to the ego-self to the Truth, one realizes one’s nothingness within that act. However, this cannot be accomplished on one’s own. One needs a perfect guide who will refine them with the most beautiful character, in accordance with the character of God, and who knows the Truth. Can there be a student without a teacher? Can there be an apprentice without a master? Water gives life to the soil; likewise, what gives life to the human is the breath of the Perfect Human. If a person cannot find that breath, they are as if dead, like barren, dry soil.

Science emerges from knowledge. When viewed through the lens of cause and effect, science explains this. But when one proceeds through love and knowledge, science itself reveals its own truth to the lover.

The unity of the Truth is like the sun striking directly upon a person from above. Why? Because in that moment, there is no shadow. The shadow disappears within the Truth due to the intensity of the light of the Truth. That which appears as two is seen as one. That which makes the two appear as one, and the one appear as two, is again the sun,

which is a locus of the light of the Essence within its attributes. Of course, these are symbolic expressions. It is the Truth, within the servant created by God, unifying Himself within Himself through that servant. When the Truth effaces the imagined self within the servant, through nearness attained by fulfilling the obligatory acts and nearness attained through voluntary acts of devotion, He leaves no existence in that servant other than Himself. At every moment and in every state, the delights of unity manifest within the servant in the absence of the servant. Such states are experienced only by those who have realized their nothingness and are solely with the Truth. It is only when one immerses in the ocean of unity that it is realized, both in understanding and in lived state, that God did not create the human merely to wander aimlessly and partake of worldly blessings.

This world is but a drop-realm, if you see with the Truth,

The Great Unity is within you, if you can hear.

Surah Az-Zumar, verse 23:

“Allah has sent down the best of speech: a Book, consistent and paired. The skins of those who fear their Lord tremble from it; then their skins and their hearts soften at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills; and whoever Allah leaves astray, there is no guide for him.”

Those lovers who immerse themselves in the ocean of unity become, through their states, a locus of a different verse at every moment. Every word becomes a verse manifesting from Him. He beholds Himself in each Name through the nothingness within Himself.

Eren KABALAY



WHAT IS KNOWLEDGE? KNOWLEDGE IS ONE OF
THE AFFIRMATIVE ATTRIBUTES OF ALLAH.
THROUGH THE WILL OF BEING TO BE KNOWN,
DIVINE KNOWLEDGE IS MADE MANIFEST. THIS
RENEWAL IS FROM HIMSELF UNTO HIMSELF, AND
HE MANIFESTS HIS PERFECTIONS THROUGH THE
PERFECT ONE. PERFECTION AND TRUE
BECOMING CAN'T BE REALIZED THROUGH WHAT
SOME, WITHOUT A GUIDE, HAVE LEARNED
MERELY FROM THE WRITTEN WORD AND THEN
CONVEYED CONCERNING THE KNOWLEDGE OF
"KNOWING ONESELF AND ONE'S LORD."

LEYLA ÖZEL

KNOWLEDGE AND UNITY

WATER IS LIFE



The Path of Melamet

WATER IS LIFE

Surah Al-Anbiya, verse 30:

“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them, and We made from water every living thing? Will they not then believe?”

According to the science of Melamet, the “heavens” mentioned in the verse represent the station of the Essence, while the “earth” represents the station of attributes. Their separation signifies that, in truth, the Essence cannot be known, seen, or contemplated without the attributes. With the differentiation of Essence and attributes, all manifested existence became apparent through the attribute of Hayy (the Ever-Living), and life began. Thus, the attribute of “Hayy,” one of the essential Divine attributes, became manifest through water. Everything that is water is alive, living.

In reality, the realms and the human body are composed of the four elements: air, fire, water, and earth. Water, in its vapor form, is subtle and invisible; when it condenses, it becomes visible, just as the Essence becomes visible through its attributes.

In the cosmos, we observe that water exists in a continuous cycle called the “water cycle” without any change in its total quantity, constantly moving through evaporation, condensation, precipitation, and flow.

Just like water, everything in the universe is in a constant state of change and transformation. The cyclical nature of water also applies to the

human being, if one is to truly become human. Everything we observe outwardly also exists within the human body. In accordance with the principle “seek what you seek within yourself,” if we look at the human cycle:

The human comes from the father’s essence into the mother’s womb and, within a dark realm with no above or below, forms their essential nature and complete composition of Divine Names under the governance of God, within water (the womb). There, in the womb, the human is clothed with attributes and Names.

With birth from the womb, the human enters the realm of multiplicity. Just as water transforms from an invisible vapor into a visible form through condensation, so too does the human come into visible existence.

With birth, the baby who enters worldly life has a body that is almost subtle, pure, and delicate. The connective tissue between the skull bones, known as the fontanelle is still open; in other words, its connection to the divine realm continues. As the Prophet said, “Every human is born upon the primordial divine nature of Islam,” meaning a state of surrender, complete surrender to God, a state like the life of Paradise. Like every newborn (regardless of being male or female), the child gradually begins to perceive the world and its surroundings and to develop awareness through the consciousness of multiplicity. While living in this state of the knowledge of the primordial divine nature, this paradisaal condition, after the age of two, with the

closing of the fontanelle, the connection with the divine realm is cut, the life of nature-based knowledge comes to an end, and what may be called a descent to the “lowest of the low” occurs, that is, a shift from the perception of unity to the perception of duality. In truth, during this period up to the age of two, the child, through its essential nature, becomes aware of itself and its surroundings; and with the beginning of speech, through descent into the realm of witnessing (the world of Nasut), a life dependent on the five external and five internal senses begins.

For those who seek God, question, and ask, “Where did I come from, where am I going, who am I, what is the meaning of this life?” and who are sincere in these inquiries and able to enter under the spiritual discipline of a perfect guide merge may be realized according to their destiny, capacity, and effort.

Consider an ocean, within which millions of beings still await discovery. The blue whale, weighing over 150 tons, and the microscopic organisms called plankton, many invisible to the eye, live within the same ocean. Some are vast, some too small to be seen. Take a single drop from the ocean and analyze it; you will detect all the minerals and bacteria that represent the entire ocean. The relationship between the human and God is like this.

Knowledge is like the water in which we exist. If the knowledge we acquire does not lead us to surrender, it remains merely information. Unless the dirty water in a glass is emptied and the glass completely cleansed, any clean water

(the knowledge of truth) poured into it will become polluted. To acquire the knowledge of Melamet, one must be purified from impure waters (base states, egoic imprints, pride, resentment, envy, falsehood) and become completely purified. Yet this cannot be achieved alone. Through complete surrender to a perfect guide, through remembrance, reflection, contemplation, discipline, and service, the guide purifies the human with water, that is, with the knowledge of truth. Effort is required; patience is required. Knowing what exists is one thing; becoming annihilated within that existence is another. Without finding the one who is annihilated in the Real, it cannot be achieved. The metaphor in the Qur’an of remaining in the belly of the fish represents the dervish who has reached the knowledge of truth, the science of Melamet, but can not abandon the egoic imprints, can not dive into that ocean, and cannot surrender.

“La ilaha illa anta, subhanaka inni kuntu mina al-zalimin!”

“There is no god but You. You are exalted beyond all imperfection. Indeed, I have been among the wrongdoers.”

With the prayer that we may not be among those who wrong their own souls. their own selves...

We ask God Almighty that we may be among those who are purified from all imprints, who can dive into the ocean of knowledge, and who can become a drop within that ocean.

Kıvanç GÜRSU

FROM THE WINDOW OF ART

PEARLS FROM AHMET AMİŞ MASTER



The Path of Melamet

PEARLS FROM AHMET AMİŞ MASTER

Master Ahmet Amiş was born in 1807 in Tırnova, a town of the Danube Province.

From a very young age, he developed an interest in Sufism and devoted himself to the pursuit of knowledge. At the age of twenty, he became affiliated with Ömer Halveti, one of the deputies of Kuşadalı İbrahim Master, who had been appointed as a deputy to Tırnova in the İbrahimiyye branch of the Şabaniyye order.

Ömerü'l-Halveti, who said to Ahmet Amiş Master, "We have cast the hook into your heart. Wherever you turn, the opening faces Allah!...", took both Amiş Master himself and his madrasa teacher under his guidance.

Ahmed Amiş Master completed his spiritual journey under the same master. After the passing of Kuşadalı İbrahim Master, Ömerü'l-Halveti continued guiding in Tırnova and, in 1852, granted authorization first to Amiş Master and then to Emrullah Master. In 1853, he served as a battalion imam during the Crimean War and showed great merit in that war. Following a dream he saw, he came to Istanbul but later returned to Tırnova.

One of the perfect guides of the Halvetiyye-Şabaniyye path, Ahmed Amiş Master resided in Tırnova until 1877. In that year, due to the war between the Ottoman Empire and Russia, he migrated to Istanbul with his family.

When Türbedar Bekir Master entrusted him with the custodianship of the tomb, Ahmed Amiş Master became the keeper of the tomb of Fatih Sultan Mehmed and was therefore also known as the "Custodian of the Tomb of Fatih."

He held authorizations granted by the Naqshbandi sheikh Ahmed Ziyaeddin Gümüşhanevi (1813–1893) and by Muhammed Nur al-Arabi (1813–1887), the master of the third phase of Melamet.

Master Amiş granted Halveti authorizations to his seekers, and only rarely Naqshbandi authorizations. He particularly distanced himself

from ceremonial practices within the orders and chose the path of guidance through Melamet.

He did not instruct his seekers in hierarchical stages ; rather, he guided them through spiritual discourse and spiritual attention. He asked those who followed him to adhere to the commands of Islam and avoid its prohibitions, and to choose only the path of sohbet and love. He neither recommended nor preferred practices such as ascetic discipline or seclusion.

Some of these ascetic restrictions had already been removed earlier by Kuşadalı İbrahim Master, and the remaining ones were abolished by Ahmet Amiş Master.

He advised those who became affiliated with him to engage in repentance and seeking forgiveness, to send blessings upon the Prophet, and to recite the Qur'an. He would say that everything can be found in the Qur'an.

He continued to serve as a sheikh of the Şabaniyye path until his passing (walking to the Truth). He also served as the custodian of the tomb of Fatih Sultan Mehmed until his final breath.

After receiving the sacred trust of custodianship from Master Bekir, Master Ahmed Amiş lived a blessed life. When his known time approached, he appointed Kayserili Mehmed Tevfik Master as his deputy and, in 1920, at the age of 113, passed away in Istanbul.

Pearls from Master Ahmed Amiş

•Whom did the Messenger of Allah guide? Saint Ali (may Allah honor his face) looked into the mirror and saw himself.

The other noble Companions understood the Messenger of Allah (peace and blessings be upon him) only through instruction and discipline.

The Messenger of Allah said: "Ali and I were one body; when we came into this world, the head was separated."

When some people complained about Hadrat 'Ali to the Messenger of Allah, he said: "Do not

complain to me about him. He has been set apart for the Essence of Allah.”

- The last thing to disappear in a person is the desire for spiritual dominion.
- You cannot hide your outward self from the gnostic, nor your inner essence from the friends of God.
- When someone comes before you, if upon seeing their face you are reminded of the Truth and brought into remembrance, that person is a believer.
- His stone is light, his soil is light; the perfected one does not die, he is transferred from one vessel to another.
- The human heart is a hidden secret; it is not something to be trifled with.
- The acceptance of the perfected one is to attain a special intercession.
- The human being is outwardly free (endowed with choice), but inwardly compelled.
- From the verse it is understood that Allah does not literally say “Kun! (Be!).” The very moment He wills a thing to come into existence, it comes to be.
- The manifestation of the Universal Divine Will within a human individual is called that person’s particular will.
- Hadrat Abdülmecit Sivasi said: “Until the All-Powerful is understood, destiny cannot be understood; and once the all powerfull is understood, destiny remains veiled.”
- Ahmed Amiş Master would say: “People imagine me to be merely the keeper of this tomb, whereas we are the custodians of the whole universe.”
- “Do you pay attention to the women who come to the tomb? Among them are those possessing spiritual manhood. Observe them carefully,” he would say.
- “Now I shall tell you the Turkish meaning of La ilaha illa’Llah: ‘There is none, there is only He; there is none, there is only He.’ Understand it in this way,” he said.
- Worship until certainty comes to you; when certainty arrives, worship flows by itself.
- “On the Day of Resurrection, even the sun will

enter Hell, so that those who worshipped the sun will not remain without an object of worship,” he said.

- In matters where you are left free to choose between doing and refraining, choose refraining.
- Liberation from arrogance is itself spiritual ascent.
- Saint Ömerü’l-Halveti said: “Ahmed, Ahmed! Let not your sense of lordship veil the lordship hidden within servanthood.”
- Had Allah not been pleased with me, He would not have brought me into existence. Therefore, I must be pleased with Allah.
- “I love the uphill path; I do not love the descent.”
- Gnosis is to be content with the Truth. The people of gnosis know and behold the reality of things according to the truth upon which they are founded.

The Beloved says:

- Surah Az-Zumar, verse 9:
“Say: Are those who know equal to those who do not know? Only those endowed with intellect take heed.”
- Surah Al-An’am, verse 82:
“They are the ones rightly guided.”
- Surah Al-Baqarah, verse 262:
“No fear shall come upon them, nor shall they grieve.”
- Surah Al-Isra, verse 65:
“Indeed, you shall have no authority over My believing servants. Your Lord is sufficient as a Guardian.”
- If you perform a righteous act, it takes on a subtle form and becomes your attendant; this is from the angelic realities.
- If you perform an evil act, it too takes on form and becomes your tormentor; this is from the infernal forces.
- The common ranks of the angels serve the spiritual elect among humanity. The spiritual elect of the angels serve the elect of the elect among humanity. The elect among humanity are the friends of Allah, and the elect of the elect are the prophets of Allah. The elect of the elect among the angels are Gabriel, Michael, Israfil, and Azrael.

Perfect Master

- The duty of the guide is to free the disciple from the confines of disbelief and faith, and from the bonds of fear and hope.
- Those who have not encountered the guide remain, as described by the outward law, upon a burning iron plate; those who encounter the guide remain in peace and ease.
- Even if what falls into our factory is rusty iron, we turn it into twenty-four carat gold. At times, we apply a golden polish upon copper and use it as though it were gold itself.
- When we restore a building, we do not disturb its roof tiles.
- We are entrusted with spreading the joy of the secret of sainthood within prophethood. Today, this spiritual joy remains only among the Halvetis and, in part, among the Qadiris.
- The foundation of all things is love for the Blessed Household of the Prophet. When asked, "What is the finest of prayers?" he replied: "O Lord, never separate us from the gate of the Blessed Household of the Prophet."
- Seek through our mother Hazrat Fatima, may Allah be pleased with her. She is exceedingly compassionate. She does not turn away those who seek from her.
- One who does not know Mustafa and Murtaza as one cannot be delivered from torment.
- I gazed into the mirror at my essence, and Ali appeared before my eyes.
- Wherever you are able to find serenity of heart, continue there.
- One who becomes annihilated in love remains eternal in union.

Prayer

- I do not love praying; I love the one who prays from me.
- When praying in congregation, if the imam recites aloud, then listen; if he does not recite aloud, occupy yourself with your own invocation.
- In truth, salat consists of a single prostration before the Perfect Human. That prostration is the submission of the spirit to the Supreme Spirit. The

spirit's "Yes, indeed" to "Am I not your Lord?" is manifested therein.

- In the prayer of the saint, the veil between the servant and the Truth is lifted. One comes into direct spiritual witnessing before the Truth. And this witnessing takes place necessarily within prayer.

Spiritual Bond (Rabita)

- Our Master Kuşadalı Master said: "They speak of spiritual connection; it means not becoming heedless of the Truth."
- "A spiritual bond is not established with a guide who has passed into the Hereafter. If such a bond were to be made, it would be with none other than the Messenger of Allah."
- In the Divine Presence, there is no spiritual focusing.
- The essence of rabita is affirming the divinity manifested through one's master.

Love (Muhabbet)

- Love for the Messenger of Allah, peace and blessings be upon him, is obligatory. If love for the Messenger reaches the degree of divine love, then the secret of the saying, "The human is My hidden treasure, and I am the hidden treasure of the human," becomes realized.
- All of our felicity comes through our love for the Noble Messenger.
- The perfection of every friend of God is according to the degree to which they understand the Messenger of Allah, peace and blessings be upon him.
- Allah has such intimate companions that they are hidden even from Muhammad.
- Allah has such servants that if they swear an oath upon Allah, Allah unfailingly fulfills their oath.
- A true man of God is not one who merely has scales before him. Rather, he is one described by the verse: "Men whom neither trade nor sale distracts from the remembrance of Allah..." And this may be found in women just as in men.
- The halva-maker knows when to add sugar to his halva.

- It does not happen by your will, but by His will.
- There is nothing other than Allah. And Allah has no likeness.
- The Divine Names are the garments of the Divine Essence. At every moment He manifests through one of His garments, and when the decree of that manifestation ends, He discloses Himself through another Name.
- “Tawhid is like rubber: if you stretch it, it encompasses the whole universe; if you constrict it, it excludes many things.”
- The attributes of Majesty and Beauty, when united become Perfection.
- The Essence is manifest yet unknowable; the attributes are knowable yet unseen.

Religion

- To the question, “What does religion do?” the following answer was given:
- “Religion carries the individual will to the Universal Will.”

(The individual will: the will of human beings. The Universal Will: the Will of Allah.)

“Once you reach the Universal Will, if you look from here toward Baghdad, you will see it.”

- The Custodian of the Tomb (Saint Amiş) said: “If, in your view, there is still a difference between a thing happening and not happening, then you are incomplete; strive to become complete.”

•When the spiritual lineage of Maraşlı Ahmet Tahir Master, one of the spiritual successors of Ahmet Amiş Master, is examined, it is seen that through Ahmed Amiş Master, Ömer el-Halveti, and Bosnian Mehmed Tevfik Master, the lineage traces back to Kuşadalı İbrahim Master, founder of the Kuşadalı branch of the Halveti-Şâbânî order..

•In addition to disciples such as Evrenoszâde Sami Bey, Mustafa Özeren, Hasan Nevres, Miralay Hilmi Şanlıtop, Muzaffer Özak, Mehmet Ali Yitik, Vehbi Güloğlu, and Fethi Gemuhluoğlu, distinguished intellectual and cultural figures of the era, including Babanzâde Ahmed Naim Bey, Muhiddin Raif, Neyzen Tevfik, and Abdülbaki Gölpınarlı, also attended the spiritual sohbet gatherings of Maraşlı Ahmet Tahir Master.

- Because Ahmet Tahir Master drank deeply from the ocean of sacred inner knowledge of his master, his words profoundly affected the hearts of those who listened:
- “The Messenger of Allah, peace and blessings be upon him, is the Sacred Sanctuary of Allah.”
- “Even in spirituality, it is relatively easy for the seeker to reach Allah. But to reach the Messenger of Allah requires love, character, and striving.”
- “The human being is like a tree: its root is Allah, its trunk is Muhammad, and its branches and leaves are oneself. Through effort, one must find one’s root and trunk.”
- “Before Allah, the knowledge and power of the human being are no more than a strand of hair. A person must surrender their power, knowledge, and if possible even their very existence to Allah. If you surrender your existence, you become among the friends of God, and even that is extremely difficult.”
- “A person becomes complete both outwardly and inwardly.”
- “There is a hidden existence within, asleep. It must be awakened through remembrance. Dhikr is its lullaby, it does not put it to sleep, it awakens it. And once it awakens, it never sleeps again.”
- “One should not grieve over anything in life. If one is to grieve, let it only be over this: ‘Allah is always with me, so why am I ignorant of Him? Why am I unaware of Him?’ Wise people grieved over this and searched for this.”
- Those whom Ahmet Amiş Master, the Custodian of the Tomb of Fatih, raised as perfected human beings of his age also illuminated this universe with their spiritual light as people of perfection, and they too raised many disciples.
- The truth intended by the statement made about the Saint Custodian, “Creation itself was between his two lips,” is apparent only to those worthy of understanding, and our supplication is that the sacredness of their holy secret may be blessed.

*Hüseyin Salahi Çiloğlu

*TDV Encyclopedia of Islam website, author Nihat Azamat

THE LOVER (SEEKER) CANNOT TRULY
BECOME A LOVER WITHOUT
EXPERIENCING SELF-EFFACEMENT IN THE
BELOVED (PERFECT MASTER) WITHOUT
ANNIHILATING HIS OWN BEING IN THE
BELOVED AND AWAKENING TO THE
SECRET OF “DYING BEFORE YOU DIE.”

MUSTAFA ERKAN





The Path of Melamet

January 2026 | Issue:6

This magazine was conceived with the aim of acquainting people with the spiritual stations of Truth and Gnosis; of enabling them to become aware of the essential states of religion, which should be centered upon love, divine love and affection; and of contributing to the spread of the religion taught by our Master, the Prophet Muhammad. Thus arose the need for its publication. We pray that this magazine may be a source of goodness for all humanity.

Let us carefully observe our expectations, desires, and dreams. What seems indispensable to us today, we shall inevitably come to realize, whether today or at another time, was never truly indispensable. For the one who lets go, that which is let go of, and the act of letting go itself all come into manifestation from the same Essence. One beholds the divine manifestations according to one's spiritual receptivity, and experiences them according to one's state, not according to causes.

Mustafa Erkan



www.kendinitani.org