

the path of melamet

July 2023 | Issue:2

When unity in the soul and love in the heart are not complete,
justice will not be manifested in the soul

What Kind of Being is Allah?
The Meaning of the Creation of Human
Tendency, Deep Conversation; Love
The Path of Melamet
Religion and Melamet
Hidden Polytheism



MAKSAV

MAKSAV

ALTI AYLIK MELAMET YOLU DERGİSİ
BIANNUALLY MAGAZINE OF THE WAY OF MALAMAT

Temmuz - Aralık 2023 Sayı:2
July - December 2023 Issue:2

Yayıncı Mustafa Altun İlim Kültür Sanat
ve Gelişim Vakfı İktisadi İşletmesi Müdürü
Publisher on Behalf of the MAKSAV
Tamer Erpak

Sorumlu Yazı İşleri Müdürü
Responsible Editor
Yusuf Özal Karakaş

Genel Yayın Yönetmeni
Editor in Chef
Veli Yılmaz

Yayın Kurulu
Publication Committee
Mustafa Erkan
Veli Yılmaz
Leyla Özel
Hülya İnalkaç

Genel Koordinatör / Editör
Coordinator / Editor
Leyla Özel

Grafik Tasarım
Graphic Design
Selin Koç

İngilizce Çeviri
English Translation
İlayda Çetin
Müge Bülbül

Redaksiyon
Redaction - Copy Desk
Zeynep Güneş
Dilan Özel

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ISSN
2980 - 3284

Yayın Türü: Süreli Yayın
Type of Publication: Periodical

Yönetim Yeri Adres
Management Location
Cumhuriyet mahallesi İnkilap sokak 19/3 Kızılay/ANKARA

İletişim
Contact
bilgi@mustafaaltuniks.org
maksav@maksav.org
+90 532 781 71 47



EVERYTHING INSIDE YOU IS BOTH OPEN AND HIDDEN IS ME. DON'T BELIEVE THAT IT IS YOURS. I GAVE YOU THE TEMPORARY OF LIFE. I ALSO GAVE EYES, EAR, MIND, HEART AND SOUL TO SEE. THESE ARE TEMPORARY TO YOU. THE SECRET OF THE MEANING OF THOSE WHO MENTIONED THIS NAME IS IN YOU. READ AND UNDERSTAND YOURSELF, WHO ARE YOU NOW? THE QUESTION HAS ARRIVED. FIND YOURSELF AND YOUR INSIDE!..

SEARCH, FIND AND BE...

PIR SAYYID MUSTAFA ALTUN

the path of melamet

BEING FULL
APPROACH TO
GOD'S EXISTENCE
TAKES PLACE BY
FINDING HIMSELF
IN HIMSELF.

PIR SAYYID MUSTAFA ALTUN





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the path of melamet

ÖNSÖZ PREFACE



Melamet yolu dergimizin ilk sayısı ocak 2023 yılında yayımlandı. Yayımlanan bu sayımızda Melamet'in ana fikri olan "Ölmeden önce ölmek" ve devamında yeni bir doğuş ile yine yeniden var olmak kapsamında, genel esaslar okuyuculara duyurulmaya çalışıldı. Böylece ilgililerin melamilik hakkında fikir sahibi olmaları sağlandı.

İkinci sayımız ve bundan sonra çıkacak dergilerimizde melamilik'in açılımı ve değeri insanlığa duyurulmaya devam edecektir. Çünkü; dünya üzerinde hemen herkes hakikat arayışına devam ediyor, arayanlar bulamıyor bulanlar ise kıymet bilmiyor, hemen her gün yoldan çıkmış, yolunu bulamayan insanlığı Cenab-ı Zülcelal Hazretleri dalaleti ile terbiye ediyor, insanlık adeta limanı olmayan bir deryada fırtına içinde savrulmakta... Nitekim son bir yüzyıl içerisinde çeşitli büyük savaşlar, salgınlar, felaketler yaşandı, yaşanmakta...

Kuşkusuz içinde bulunduğumuz, ehline malum olan celali döngünün gereği de bu... Ancak hamd olsun günümüzde zamanın sahibi insan-ı kamilden Cenab-ı Allah'ın murad etmesi ile söz konusu celali döngü tamamlanmak üzeredir. Elbet bu celal daha büyük birkaç tecellinin daha zuhura gelmesinden sonra cemale dönecek ve insanlık hakikat deryasından, ilmi ledün sırlarından daha çok haberdar olacaktır...

Yunus Emre can bir nefesinde şöyle buyuruyor : "Şeriat, tarikat yoldur varana /Hakikat, marifet andan içeru." Evet şeriat ve tarikat, şayet olması

The first issue of "The Path of Melamet" magazine was published in January 2023. The general principles were tried to be explained to the readers within the scope of "Dying Before Death", which is the main idea of Melamat, and then to exist again with a new birth. Thus, it was ensured that the relevant people had an idea about Melamet.

The expansion and value of Melamet will continue to be told to humanity in our second issue and in our upcoming magazines. Almost everyone on earth continues to seek the truth, those who seek it cannot find it, and those who find it do not appreciate it. Almost every day, Allah disciplines humanity that has gone astray and cannot find its way. Humanity drifting through a storm in an ocean with no harbor... As a matter of fact, in the last century, various great wars, epidemics, disasters have been experienced and continue to be experienced...

Undoubtedly, the situation we are in is known by the saints... This is the requirement of the Allah's wrath cycle... Praise be to Allah, however, the cycle in question is about to be completed by the perfect human being who owns time with the will of almighty Allah. Of course, this majesty will attain the great power of Allah after a few great manifestations, and humanity will become more aware of the essence of the truth.

One of Yunus Emre sayings is: "Sharia, cult these are paths if you can follow/ Truth and ingenuity are in the moment." It is correct if the shari'ah and the sect are as they should be... They are an indispensable way to follow... Truth and ingenuity

gerektiği gibi olursa... Olmazsa olmaz bir yoldur varana... Ancak şeriat ve tarikatı kapsayıp, kuşatmakla beraber onlardan daha ekmele olanı ise şüphesiz hakikat ve marifet yoludur... İşte melamilik tarih boyunca bir yandan hakikat ve marifet yolunu hak edenlere vermek için çaba sarf ederken, bir yandan da yozlaşmış şeriat ve tarikat ehli din istismarcılarıyla mücadele etmek zorunda kalmıştır. Bu bakımdan melamilik anlamak zordur. Melamilik marifet yolunun zirvesi olup, üstün bir feraset ve idrak gerektirir; Melamet "Ateşten gömlektir giyilmez...", "Demirden leblebidir yenilmez..." denilir... Elbette bu bir iddiadır ve bir iş ki içinde iddia vardır, o iddianın ispatı gerekir. İşte bu noktada melamilik ispatı, bünyesinde barındırdığı ilimdir, ilmi ledün sırlarıdır... Zira zamanımız modern ilim çağıdır, ilimsiz ezber, taklit bilgilerle gidilen yolun sonu cehalet ve karanlıktır...

Diğer taraftan, Melamet sırları darı tanesi olmayıp, cami avlusuna saçılmaz. Melami eserlerinde ilmi ledün sırlarına girilmeyip ancak tevhit ilmi noktasında okuyucuları aydınlatıp ilgilerini çekmek maksadıyla fikir verilir... O halde gerçek melami ilmüne nasıl ulaşılır denilirse; o ilme ancak bir melami müridi kamiline biat edip, bizzat ondan dinleyerek ulaşılabilir, zira ilmi ledün kitap satırlarından değil ancak kamilin sadırından gelip dudaklarından dökülecek kelimeler ile zevk ve keşfedilebilir.

Hakk'ı seven aşıkların eğlencesi tevhid olur, fakir bu noktada gönül deryasından lütfedip bizleri besleyen Efendim Mustafa Altun hazretlerine niyaz eder, "Melamet Yolu" dergimizin ikinci sayısının; aşka, hakikate, evvel, ahir, zahir ve batınlığı ile apaçık ortada olan, kâinatın sahibi yüce Allah'a ulaşmaya çalışan cümle insanlığa hayırlı olmasını dilerim...

encompass and comprise shari'ah and sect and they are undoubtedly more perfect than the way of shari'ah and sect as well. While Melamet strives to direct people who deserve the path of ingenuity, it had to deal with corrupt religious abusers from the people of sharia and sect. In this respect, it is difficult to understand Melamet. It is on the top of the way of ingenuity and requires a superior foresight and understanding. It is said that "Melamet is a shirt made of fire, you can't wear it. It is an iron roasted chickpea, you can't eat." Of course, it is an allegation but it should be proven. At this point, the proof of melamet is its knowledge and secrets of essence of knowledge. Since our time is the age of modern science, the end of the road chased with memorization and imitating knowledge is ignorance and darkness... On the other hand, Melamet secrets are not millet, do not scatter in the courtyard of the mosque. In melami works, the secrets of essence of knowledge are not revealed, but ideas are given in order to enlighten the readers regarding tawhid and attract their attention. Thus, if it is asked;

"How to gain the real melami knowledge?" that knowledge can only be acquired by paying allegiance to a perfect melami master and listening to him personally because knowledge can only be enjoyed and gained through the words that will come from the lines of the Perfect Master and spill from his lips...

The entertainment of the lovers who love God is tawhid. At this point, I pray to my master Mustafa Altun who has blessed us with the sea of heart and fed us. I wish the second issue of our magazine "The Path of Melamet" will be beneficial to all humanity who are trying to reach love and almighty Allah who is the owner of the universe, the truth, who is obvious before and after, the outward and hidden.

WHO IS MUSTAFA ALTUN?



MUSTAFA ALTUN'UN HAYATI THE LIFE OF MUSTAFA ALTUN



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yayımlanan eserleri :

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

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

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

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

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

Published works:

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

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

MAKSAV

MUSTAFA ALTUN İLİM KÜLTÜR SANAT VE GELİŞİM VAKFI

PURPOSE OF THE FOUNDATION

The purpose of the foundation; It is the development of perception, understanding and vision in terms of revealing the knowledge, talents and abilities of a person as an individual, and thus contributing to the development of the country. To contribute to the change and development process with innovative approaches in the fields of education, culture, science, art and health. In this content; Conducting national and international scientific, cultural and social researches, studies, trainings, conferences, congresses, symposiums, fairs, exhibitions, etc. in order to understand and disseminate the aims and works of Mustafa ALTUN, whose many works on the truth of science and the essence of man have been published, to organize organizations, to carry out cultural and artistic activities, to carry out multi-dimensional researches and to support studies in the direction of self-knowledge and self-knowledge by getting to the core of human and life concepts. To serve the stated purpose by opening education and training institutions and their affiliated units, application and research centers. It is to work for innovative approaches that can reveal the qualities inherent in human beings, to ensure a sustainable change and development spread by

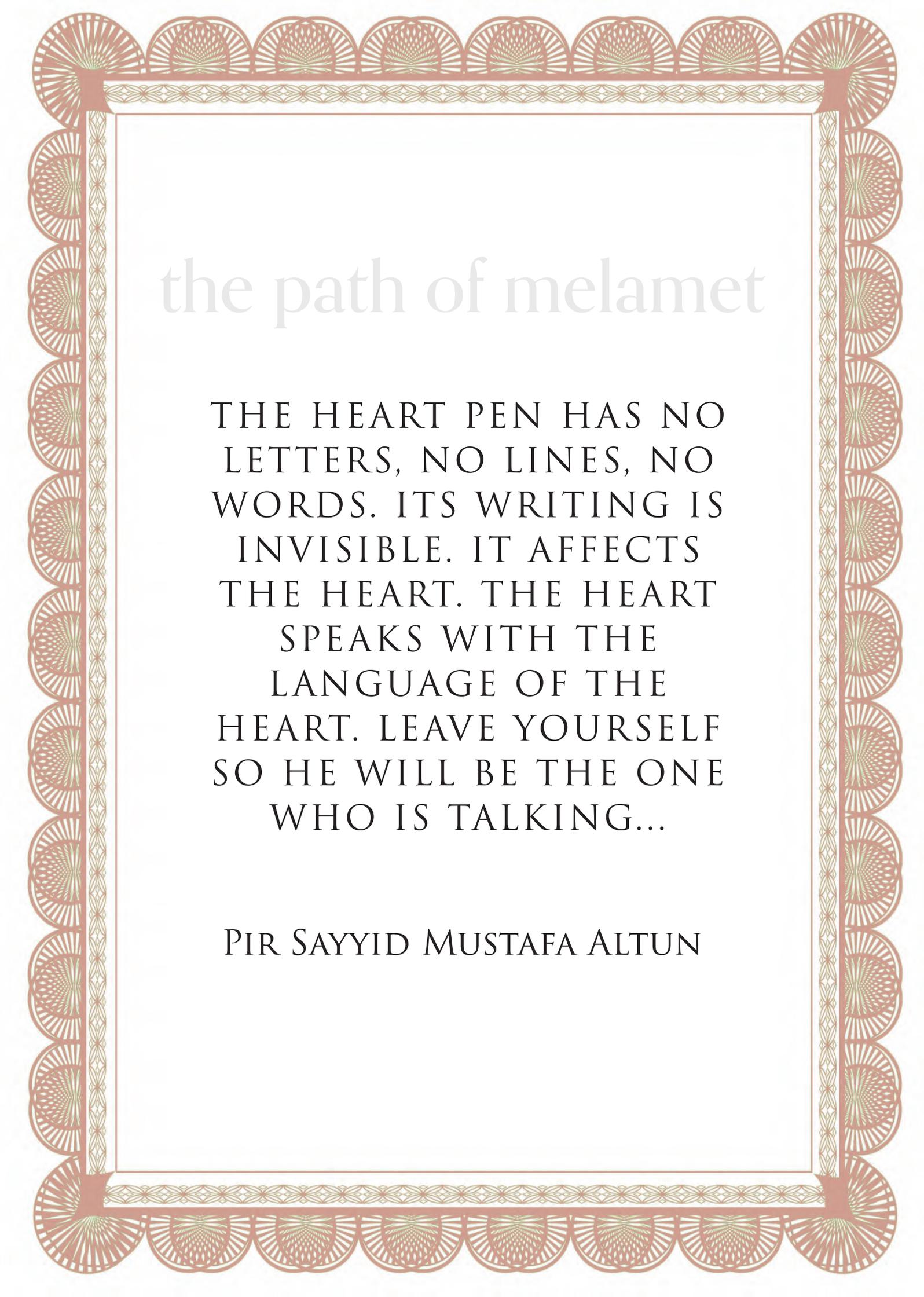
the multiplier effect of the society, starting from improving the quality of life of the individual in all areas, and to help public and non-profit private organizations established for the same purpose. In line with MAKSAV's mission, vision and goals, book launches, days, interviews and trainings were organized in order to understand Mustafa Altun's aims and works and to spread his knowledge. It also continues its activities in addition to various symposiums and events it organizes in the country. Apart from this, it continues its efforts to benefit from DEEK programs by preparing cultural and social projects aimed at developing entrepreneurship, innovation and thinking and raising awareness in the society. The promotion and sales of 12 books by Mustafa Altun, 10 of which were published in Turkish and 2 in English, are also carried out by the foundation's economic enterprise.

Mustafa Altun Science Culture, Art and Development Foundation Economic Enterprise web address: www.maksav.org

Mustafa Altun Science Culture, Art and Development Foundation web address: www.mustafaaltuniks.org



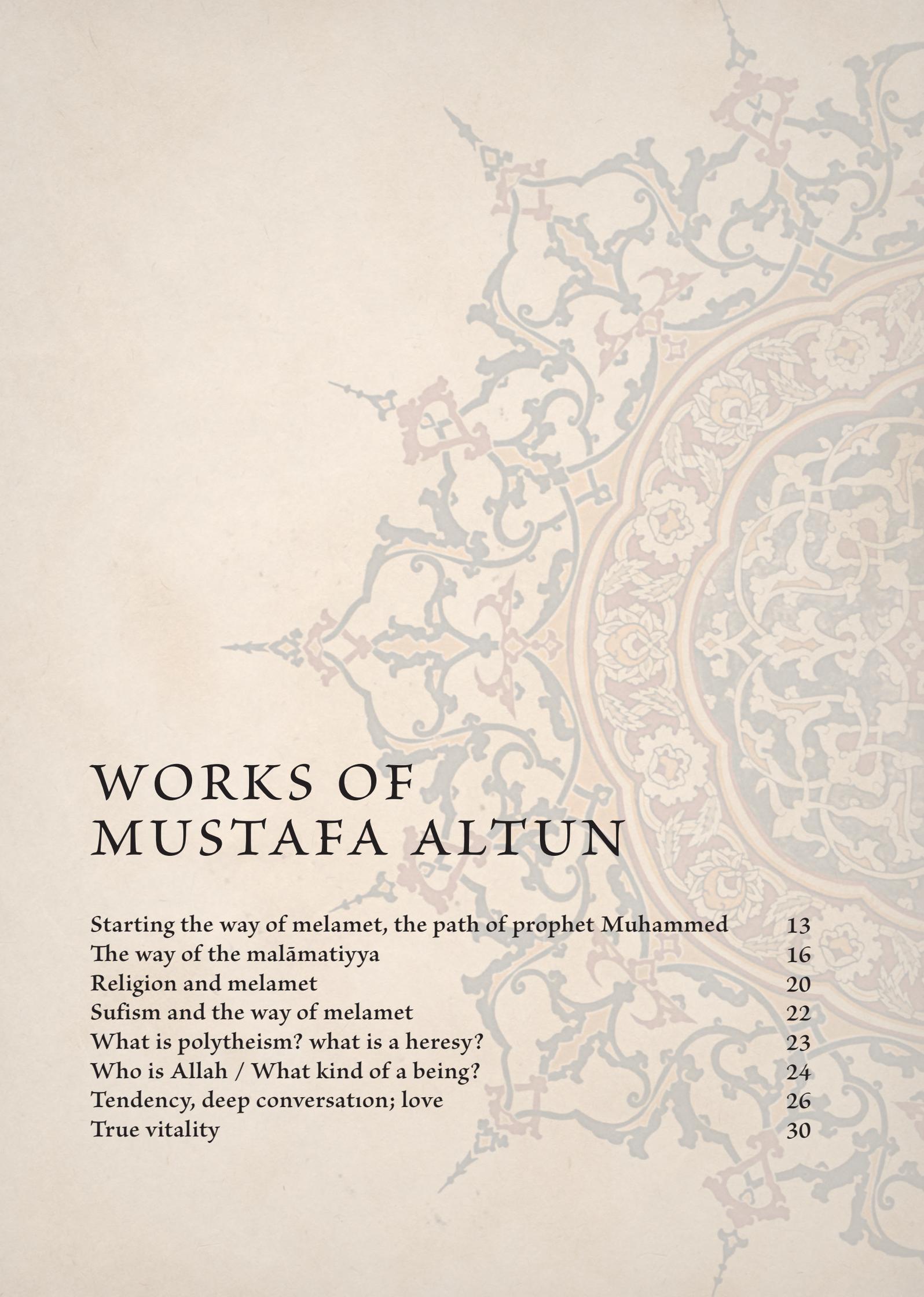
maksaviks | kendinitani | knowthyself | melamilik_



the path of melamet

THE HEART PEN HAS NO
LETTERS, NO LINES, NO
WORDS. ITS WRITING IS
INVISIBLE. IT AFFECTS
THE HEART. THE HEART
SPEAKS WITH THE
LANGUAGE OF THE
HEART. LEAVE YOURSELF
SO HE WILL BE THE ONE
WHO IS TALKING...

PIR SAYYID MUSTAFA ALTUN



WORKS OF MUSTAFA ALTUN

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the path of melamet

STARTING THE WAY OF MELAMET THE PATH OF PROPHET MUHAMMED

The road starts with trust, surrender, dhikr, thought, service and the master's divine help. Turning to the right path is the door of ascension; it is to enter into repentance. It is to be willing to surrender as the guest of the Messenger of Allah inside. Perfect Human Being's divine help is from Allah. An individual who serves after repentance with the help of the right becomes a man of his word. In this case, "O you who believe, have taqwa of Allah and stay with the faithful", his caravan becomes a soldier for Muhammad. Who are the faithful? Answer to the question; they are those who do not break their promise to Allah (when they make a promise to their master). What he received from him is what he received from God. This divine soul on the other hand, is the secret of Allah, and knowing himself and his Creator with this secret. It is breaking down the walls of selfishness and conquering it. It is to reach the secret of Melamet by getting out of his own self and undressing with his absence. In this state, the lover tastes the states of Sharia and Sect, and reaches Truth and Ingenuity. He is always in a state of worship. Neither the

people of the dervish order nor the people of the shari'a can know about him. This person is annihilated in Allah. No one knows what the people be annihilated in Allah do. Why? Because they have no existence, they do not exist actually. In his absence there is Him. He has existed with Him, his own wishes have been removed, and he acts with the will of the Creator. That means the servant does not have his own choice. The actions are done at his discretion. He is the one doing the work. He is the one who does the work. He has a name but no body. Although his body is visible, it has nothing to do with other visible things like the Phoenix Bird. His body is at the height of Tur Mountain. Because the Creator made him mortal in him and surrounded him with his acts and attributes and his essence covered over other images. In this situation, the visible appearance of the servant is the visible manifestation of Allah. According to the verse, the person who pledges allegiance must have made a covenant with Allah and must not break his covenant. Because he heard the orders of Allah from the manifestation inside, listened and kept silent. He approved with his heart and accepted with his tongue. For this, the verse states:

“Yâ eyyuhellezîne âmenûstecîbû lillâhi ve lir resûli izâ deâkum limâ yuhyîkûm
‘ENFÂL 24

"When Allah and His Messenger call you to resurrect, respond."

Response is to comply with the invitation. He who obeys the invitation surrenders to the invitation of the inviter. Allah's name Hu is superior to all other names. Because Allah's name Hu is unique to Allah's Essence. Because when each of the 99 names is mentioned, a request emerges: the desire for benefit. The servant who mentions the pronoun Hu has only mentioned the essence of Allah. The purpose of this dhikr is not to make any demands other than the essence of Allah. If we demand from names, we get less than we ask for. This means we take very little advantage of his blessings. Or our own selves emerge. For this reason, with the continuation of this dhikr of Huh, the servant attains the light of Allah and nothing remains but His essence. Discovery happens to your heart. The rank "Hu" completely annihilate the servant. They have nothing left to ask from Allah, because when the servant passes through the form of the body, he becomes "Ya Hu".

Melamet; It is a profession of wisdom that deserves a new birth. Melamet is a brave

and valiant person who has the courage to reveal his flaws and evils, not his goodness. He is the one who does not boast of his good deeds, who responds to evil with good. Melamet has no symbolic object. It knows the four doors in itself; sharia, sect, ingenuity and truth. Melamet, the way of the self blamer means absence. Owners of books and those dealing with science cannot reach the joy of melamet. It reveals all the imperfections of its inner face. When he lifts the hypocrisy curtains, the ignorance of darkness in him disappears, and the brightness of the luminous attributes and the divine light is born in the heart which is given to Allah and be satisfied, the light of mercy and mercifulness is born.

The points mentioned in Ibn Arabi's daily prayers about Melamism are as follows: Melamilik is derived from the Arabic root Levme. To condemn means to scold. Melami is a person who is subject to condemnation and rebuke. Broad description; He is a person who hides his good deeds so as not to show off, and reveals his evils and sins to fight his nafs. He is the one who walks on the right path without fearing the condemnation of those who condemn him. According to Allah's law, whoever invites people to the path of Truth, everyone condemns him. All prophets and saints were condemned.

For this reason, the people of Allah, who walk in the path of Truth, should always take the risk of being condemned and should not pay heed to it. Especially lovers risk all kinds of condemnation, even humiliation, for the sake of their love.

Some verses in the Qur'an regarding Melamism, which is based on the principle of not being afraid of the condemnation of the condemned, are as follows:

1. In Surah Maide 54

They are fighting in the Way of Allah and never fearing the blame of the blamers.

2. In Surah Kiyamet 75-2

And I do swear by the self blaming nafs

3. In Surah Ibrahim 14 – 22

So do not blame me; but blame yourselves.

I cannot be called to your aid, nor can you be called to my aid.

4. In Surah Saffat 37 – 142

While Yunus was blaming himself, a fish swallowed him.

5. In Surah Zariyat

We finally seized him and his army and threw them into the sea, while he was blaming himself.

6. In Surah Kalem 68/30 – 31

Then they started blaming each other and they said, “Woe to us! We have certainly been transgressors.”

The difference between the paths of Melamet and Dervish Order;

1) The dervish order of mystics have a certain way of dressing from crowns to cardigans

However, the master of the road, Melamet, does not have certain clothes. There is no shape that distinguishes them from other people.

2) Sect sufis openly perform their worship, dhikr of Allah and their heavens, they do not hide it. On the other hand people of melamet, if they are masters of the way, they hide the aforementioned issues, especially secret and supererogatory prayers.

3) Sect sufis have certain customs and traditions, in short, they have sect ceremonies. The people of Melamet, on the other hand, avoid all kinds of ceremonies and showing off. Only the conversation is important.

4) Melami is known as a believer who does not declare good and cannot hide evil, that is, he keeps his worship secret but does not hide his sin.

5) Melami strongly avoids hypocrisy and frivolity. He values intimacy very much. They avoid the display of worship. The more angry others get when their faults are exposed, the more they enjoy having their faults lead to condemnation. This blessed group has too many virtues to count.

the path of melamet

THE WAY OF THE MALĀMATIYYA

The way of the malamatiyya is the way of Muhammad and His Ahl al-Bayt. It is the oneness in the Qur'an what Allah calls as the straight path (as-sirat al-mustaqim). Walk to his holiness Ali a.s., the doorman of the door of oneness. Do not watch from the side. If you're in love, just step in. Ingenuity is to entering the door. Enter so that you may reach the truth in your essence. This knowledge provides getting pleasure from itself. Without seeing light of his holiness Ali, one cannot reach the light of Muhammad. Before the sun goes down, you cannot see the moon lighting up the darkness and the divine light of the moon. Watch the sunset. Look at it, listen what it wants to say to you while saying goodbye. It heralds that just as you came here as a guest, the sun has not completed its visitation and not left forever but will come back to you again. Don't think that I'm lost; wait for the scenery you will watch after the event of my sunset. Wait so you can see how my divine light is reflected to the moon which originates from me. That divine light is my hidden face that you cannot see apparently. It was impossible for you to look at my face in the world of multiplicity. Because I was very severe and wrathful. Now I ease the situation. Look at me and draw a lesson from how I showed you your blindness by lighting up your darkness with my divine light. Don't do with just seeing, desire me, look at the grace and blessing that will come to you with your desire. I reflected from the sun of my essence which you could not see before to the darkness of the

night and called names as my attributes. Look at my essence through that attribute mirror. Do you have a clear view of me? Have you had admiration of me? So come closer to me, don't wander, don't waste your breath. You regret so much if you go astray. Come, enroll in the school of divine inspiration. You redemption in this world and hereafter only by the help of this school. The followers of the path of sharia know that they will reach Allah through worship. That's why; they worship a lot. They are so right. The followers of the path of cult, on the other hand, worship too much in order to reach Allah. They care about praying with rosary in number and dhikr with mouth. Apart from these two groups, there is such a group that; they know that all of their actions originate from Allah and they attribute it to Allah. On top of that, after cleaning their inside out with the water of sharia and cult to protect themselves from polytheism, they take private tuition of innate science about truth and ingenuity from the perfect human being. In this way, they get to ingenuity and truth. He enables journeyer to die before biological death and then resurrects him in Allah. He knows Allah with Allah. The Qur'an mentions of this innate science. Also, some authors have written it as a word. Innate science is the science of secrets. His name is mentioned in the written books, but it is very difficult to find the perfect human being who teaches this science. I call out to all of you from the theology community, the hodja community, the sharia community, the cult community. Find

a divine master to teach you the way of worship and learn how to experience the truth of the inner secret. Be a seeker. For this reason, the verse is as follows: “Ya eyyuhellezine amenutekkullahe vebtegu ileyhil vesilete ve cahidu fi sebilihi leallekum tuffihun” “O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that you may prosper.” Instead of writing many books and introducing yourself to the public, find a master who will turn you inside. Work to find him. Do not feel honor-bound to do this, do not be arrogant, be like soil in this matter; just look back! Think about the state of the great saints, they also wrote many books. When they meet with Şems, Somuncu Baba, Hodja Yesevi etc., they broke their pens. They were left without a pen and could not write again. A pen of heart began to write through them. The pen of heart has no letters, no lines, no words. It’s writings are intuitional, they influence the heart. The heart speaks with the language of the heart. The language of power is in no way related with people. The secret of the sharia, the secret of the cult, the secret of ingenuity and the secret of truth manifests itself in the heart where Allah looks. As long as we get rid of the world of typeface, external matters, excessive words and worthless atmosphere and we reach the exaltation of heart, we can unite and meet with the mighty supreme power. Remember the saying of Mevlana. After finding the master of the masters in the age of ignorance, he saw the soul of Yunus and then Yunus said to him: “I shaped in flesh and bones and I appeared as Yunus”. Mevlana replied, “If I had known these concise and meaningful words of Yunus

beforehand, I would not have had to write those masnavi.” He thought that Yunus was hidden in the lines of those seven masnavi. This is the secret of Malāmātiyya.

The religion that rises from the details to the essence is saved from religious narrowness. It embraces the internal knowledge. There are two types of knowledge; internal and external. External knowledge is related to the mind. Internal knowledge is related to the heart. Knowledge of the heart is learned by the help of perfect human being. External knowledge is taught in a rational way, by teachers and clergymen. The secret of the treasure, which is the secret of Allah’s creating the human, is the mystery in the heart kaaba of the perfect human being. No matter which type of discipline you deal with and no matter which position you are in, if you are not aware of the secret of “Ayn, shin, kaf (Love)”, what is done is nothing but your nafs. Allah, who informed the knowing one the way to Allah, this time informs this to His creatures who want to reach and desire Him. Just be the desirer. Willer knows the desired via the perfect human being. I watched a program called “The Climate of Thought”. Good ideas are generated in this program. However, when they get close to the door of knowledge of the truth of the Creator, they get off the point immediately. What does this mean? Seek the truth not in words but in essence. The truth is neither in philosophy, astrology nor in the history. You lost yourself and you are searching thyself in external knowledges. Wrong, that is polytheism! Search for yourself inside, you will not find it outside. Recently, a subject was handled in the above mentioned tv

programme: 'Particular and Universal Being.' The three professors have different opinions about the subject. Unfortunately, all three of them could not overcome the subject. They couldn't figure out many other things like this either. Speeches and sentences were right on the spot. They spoke sweetly but that was not much more the case. The mountain must be crossed in order to reach the beloved. The beloved that you come together tells you all within you again. The knot is untied then. The speeches outside, the outside sound is reflected in your mortal body and comes back to the outer. Look what is in your heart telling you. Be all ears, does it sound like the outer voices? Outer voices, what you hear and say stem from unbelief and polytheism. Relinquish these bad situations, turn to me, listen to me, listen to what I advise you, not with your ear, but with your soul. You cannot find the advice that I give you from anybody outside. Shadows have no speech to give you any advice. Get rid of this dream of shadows. Demand me. Demand me so that I may respond to you. Then my wish and yours will be the same.

If the books of dear Pir Niyazi Mısri, who expressed his opinions about the particular and universal that the professors could not solve, were read, then they could have solved the problem as far as they understood it. The divine knowledge of great masters like Niyazi Mısri is the knowledge that Allah disclosed and our prophet informed to other prophets. These precious saints speak out of the mind of their heart, not what their minds bring from outside. They are told from inside and the one inside decide. Yet, since you have a cursory

sight of events, you cannot see the truth; the truth cannot be perceived by the mind and cannot be seen by the physical eyes. These organs were created for this world, the mind of visible world is the sultan of this world. Nothing can be done without it. But this mind is in the extension of the inside mind. It takes its energy from the hidden one. Then the worldly mind says, I thought, I did it. Contrary to what it is told, the worldly mind pretends to have done what it has been done by internal essence. This act is called polytheism of the mind. That's why the Qur'an says 'He will bring His wrath upon those who are unmindful'. After the mind gets trained in the wake of God, it attributes its actions and thoughts to the origin, to Allah. Because which ever action is being performed in visible world, its origin is from the muralist in the hidden world, the apparent muralist is the image of the owner of power and wealth in hidden world. The meaning is hidden inside, turn there and have a look at it. Isn't it like what the Qur'an says? Look how Allah makes His creatures do the works, just as He creates all the actions and all the one who perform the actions! Unfortunately, you can't see and understand it. Shame on you, you commit polytheism in every action of yours. Surrender yourself completely to the One who created you so that you can give an account for before the judgement day comes. How happy are those who do not care about the university they graduated from and the knowledge they have acquired but who wholeheartedly believe in the spiritual professor and act in accordance with the order of "find" in the verse and surrender themselves and who lead their internal and external lives together. They get an eternal reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا
اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

5/Mâide 35: O ye who believe ! Do your
duty to Allah, seek the means of approach
unto Him and strive with might and main in
his cause: that ye may prosper.

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RELIGION AND MELAMET

Religion is good morals and our Prophet Muhammad (p.b.u.h) said that he honored and came to complete good morals. Religion is not a tool of use. It is the way to reach the good, the truth and the beautiful, to be good, true and beautiful. Melâmet is a chain of advice that enables people to be morally upright, to be painted with God's paint, and to be good, true and beautiful both in the sight of God and among people, within the framework of Islamic principles. Because religion; It's both moral and good advice. Good morals can only be achieved through advice and suggestions. Those who listen to the advice wholeheartedly and follow the suggestions they receive, realize that Allah is present and omnipresent, and think that there is no speck without him. A person with this understanding knows that he is always under the control of Allah everywhere. A person with this understanding knows that he is always and everywhere under the control of Allah. How can he look bad, how can he look bad, how can he lie, how can

he cheat, how can he humiliate? He is now a symbol of kindness and an example of righteousness. Because he is , "upright as he is commanded". " Al Maide Surah Verse 54: "O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things." This verse was revealed about the melâmet path. The connoisseurs of melamet claim to be such a community with the grace and mercy of Allah. It is a community that claims to revive religion and set an example in an environment where religious duties and responsibilities are abandoned. They call people to believe in Allah through their words and lives, and calls people to Allah, who is merciful and merciful, forgiving and merciful, faithful in their promises.

It calls people to turn away from the delusional devil who deceives them with imaginary promises, drags them into their swamps of doubt, anxiety and wonder, and only calls them to denial. They do not call people to the devil, but to vilify themselves. Because, as the Qur'an puts it, the devil says; "I just called you to deny, and you rushed to my invitation, so don't condemn me, condemn yourself." The real owners of melamet are the guardians of Allah, who have the characteristics we talked about above and who call people not to take deities other than Allah. Allah has hidden his saints under his domes, no one knows them but himself. Melamet; It is a very comprehensive and reactionary thought system. They themselves continue on the understanding of Ehl-i Aba, that is, Ehl-i-Bayt. The third period leader of the malama is Muhammed Nur'ül Arabi. Because his own skin is very black, they nicknamed him "ARAB TEACHER" in the region. He is a descendant of our Prophet and the fourth of the twelve imams is descended from Zayd, son of imam Zeynel Abidin Ali.

Melâmet; They are those who renounce greatness, cause, show themselves, gain the love and respect of the people, and realize that miracles give a person their identity. These are people who consider themselves inferior to everyone else, who consider everyone superior to themselves, who do not try to show themselves with their dressing features, with their dressing, with the dervish lodge, with ready-made meals, with dhikr and cries of ecstasy, who do not leave the people in any way, who live on their earnings, who are with the Truth on the inside and with the people on the

outside, who do not even hide their self-respect and love from the people, because they do not hide their self-respect and love from the people, this is why they are evil.

In fact, the person who acquires knowledge as a means rather than an end realizes that he is a prisoner of nature and that it is not possible to get rid of material bonds. Even if he does not commit evil, he reproaches himself, reproaches himself for his sincere wishes, and avoids the good opinion of the people, even if what he will do is not evil. The person who gives up all his possessions because of love, attains unity in his own way, changes his supplication to evil, his worship to joy and awe, who became a sultan when he was a servant, who became a servant when he was a sultan, who burned his disbelief and faith in the fire of love, who fell into a state of mind, who does not fit for a moment, lovers who do not fit for a moment, those who are short-sighted, those who see the world will be condemned by a vicious circle. Of course, their beliefs will be judged, their words will not be understood, and those who fall into this spiritual state will blame themselves as they move forward. Here is the Melamet. Melâmet is a system of thought. Its complement was FÜTÜVVET. The connoisseurs of MELAMET, who are more prone to esotericism due to the principle of not shying away from the actions that the public will condemn, or to be condemned knowingly and willingly, while representing the ideology, the "People of Fütüvvet" handled the incorporation of this ideology in the public.



SUFISM AND THE WAY OF MELAMET

The way of Sufism and melamet is the way of contemplation for a person to reach Allah's knowledge directly. In order to reach Allah, they do not respect things such as lodge, they avoid numerical worship. For, just as remembering Allah has no number, there is no clothing. Sects generally have nexus. They make a nexus in order to remove the illusions and illusions from themselves. That is, they take their sheikh between two eyebrows. So bad things won't come to mind. However, this is a big mistake. Because the sheikh is "temporary". In the state of dhikr, they attribute divinity to the sheikh. This is blasphemy and polytheism. A complete annihilate to the Murshid is to make permanent dhikr, that is, to perpetuate one's life in God. The dhikr of Melâmet Piri Sayyid Muhammed Nurul is as follows: No matter what the devotee or the disciple is engaged in, whatever rank is suggested, the heart always thinks about that truth, without worrying about the name. In this way, he looks at the places he sees, says, talks, walks, sits, and looks at people with that name.

For example, if the tawhid is in actions, he remembers that it is Allah who speaks, walks, sits, stands, and makes sentence efful; As this dhikr increases, pleasure, love and knowledge occur in him, and therefore he rejects the absence of God. Even though the dhikr suggested to the devotee at first seems to burden the suggestion, by continuing to do so, the permanent state of dhikr is manifested, getting rid of the very, that is, infernal attributes that create bad thoughts that are not God's, and the devotee not being heedless of himself and the people he trades with, and enjoys that everything consists of the Truth. The Melami road is on six maqams. There is another rank above it, but the last one is the Prophet's-i Special Stages. The first three of the Stages of tawhid are called "annihilation" and the last three are called "verlasting" stages. In the first three stages, the devotee is annihilate in his master. In the last everlasting mode, it is the existence of the devotee in Allah. After the basis of dhikr is inculcated, other everlasting authorities are inculcated in order according to the progress of the devotee.

WHAT IS POLYTHEISM? WHAT IS A HERESY?

If the knowledge of actions, attributes and essence are not gained and life of them is not formed, a human cannot escape from polytheism. Allah the Almighty reveals Himself as the universe and as this world scene and as every visible and invisible particle, with the following verse: “Whithersoever ye turn, there is the presence of Allah” surah *Al-Baqara*, 115. You and everything you see belong to Him. He is the Qibla, His blessed aspect and His essence. In order for a servant to discover this secret, he must accomplish annihilate before the levels of everlasting life and destroy his own duality. The universe and the world are the visible manifestation of Allah Almighty (the appearance through these images). AZ-ZAAHIR (the manifestation of the bodily unity of Allah), which is one of the four visibilities of Allah, becomes apparent with His names and attributes. He is the appearance in the mirror though the appearance of these images. Visible items seem visible. However, the one who is named and seen with a name is Him.

The visible items are for a specific period of time. He is the one who remains forever. When he is apparent, other creatures other than Himself are his associates. Items that seem to exist are within the scope of His essence. He is the only one. The absolute owner declares that in the appearances of the forms are himself by using their own state. While he destroys (mortal) everything with the manifestation of his essence, UNITY, which is the level of oneness, clothes his servant with his body. It is the appearance of

God’s body without any images in all images. This is just GOD. It is great shirk not to realize that there is no difference if there is just GOD. In order to stay away from this shirk, we need to unite the difference and spirit of UNITY.

(DIFFERENCE and UNITY) Hadrat Ali states; **“Unity without difference is a heresy, difference without unity is polytheism”**. If you focus only on difference, you become a polytheist. If you focus just on unity, you become a DEVIANT. It can be understood that one cannot avoid shirk without composing both the union and the difference. We cannot get rid of the sins (SHIRK) brought about by these two manifestations before we reach UNITY OF UNION Because in UNITY, God is outward and the people are inward. Where is the sharia when there is no servitude (people)? Who will prostrate to Allah? There are no prophets, no friends of God, and no saints. Whom should we worship when outward worships disappear? There will be a servant, prophet, saint, friends of God, book, master, devil and everything must be on the difference realm. Otherwise, the difference between good and bad is not known. Good and bad must be distinguished. If the people do not appear from the thought of God, and God does not emerge from the thoughts of the people, is the existence of God to be understood? There will be a worshiper in the realm of difference so that he can worship God. What do you and I do if the committed sins are attributed to the servant and their rewards are not related to Allah? The wisdom in creating you and me is to worship God. If there was only the SOUL (unity), who would worship whom?

WHO IS ALLAH / WHAT KIND OF A BEING?

Allah has both a divine aspect and a worldly aspect. The truth of Allah the Almighty is as his essence. His worldly aspect is the appearance of attributes. Allah has not visible shape in any form. Physical form is certain image patterns that appear on the outside. Allah the Almighty is free from the aforementioned forms and never resembles them. Based on that, our Prophet said, "Do not contemplate on Allah's Essence (la tefekkürü fi zatillahi), but contemplate His essence with his attributes (tefekkürü fi alaillahi)". ***We will look for Allah in his attributes. For example, in an apple seed; there are a tree, root, branches, knots of apple, but we cannot see them in that apple. After a while, we see that the apple seed thrown into the ground sprouted in the apparent realm.*** First, a sprout grows into a tree, and the tree begins to produce apples. In this example, we see the presence of the apple tree in the seed. This seeing refers closeness in terms of both knowing and experiencing. The essence of Allah is as in the example of apple seed. Allah reveals himself with life. When Allah is perceived with his attributes, it refers closeness in terms of experiencing. This is the revealing of his essence with his attributes. This is called Hakkel close (life with Allah). Its foliage refers closeness in terms of knowledge, its fruit refers closeness in terms of experiencing and its core is living it with

Allah (neither closeness nor distance). Appearance of its fruit is the manifestation of immutable attributes of Allah himself and it has hidden its essence in fruits such as life, knowledge, will, power, hearing, sight, speech and taqwin (ability to create). When Allah appears in these attributes, it is called Hakkel close (life with Allah), attributes are closeness in terms of experiencing and act is closeness in terms of knowledge.

Let's take a person up. The person was originally a semen. Human qualities were not visible in this semen. The hidden state of all qualities and quantities in that semen, Allah the Almighty said in the Hadith Qudsi "***Küntü kenzen mahfiyyen fe ahbebtü en u'rafe fe halaktü'l-halka li ya'rifünî***". Meaning, "I was a hidden treasure, I wanted to be known". This awareness was for the purpose of observing the way and conditions of his own ingenuity, and ultimately observing himself through the mirror of truth, in the mirror of actions, in the mirror of attributes and in the mirror of essence in this world. While man was a creature, he was unaware of himself and the Creator. When Allah wished to be seen through man, he pulled him up from the title of creature and described him as a human being, an honorable person, and the brightest mirror. Here Allah adorned what He created and made created one a mirror for his own self to

be seen. In other words, he saw himself through the mirror of attributes. But for the manifestation of his own attributes, which Allah the Almighty bestowed upon His creatures, we, as being mortal and helpless creatures, need to be worthy of the glorious grace of Allah. It is very important for us to be like the perfect human being who is an exact manifestation of Allah. In the **56th verse of Surah Adh-Dhariyat**, Almighty Allah ordered "**Vemâ halaktül cinne vel inse illa li ya'büdüni**," "I have only created Jinns and men, that they may serve Me and may be wise." All creatures have been equipped and encompassed with Allah's attributes. "My true creatures to whom I am manifested with my immutable names and attributes, that is, those who know that the appearance of every action is Allah and from Allah and those who are freed from their relative attributes, can only see me and prostrate to my essence. So then I will be seen to them. They do not associate partners with me in their worship". By defeating their devilish ego, they obey the order of" So, flee to Allāh (from His Torment to His Mercy- from other things in the outer world and passion of property" as indicated in the 50th verse of Surah Adh-Dhariyat... "Know that what you have seen means that your evil delusions increase your lust. This is a trap for you. In order to understand that this is a trap in terms of knowledge, find out the one with whom I am known and seen by the name of perfect human being and in whom I have

appeared in the flesh and bones and engage in guidance of him. Your allegiance to him is your allegiance to me". Satan, on the contrary, says that your ego is an imam for you and that all the worship and obedience it has done and made you do are true. You will be deceived by this and come to the conclusion that your worships are correct. In the end, in your worship, you will be destroyed by following the desires of the shirk and your ego and getting away from Allah. By worshipping what your ego accepts and idolizes and by worshipping Allah at the same time, do not build two temples. Allah is one and things are hadith (created later) and have absolutely no body. You can not prostrate the thing which has no body. Do you prostrate to the shadow? Prostrate to the owner and sustainer of the shadow. This befits real creatures of Allah. The attributes and perfections of Allah are towards to His creatures who aspire to Allah and see Him.

This seeing also belongs to Allah. Don't think you see it, because you don't exist. When these words are discussed in the light of oneness, we say that one should hold the Perfect Human being's hand. However, there are many dervisch convents and fake people in their faith who do not know themselves and who are not benefited from the rules and morals of Allah. They think that the drop is an ocean, and that they batten on those who come to them and continue the system.



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TENDENCY, DEEP CONVERSATION; LOVE

Aziz Nesevi says the following about the tendency; "It is called the state of a person who is willing to listen to the Perfect Human". When this tendency exceeds the limit, deep conversation occurs. When this kind conversation is intense, love manifests. That is to say, love is the lover's mount that runs fast like a lightning to the real one. The name of this love is called Burak in the Qur'an. Our visible mount is our body that covers our soul. This body is a case for the soul. The spirit is colored in this case. The spirit manifests itself in colored cases. In fact, the spirit has no color. It changes color according to the color of the case. The spirit is a transparent and colorless jewel. The human body is equipped with colors. When the soul enters this colored body, it harmonizes with the color of the body. The

soul, which is one, varies according to the color of the case. The soul does not accept fragmentation because it is transparent. The soul is a whole while in the body. Reason of the different bodies is being a part of Allah. It looks exist because of that one soul. However, the body does not have a separate existence. The absolute rule of approaching Allah with this body is prayer. This is what the Messenger of Allah said; Allah Almighty said: The thing that make my servants close to me is their fulfillment of the deeds that I love and I have made obligatory for them. This prayer helps a servant to approach to Allah Almighty, gains Allah's approval and God says, "I love my servant because of his intention and his constant approach. I become my beloved servant's working hand, walking foot, seeing eye, hearing ear, speaking

tongue, in short, the whole thing. I will be the one manifested in your organs". Now you have read the beautiful blessed words. What did you get from this? What's your benefit? Allah explains the miraculous state of prayer by loving you. Do you understand the miraculous mystery in prayer? You do not understand because you did not perform the prayer in this desired way. If you did, you would hear the speech of Almighty Allah. When you sit and wait for a while after prostrating, you would hear a voice says to you, "Look at me now". Since you could not perform this prayer properly, you could not hear the voice of Allah. You did not experience actions. You did not pass through the ruku (kneel) which is berzah (intermediate realm). You didn't annihilate yourself. If you had passed through these, a second declaration of God would have come to you. **(Qur'an 8-17) " It is not you who kill them; it was Allah: when you threw (a handful of dust), it was not your act, but Allah 's.**

Saying heaven and beauty is not enough. Awaken the heart. Let it not be numb from its heedless sleep. If you do not make the required prostration to Allah, you will inevitably face difficulties. Almighty Allah has shown our Prophet that all created things prostrate to Allah. Addressing the Prophet: **"Have not you seen that to Allah bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? (Qur'an-22.18)**

When you pay attention, it is said "a great number among mankind". It means that there are exceptions, not everyone prostrate. The love of worship begins with loving God. If we do not fear Allah and do not love him, it is impossible for us to worship.

Surah Ali Īmran (3-31); Say: "If you love Allah, Follow met hat Allah will love you, too".

Polytheists said, "We have many Gods that we worship. Muhammad, on the other hand, has one God. Let's go and listen and see what he says". They went to listen to the conversation of our Prophet. While our Prophet was interpreting the verse above, the polytheists said; "We love Allah too but our Gods can be seen. Muhammad's God is not visible". In that moment, the above verse is revealed. Abandon the exemplar that they made and worshiped. Return to Allah who created them and their exemplars. Believe that Allah will favor you and forgive your sins. Allah Almighty says these words through our Prophet. Immediately after, another verse is commanded. "Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

This verse also states that we can love Allah by attributing the essence of love to our Glorious Prophet. Allah's love for his servants consists of two manifestations. Kurb-i feraiz (obligatory closeness to God) and Kurb-i nafil. Both are the love of closeness to God. Transmitted from our Holy Prophet, he states the following about

the first holy verse, feraiz (obligations). By fulfilling the obligations upon him,

1. There is nothing I love more than my servant approaching me.

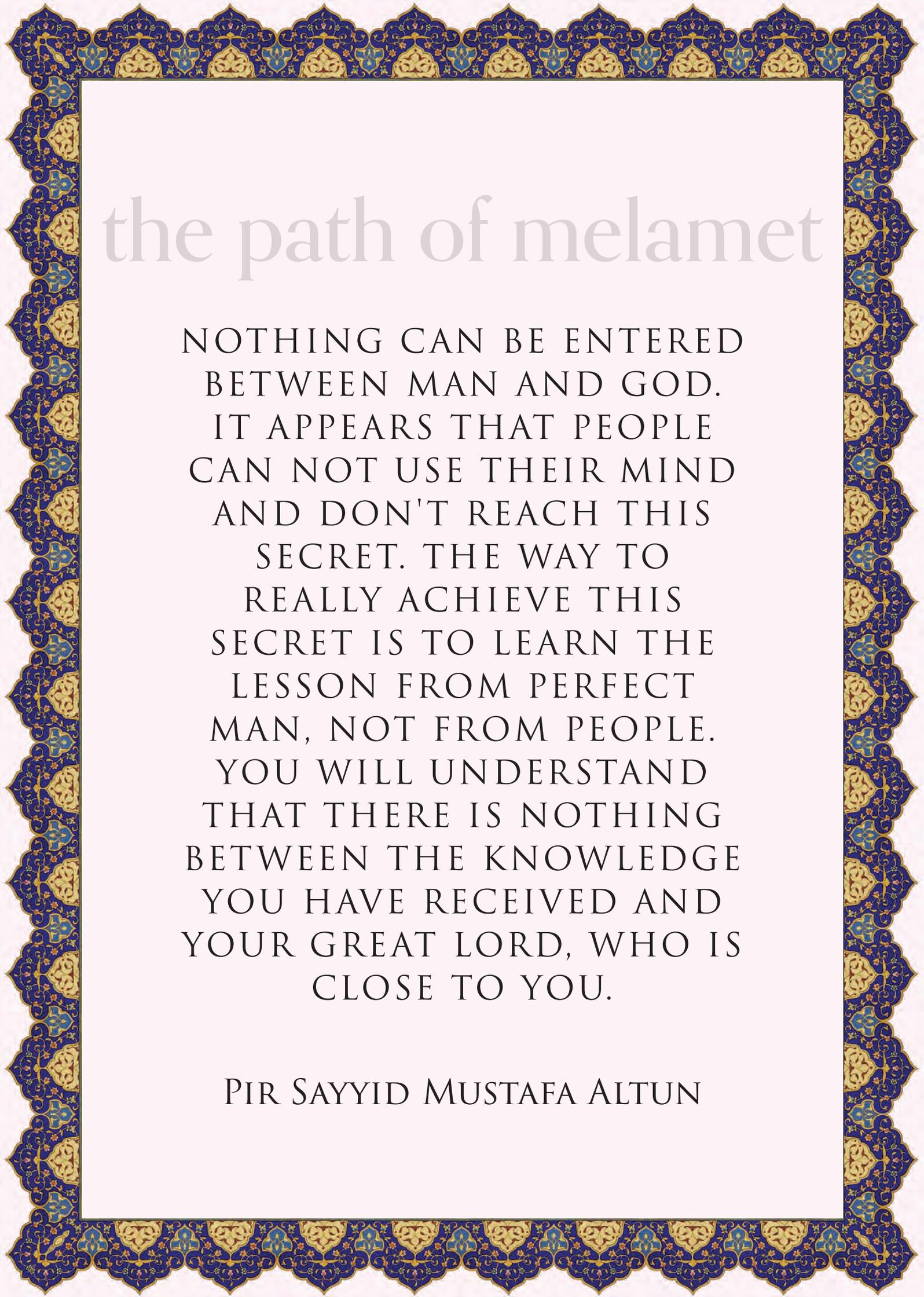
2. He continues to approach me with non-mandatory prayers until I love him. When I love him, I become his ear, eye, hand and all his organs.

In verse number one explains approaching with obligatory prayers, and in hadith number two, Allah mentions that he will be that servant's ears, eyes, tongue and other organs while performing non-mandatory prayer, which is an additional worship. If this rapprochement is like the mentioned way, what is the situation when we get closer with the farz (religious duty)? With this convergence, Almighty Allah gives the servant full willpower and gives him full authority with this will, giving him the opportunity to fully rule over the servants in this realm. With that love, Allah triumphs over His servant in all matters.

In verse 81-29 of the Qur'an, " But ye shall not will except as Allah wills,- the Lord of the realms".

Attributes mentioned in the Qur'an are also exist in human beings. We need to pay attention on the mentioned attributes and search for the attributes that do not

associate with polytheism. If human beings want to get rid of hidden shirk and apparent shirk in selves, we have to give extreme attention to actions and attributes. If you want to win God's love, we must repent and be cleansed. By doing what Allah and His Messenger said and gaining their consent, we will be loved by both. What do we serve by praying unconsciously and reading the Qur'an? For the improvement of our own selves, it is essential to get rid of all types of images. It is crucial to surrender ourselves to Perfect one. Listening to the truth from Allah and His Messenger is the most real thing to do. If you found the one who informs you about who you are and will untie the knot in you, here is Mevlana, here is the Qur'an, here is Bektaş-ı Veli, here is Hacı Bayram Veli and watch the creator in the mirror that is visible from their presences because you will see, through the seer, that what you are looking for far away is in you. Then, have you avoided the illusion of those who seem to be other than Allah, then you take refuge in Allah. We have no other place of refuge but Him. Neither your money, nor the fathers of money, nor your knowledge can prosper your world and your hereafter. Do not trust anything. Don't trust what you see as snow. They dissolve a moment to glance just like you. Only God's existence remains.



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NOTHING CAN BE ENTERED
BETWEEN MAN AND GOD.
IT APPEARS THAT PEOPLE
CAN NOT USE THEIR MIND
AND DON'T REACH THIS
SECRET. THE WAY TO
REALLY ACHIEVE THIS
SECRET IS TO LEARN THE
LESSON FROM PERFECT
MAN, NOT FROM PEOPLE.
YOU WILL UNDERSTAND
THAT THERE IS NOTHING
BETWEEN THE KNOWLEDGE
YOU HAVE RECEIVED AND
YOUR GREAT LORD, WHO IS
CLOSE TO YOU.

PIR SAYYID MUSTAFA ALTUN



TRUE VITALITY

The verse about resurrecting after death is also metaphorical. It is a declaration of the two aspects of death. The first is the pouring of the water from the father into the womb. The manifestation of this event is peculiar to all living things. Every living thing is blessed with this manifestation and is the subject of the verse "Every soul shall have a taste of death". The secret of this death depends on the actions done.

It depends on the actions of living beings on the way of Allah. They have good deed and sin in their actions like the tendency of actions to please Allah or the tendency to contradict Allah's approval. It is about apparent and hidden shirk. For those who know that good actions are from Allah and bad actions are from their own selves, the word "We Resurrected" has two meanings. The first one is compulsory, the second one is

to accept death willingly. This is called 'die before you die', a sacred verse. Knowing everything comes from Allah and yet knowing one's own self is responsible for bad actions. ***The following is stated in the verse: "Whatever good, (O man!) happens to you is from Allah; but whatever evil happens to you, is from your (own) soul."***

Wise ones accept the absolute owner of each action as Allah. However, they humbly attribute bad actions to themselves. The first, compulsory death, is unavoidable for every living thing. ***However, another name of the second death is death of reunion 'die before you die in Allah' which means seeing with Allah. This death is not death, but resurrection in Allah.*** It is to live with the life of Allah. One of the two deaths is animal death, the opposite of real vitality and the other is leaving self before dying, be

annihilated in Allah and be existed via Allah's life. Those who attain the second death or reunion express their great gratitude to Allah. They walk on the way of Allah so that they do not straggle and they try not to associate partners with Allah while worshipping. They hold on tightly to the rope of Allah. In other words, religious orders of our beloved prophet are the Allah's rope. This rope is the only way to ascend to higher ranks Sharia/religious law, Cult/the mystical path in the Qur'an, ingenuity and truth are attained by fulfilling Allah's orders. The verse explains that 'We have resurrected you after the first death'. The first vitality is vitality of nafs. We associate partners in Allah's divine manifestations, assumes that we are the reason of everything action and existence belongs to us. In short, we have no difference than a dead person. When the second, reunion, call is heard, we rush to the Perfect Human. He directs us from animal death to real reunion. This is how to exist in Allah. We return from all mistakes we made when we were ignorant and mortal to Allah by the breath of the Perfect Human. Those who are in this state will not die again. They are always alive with Allah. Of course, this truth is attained by finding the Perfect Human and to be trained under his discipline. When we think of the other way, it is all form and shape. Again, in Surah Al-Baqara; "Those who reject Faith, and die rejecting, - on them is Allah's curse, and the curse of angels, and of all mankind" is ordered. This verse explains everything. God, humans and angels. Allah and angels

curse the ignorant people who deny Allah. Allah is closer to His servants even more than a mother to her child. Just as a mother is meticulous with her child, God is very meticulous and merciful to His creatures. He is not willing to let them suffer pain and be hurt. Allah has revealed all his blessings for his servant, but the servant denies Allah and pretends as if they are his own. If he denies Allah and disregards His blessings, he is one of the ungrateful people who will be cursed by Allah.

Surah Al-Anfal -67; "You look for the temporal goods of this world; but Allah looks to the Hereafter for you".

In this verse, Allah the Almighty orders us to stop making mistakes and falling into traps and orders us to turn to our inner master by remembering Him. We need to incline to the hereafter instead of worldly passions because hereafter is our eternal homeland. He advises us to skip traps that make us forget Allah and to walk towards the baqa of perfect human where selfless divine qualities placed in man by Allah. Remembering Allah means avoiding various kinds of nafs traps such as backbiting, pride, arrogance, envy, hypocrisy, adultery, gambling and all kinds of alcohols, jealousy, lies. The following verse gives a good answer to those who are unaware of Allah's truth: "Human is in the sleep of heedlessness. When they die, then they are resurrected". If a person is in a harmony with the teaching and customary habits of Mother Nature throughout his life, starting from the first day he was born and unaware of his

inner world, he is dead. (unawareness death). When he is also aware of his inner world and when he wakes up, he travels inward. This time, with such a behavior that will awaken him from his sleep of heedlessness, the inner world of the person will change and he will get rid of the delusion and heedlessness that we call the outer world he is in and he will witness that he is with Allah.

He wakes up from his sleep in the realm of imagination and starts to see, know, and understand himself in the real world. When the heart is freed from this blindness, the Supreme Being will show that the functions of the mind and heart are the ingenuity of the only being, by enlightening the darkness of ignorance in his heart. His natural tendency which he gets in the realm of nature, such as blindness are replaced by acts without polytheism when he moralizes with the morals of realm of essence. Allah, the reason of every action, is known. Extraordinary conditions occur in the person who unconsciously does what he has done before. When he looks back to the past, he is ashamed of what he did. While Allah is the performer in all his actions, he feels embarrassed for assuming himself as the

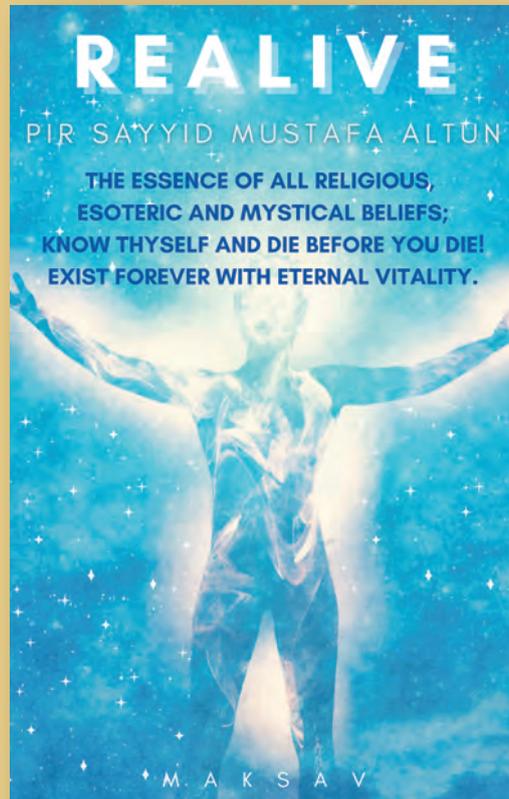
performer. Allah is the only performer of his actions. Allah will not be asked about what He has done, but you will be asked. Why? No creature other than God is the maker. However, Allah, who has the power, is not responsible for what He does but we are. Allah, who is the absolute performer, only being and who is the superior in all aspects, named the external images as society after his condescension to people by his names and attributes. Allah see and act through society with the names and attributes of society. He is the one who moves and directs the people from one place to another. The most important thing is to walk from society to Allah and to return our souls to Allah from the whims of the deceptive world. This turn offers eternity. When we are freed from the domination of the ego, which directs us, we know who we are, the One who gives us life, the One who created us, the One who acts and the owner of all desires and we will be respectful towards that Only Being. We beg mercy of Allah from the order of inciting nafs, from all kinds of desires and temptations of the nafs. Allah, we seek help, protects us in all respects and makes us exact instrument for His unity of actions. Amen.

****Above subjects which was taken (excerpted) from the works of Mustafa Altun called Dying Before you Die, The Truth of Divine Knowledge and Realive***



‘Every word of saint is holy water to the lover’

the path of melamet



A person exists instantly and then disappears. Isn't what we see as non-existence and existence like a screen play? May the veil of play in our eyes be lifted by the mighty, the dream that seems off the curtain will disappear. In its place, the real playing, playing, being played remains.

Where is the one who is playing, played?

Look at yourself. Maybe you have it? You can not see it, because you think you exist, you do not see Him, that is, who is playing, who is being played.

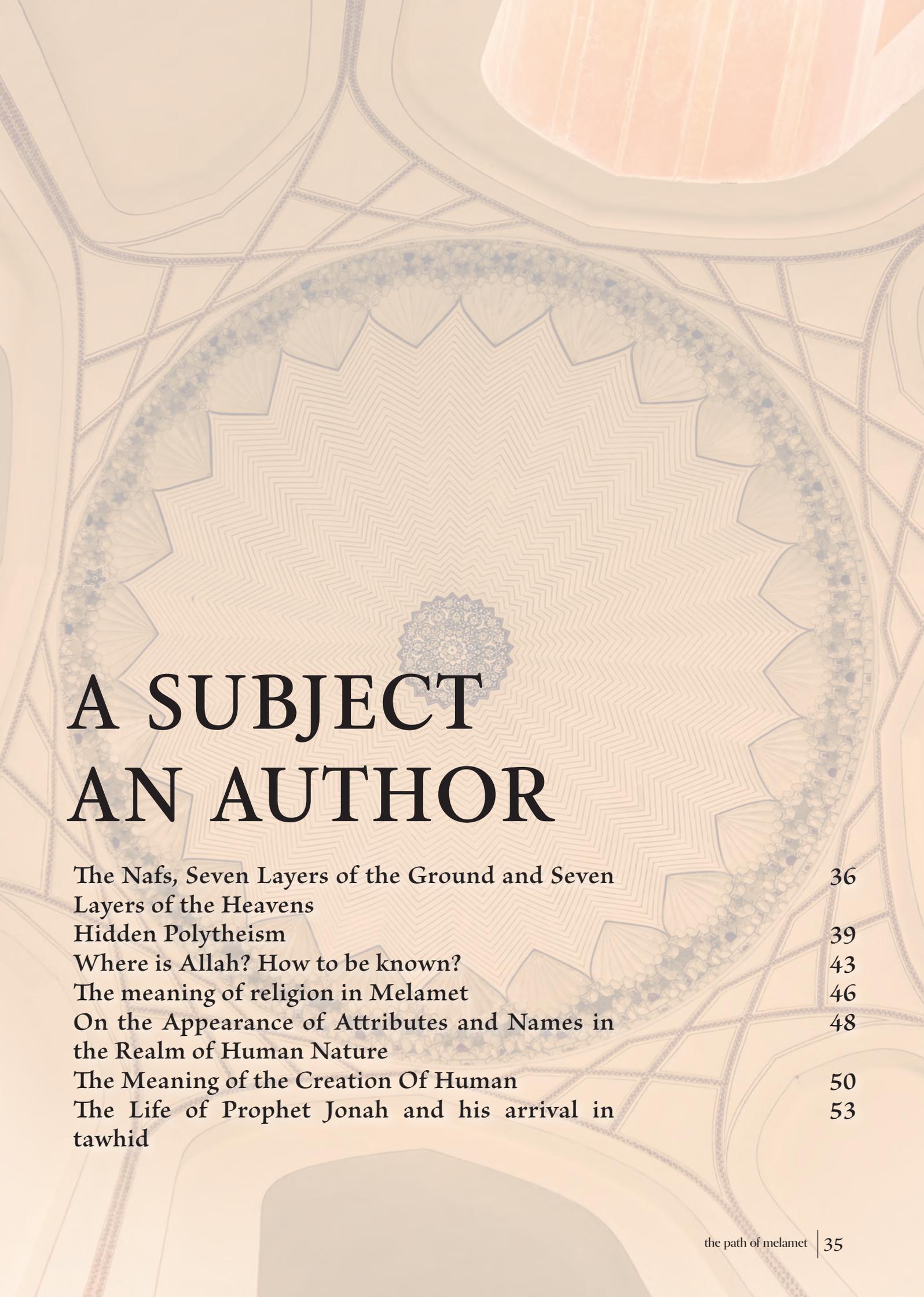
Why? Unless you destroy the mountain of existence, you will not understand the manifestation and you will be helpless.

PIR SAYYID MUSTAFA ALTUN



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A SUBJECT AN AUTHOR

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NAFS, SEVEN LAYERS OF EARTH AND SEVEN LAYERS OF SKY

“He”, with the desire to be known, increased himself from his essence by condescension to his attributes, that is, He gave life to the essence (nature of the creature) with the attributes of affirmation. His desire is to be known so he can enjoy it. When He embodied in the realm of human nature, He took the name of man or soul. In the world of testimony called the world (the lower one), the soul or human senses, which should have attained the divine beauty, closed itself to the divine realm. Why? Because with the five external senses (hearing, smelling, tasting, touching, seeing) he can only perceive the realm of testimony and with the five inner senses (Dream, delusion, comprehension, conscience, memory) He can linger with the pleasures of this realm.

So, what was His main, that is, obvious desire?
TO ENJOY!

With this obvious desire, NAFS turns to everything that can be done in the field of testimony. Everyone knows what these things that are not with Allah's consent are. However, it is a situation that should be kept in mind that these negative situations are a means of PLEASURE for the NAFS. The most important point that should not be forgotten is that all existence comes from Allah. So we mean that; The expressions spirit and nafs express different states of the same being in terms of its rank or level of understanding.

When the soul turns to negativity, what is meant by negativity is the world's desires and

wishes (The world which is the lowest) is called nafs. The spirit, which is directed towards worldly desires and wishes, delights temporary beings as dualists (polytheists), and the desire for pleasure finds its response in the temporary worldly pleasures and desires as a natural result.

In order to discover the truth of the soul, the sect path, which "He" created from the manifestation of Ahlullah, targets the soul, keeps it in constant view, and turns to self-training in order to ensure that the soul is purified from desires and wishes by rejecting them. Riyazat (training); It is defined as eating and drinking less, sleeping less, worshiping more, doing the opposite of what the nafs desires, educating the self by avoiding worldly blessings, beautifying morality. As it is known, there are methods such as seclusion and methods of being locked in a cell for forty days and engaged in dhikr and worship. After such practices, it is aimed to be exposed to divine inspiration. The nafs is indeed a creature that is difficult to contain. It is difficult to pass to the knowledge of Allah without recognizing and purifying the nafs. In short, it can be understood that the purpose of self and nafs training is to call the direction of the desires and wishes of the servant towards the world to the truth. What is meant by the truth is that man, the most honorable of all creatures, knows himself and existence.

In the Qur'an; "Allahu-llazi haleka seb'a semavatin ve mine-l-ardi mislehunne

yetenezzelu-l-emru beynehunne lita'lemu ennallabe ala külli şey-in kadirun ve ennallabe kad ehata bikulli şey-in ilma" (Surah Talaq, the 12th verse)

Meaning : Allah is He Who created seven firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) knowledge.

It is clear with this verse that Allah almighty states that He created seven layers of earth and seven layers of sky.

When we look at the interpretation of this verse, it is understood that what is meant by "Seven layers of earth" is the seven levels of nafs. In other words, animal nafs, nafs to questioning, nafsi mulhime, satisfied nafs, accepted nafs, nafsi mardiye and purifies nafs. The seven layers of heaven are the tawhid path and stages, together with the dhikr oneness (tawhid) of actions, oneness of attributes, oneness of essence and 4 unity stages.

The path of the sect deals primarily with these seven-stage nafs levels with self-training, purification and dhikr of names, and this process can take decades. Only when this difficult process is completed can the transition to the level of tawhid-i efal (oneness of actions), which is the layers of the sema (sky), can be achieved.

Melamet differs from the sects at this point. The difference of Melamet is that Melamet path is not interested in the levels of the nafs.

For this reason, it is defined as the path that leads the devotee to the target in the shortest way. Therefore, since the nafs levels are bypassed and started directly from the celestial levels, the Melamet path is in need of highly skilled devotees. Because at the starting point of the path, the nafs is alive. For this reason, our holy master commands "know thyself, know your soul". When the nafs is alive, the path of Melamet can be heavy for the devotee. Because, while the aim is to transform the nafs into a soul through conversations with the science of tawhid, the science of Allah's knowledge, instead of turning into a soul, the nafs can use this science of tawhid to strengthen itself, on the contrary, it can become stronger by appropriating science. This is also called the pharaohization of the soul. If a person does not increase his efforts at the point of self-knowledge, that is, does not give importance to his dhikr, falls behind in the service of his master, does not shift his priorities from worldly blessings and worldly relations to his master, the nafs becomes stronger instead of turning into a soul. Therefore, one of the most dangerous traps of evil is science. The devotee, who is awake and takes care of his dhikr, who increases his efforts at the point of self-knowledge, can get rid of these traps. Otherwise, the situation called slipping of the foot emerges, and the meaning of the phrase "Melamet is a shirt made of fire, it cannot be wearable, it is a roasted chickpea made of iron, which you can't eat."

Mustafa Erkan

the path of melamet



the path of melamet

HIDDEN POLYTHEISM

It is not possible to be completely free from hidden polytheism without raising awareness in the ocean of truth. This is a very sensitive subject and it is only known by the wise ones. It is one of the most challenging problems to overcome by acknowledging experiencing and being rather than being understood the knowledge. Regarding hidden duality, our Prophet stated that he was afraid of the hidden polytheism but not obvious ones of his Ummah, and emphasized how sensitive and important the issue of hidden polytheism is. In other words, hidden polytheism means to overshadow Allah's divinity by creating duality. A person gets stuck in the illusion of duality, the swamp of shirk, by talking about both his own existence and the imaginary beings' he sees in the realm of multiplicity, as if he was separate from the existence of Allah. Melamet is a straight path which allows one experience being at peace and being mortal in Allah, by getting rid of this duality (renunciate/ profess the unity of God) and melting into that ONE. This is also the essence of melamet. The secret of dying before die is hidden in sentences such as "You can't be 'nothing' without being complete, you can't exist without being destroyed, you can't be resurrected unless you die". In other words, the one who becomes mortal in Allah in terms of dying before death, is immersed in a sea of nothingness, and the soul becomes spiritualized in the union of the skin and soul only at the level of non-existence, when it is satisfied, the emergence of Allah in unity, in the hereafter, and appearing by wearing the

soul. In this way, the resurrection emerges from Himself to Himself.

As long as inward and outward are mixed together and union of skin and soul do not happen, there will be no meeting Surah Ar-Rum verse 19 must be understood very well; "It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead). This verse, which is a analogous verse, can only be interpreted by those who believe in Allah and gain His knowledge (We believe in the Book; the whole of it is from our Lord: Surah Ali 'Imran, verse 7), and it is not possible to experience the levels of closeness and true intimacy after (only by vey a just with?) knowing the knowledge without a (the) Perfect Master. Those who are dead before pleding thier loyalty to the Perfect Master, are resurrected in the Union level after pledging and they have (are?) being taken care of in a state of complete absence in the seas of tawhid, and attaining the secret of dying before they die. This is how the dead ones are resurrected in melamet after surrendering themselves to the Perfect Master. Those who are immortal with God are resurrected in unity in God. When death comes, He brings out the dead from the living. He gives life to the soil with the ore He has, which is only (can only?) be known by certain people (competents?).

By living the literal meanings of this verse in every stage (which requires absolute allegiance,

loyalty and submission to a (the?) PERFECT Man for this to happen), He attains the secret of mutu kable ente mutu with voluntary death, and is equal to the pleasure of self-witness with the coming of the dead from the living (in the unity stage). He is the One who says eshhedü en la ilaha illallah. Afterwards, He descended to the realm of difference (stage of Hz. unity) and said that in the emergence of the people with the right, he said eshhedü enne muhamadan abduhu ve resuluhu. Once the comprehension of all these is complete, there will be no hidden polytheism, and since it is the soul that has emerged from the past, there will be no illusion, duality or illusion about Allah. Here, there is full manifestation in the value and wisdom of the manifestations with contemplation and pleasure.

The divine expedition begins with the spiritual operation of those who have the grace to pledge allegiance to the Perfect Man, and the exaltation of the heart dhikr.

Here is an expedition to Allah (annihilation levels) and everlasting levels in Allah, one is annihilation and the other is an ocean of existence (everlasting life); It is the self-awareness of Allah to watch pleasure in perpetuation with the resurrection of the name, which is self-defeating in his actions, attributes and personality, and since this pleasure is not the end in the divine, the ledunni expansion of his knowledge continues and will continue to bloom like a rose bud.

As long as (Unless?) a person is not completely mortal in Allah, he cannot get rid of the illusion of existence, his imagination,

his self, (imaginary existence, dream, ego?) that is, hidden polytheism. Those who cannot get rid of secret polytheism have not been able to dive into the sea of unification, and they have remained in to clear and allegory. This means that, even though he may be conscious and in the state that the actions and attributes he thinks belong to him belongs to Allah and that the perpetrator is absolute Allah, he could not accept and realize that his imagination and shadow body belongs to the bodily-Allah, and he could not reveal His tawhid in the ocean of the essence. Therefore, the secret duality continues.

Melamet; It is the path of the privates who can overcome the dimensions of sharia and sect, dissolve in the ocean of nothingness, absence with oneness in the dimension of ingenuity, with the state of "the body is bodily God", who can eat iron roasted chickpeas and wear a shirt made of fire. Here, there is no trace of duality left, he has revealed his own conjecture in the existence of the Righteousness, and he has become a partner in the spirit of the ONE (stable attributes), that is, he has entered the heart of the Perfect Master. The central focus here is the Perfect Human being. It is not possible for a person to pass through his own presumption and self without a guide, that is, it is not possible to prevent himself from falling into polytheism by multiplying Allah in images by saying the names of Ayşe Fatma Ahmet and Mehmet together with the names of Allah. It is only the state of the guardian servants of Allah to be able to see the truth in the Names (THE SINGLE ESSENCE, LIGHT)...

Surah Nur, Verse 36: (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again). When we look at the pleasure in the interpretation of the ambiguous verse here, the houses in question are our body and our country, and the oil lamp is the light and light of the divine substance, which is the secret of Allah's will to be known, and when its murshid is accepted by the kamile, did we not operate your heart in the spiritual operation performed in the verses of Inshirah Surah? By blowing the breath of the Rahman, the light of the candle fire is lit.

Here, with the glorification of dhikr and the giving of the first trust to the person who is the master, the secret of dhikr in the heart becomes obvious. This dhikr is a requirement of the verse that if you remember Me, I will remember you, too, and when we get rid of our presumed existence, when we get rid of ourselves with love in dhikr, with the soul's spirituality and contentment, it comes to the inner appearance and starts to remember itself with itself . Fezkuruni es kurkum (Baqarah 152), then remember Me and I will remember you, be grateful to Me and do not be ungrateful" verse becomes manifest. When the verse is revealed, the person dies before he dies, gets rid of secret polytheism, and the secret of Allah's remembrance of Himself is revealed.

Qaf Surah 16. It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

We cannot even contemplate this closeness of Allah, the Almighty, who is closer to us than we are, because it is not a subject that can be understood only through science. In this case, in order to get rid of the secret polytheism of "one me and one God", it is necessary to pledge allegiance to the absolute Perfect Master, so that our existence, who thought, would melt in the seas of tawhid, so that only non-existence and nothingness would remain, so that it would be the Allah that emerged out of nothingness in the ocean of unity...

Pir Sayyid Mustafa Altun Master does not say that I have me, there is a Me inside of me, he says in the continuation of his lines, he continues with the couplets of Sultan Niyazi Mısri: "Come, act, act to the master covered with the paint of love, power". Even if you want to know you, let The Master know you so that He will let you know you, let Him experience the meaning of making the point, so that knowledge and wisdom is hidden at this point," Niyazi Mısri talks about the sultan's couplets. At this point, the meaning of paying allegiance to the Perfect Man and being a master comes into play, as knowing the secret of the point will be insufficient for the comprehension. May there be love for those who can give the trust to its owners and those who can get rid of secret polytheism..

Ali Imran 18 :Şehidallahü ennehu la ilahe illa hüve vel melaiketihu ve ulul ilmi kaimen bil kist. La ilahe illa hüvel azizül hakim.

There is no God but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no God but He, the Exalted in Power, the Wise.

Leyla Özel



the path of melamet

WHERE IS ALLAH? HOW IS IT KNOWN?

Surah Al-Baqara - 115. Verse

*Veli llâhi-lmeşriku velmagrib feeynemâ
tuvellû feşemme vechu llâh inna llâhe
vâsi'un 'alîm(un)*

To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-pervading, all-knowing.

However, the east is Allah's and the west is Allah's. Now wherever you turn, it leads to Allah. There is no doubt that Allah (the mercy of Allah) is wide, He is all-encompassing, guardian, all-knowing.

Almighty Allah has revealed in the verse that it is visible, invisible, known and unknown, everywhere and in everything. It means that I am the only one that exists. He says that the only thing that exists is my actions, attributes and essence. Nothing can come into existence out of nothing, it comes into being out of being. That being is the Essence of Almighty Allah. In order to define The Self, it can be used everywhere, in everything, all-encompassing, infinite, etc. Although concepts are used, they are very insufficient to define The Self. As a result, it is best to say that only God's Essence exists.

Allah Almighty knew Himself from man.
Allah Almighty despised the human element

He created and said "I am" from that element. In the manifestation of all the people he calls "I", he is none other than himself with His actions, attributes, names and essence. He manifested His own existence by declaring himself in the manifestation of Adam, whom he created in His own image, which He named Adam. In the hadith narrated by Bukhari, it is said that "Halakallahu Adema ala surahi" Allah created Adam in His own image. What is meant here is that the perfect human being is equipped with "life, holy knowledge, will power, hearing, seeing, speech and create", which are Allah's attributes. Hearing, seeing, speaking attributes are from the visible world, life, holy knowledge, will power attributes are from the invisible realm. The attribute of create is an attribute that only belongs to the perfect human being. Allah's essence attributes are on the other hand are 6 in number.

One of the most important verses of the question "Where is Allah?" is the 16th verse of Surah Qaf. Meaning: It was We who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. What is meant here is a perfect-mature human being. If the divine seed is matured by following the method of tawhid, the sacred hadith "I was a hidden treasure, I wanted to be known" is manifested in humans as well. When Allah describe himself with The Self, it takes the name Nafs. A person knows his

own self first, and he who knows himself knows his Lord. Being is not two, it is directionless. There is nothing beyond His existence.

How is God known? God is known by stages, not by place. He is known as "I" in the stage of Unity, "You" in the stage of Hz. Unity, and "Allah" in the Stage of Unity of Unite. These stages are the stages of tawhid. In order to be able to understand these stages, it is necessary to attain the secret of "mutu kable ente mutu" "to die before death", first of all, by acquiring the stages of (tawhid) oneness of actions, oneness of attributes and oneness of essence), which are the first three levels. Entering the path to know Allah and acquiring the annihilation and everlasting life of tawhid starts with paying allegiance to a perfect master. Master makes Nasuh Repentance be done with the holy name of the devotee tawwab that he took him to his presence, and with the manifestation of the 1st verse in the chapter (surah al Insan) of Human, where it is stated that "A period has passed over man, that it was not worth mentioning", the devotee clears all his past. As it is mentioned in Surah Inshirah, the chest of the devotee is torn open and he is freed from all the burdens he has accumulated until then. If the devotee, who is inculcated with "Pure Dhikr", puts his dhikr in his heart, he is inculcated with the stage of actions. By continuing the dhikr with love and experiencing the pleasures of the oneness of action, the oneness of attributes stage is inculcated after the perfect master's approval. After the ascension, which will be

experienced with the completion of the attributes level, the states and pleasures of the oneness of essence level begin. After living the stages with the truth, the believer has reached the secret of "die before you die". With the manifestation of the meaning of the night of power, he realizes the power and honors the stage of Cem (Unity) and begins to start everlasting stages.

One of the most important characteristics of the Melamis is that they carry out the tawhid way and the purification of the nafs together. Although it is very difficult for the sects to carry out the long-lasting self-development (purification) together with the tawhid way, it accelerates the way of knowing Allah and their approach with closeness (knowing, experiencing, being).

There are two ways to get close to Allah. The first intimacy is to approach with musts and disappear. The second is to approach supererogative with closeness, attributes and names. Allah Almighty says about supererogatives: "İza tekarebel abde ileyye bi kurbin nevafile" When a servant of mine approaches me with supererogatory things, I have a conversation with that servant. I will be his ear, he will hear with me, I will be his eye and he will see with me, I will be the language he speaks, I will be all his things.

What happens if a servant sees, hears and speaks with Allah?

Ahmet Tamer Erpak



the path of melamet

THE MEANING OF RELIGION IN MELAMET

Melamet is a sublime teaching that encompasses all religions. Saints said, "The greatest of the melami is the Prophet Muhammad, maybe Allah." Therefore, Melamism includes all sects and teaches the truth of sharia, sect, truth and ingenuity, It is the way of Hz. Muhammad and Ali A.S. It is the way of self-discovery that teaches people the knowledge of knowing themselves and their Lord. It is a sublime teaching that reveals the truth of what the true Islamic religion is and how it should be lived.

Science is highly valued in Islam, the true religion. Since the current situations are false interpretations from the Umayyad period, the people have been removed from the real science level and dragged into ignorance. Melamet is trying to right these wrongs. Since the real meanings of the verses in the Qur'an are not known, their Arabic is read, their Turkish is not interpreted by real competent people, societies have been driven into ignorance by obsessing over the old Arab traditions. Today, religious scholars have corrupted Islam with false hadith and sunnah information, instead of telling the truths of the verses of the Qur'an, and forced the people to live with the customs, traditions and rituals from the Umayyad period. Many beauties brought by Prophet Muhammad were covered, and the religion of Islam was turned into a religion of fear.

Melamet is a teaching that gathers all religions within itself and gathers them all in

their most perfect form, without making any distinction of language, religion, race or sect. Emphasizing that knowledge is very important in the way of knowing oneself and his Lord, it is a very important way for a person to know himself, given by the experts (masters) of both external and internal sciences. In the real sense, Islam is far from formal rituals such as shape, dervish lodge, leather, cardigan etc.

It is a sublime teaching that enables people to reach the truth by living the truth, not by religious worship and formalism, on the way to self-knowledge. Melamet accepts that the period of Prophethood, that is the Prophethood, ended with Muhammad, and the same task continues with the Saintship today. It evaluates that doing this work by true friends of the right will awaken both the individual and the society, and it will be a means of awakening in the sense of truth. When we look at the geography of Turkey, Atatürk was also a Melami and educated by the Master Arabacı İsmail. He translated the Qur'an into Turkish to explain the true Islam, making it easier to understand. He tried to enlighten the society by emphasizing that a book read in Arabic would lead the society to ignorance and that the truth of the Qur'an could not be understood. He also had the interpretation of the Qur'an made. He followed the path of Hz. Muhammad, saying, "The truest guide in life is science."

As it is seen, the real Islam in the Prophet

Mohammed period is tried to be corrupted, the people were distracted from the truth with the rituals from the Umayyad period. As it is done in many sects, it is tried to ensure that women are not educated and do not enter the working life. It puts people into certain patterns, such as wearing a veil that does not fit the truth, and growing a beard, and directs them to methods that are incompatible with Islam. Melamet stands out from all these, emphasizing that the true Islam is not Umayyad and Arab traditions and customs, emphasizing that the path to be taken without knowledge is dark. By giving the adjective "Man" to the person without discrimination between men and women, everyone should be enlightened, there are no formal rituals, and by paving the way for the teaching of love, tolerance, knowledge, self-knowledge and the truth of Islam, which is the requirement of the religion brought by the real Prophet Muhammad, to find the truth of both spirituality and Islam paves the way.

Here , the real Islam brought by the Prophet Muhammad and the truth of the Qur'an are taught by the experts, and societies and people are tried to be enlightened under the name of Melamet. However finding the right person for this is not easy. What we have to do is to know that the religion of truth brought by the Prophet Muhammad is based on divine knowledge , and if we want to advance on the path of this truth, we must find a true mentor (a real master guide) in the way of knowing ourselves and our Lord. So that the friend of Allah will let us know ourselves.

Hülya İnalkaç



ON THE APPEARANCE OF ATTRIBUTES AND NAMES IN THE REALM OF HUMAN NATURE

Bismillahirrahmanirrahim, may Allah's peace and mercy be upon humanity.

The television turned on, a picture appeared. The subtle signals used the air to reach the television or reached through a cable. Those fine signals, combined with the fine electricity coming from the socket, came to the screen as images. Without the appearance and sounds on the screen; you can neither see the signals nor the electricity. The Essence of Almighty Allah is known by His attributes. In order to perceive attributes, you need names and actions from which they appear. Well, how does this happen? Everything we know is a reflection of Him in forms. It keeps appearing from each image, by the ability of that image. The manifestations of these images are also endless and limitless. Attributes, features, names, all motion and images, this is all beauty and artifacts; all from Him, His.

We cannot pass without mentioning one of the blessed and beautiful words of our beloved Master here:

“God’s art is the universe, and his most important work is man. Because he has gathered his art in your face. In short, he gathered the whole universe in man and made man the essence of the universe. Don’t think you are a small thing here. If you learn the knowledge of Allah, you will understand that you are great world.” His Holiness Hace Altuni Saint.

In the 88th verse of Surah Neml, Allah Almighty says: Thou seest the mountains and

thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for He is well acquainted with all that ye do.

The name of the Artist, who invented the art on his own and brought His art to the surface with His actions, appeared with His works. Our Master says that His most important work is human. Who is human? He is the Perfect Man, because the Perfect Man is the attribute and essence of His; It is the most perfect and great, wide, deep mirror of the emergence of this name. Our Master says: “You are looking at me but you cannot see!” With the permission and will of Almighty Allah, He is the only one who burns with love for Him, tinned His vessel perfectly, became His beloved with Him, united and even abandoned that too. The most perfect possible creation of the realm of possibility, its perfect manifestation in the realm. You can't put limits on the maturity. It is the most perfect manifestation of what appears in flesh and bone. The Perfect Man has gathered all these realms in his soul and breath and is the sum of known-unknown, visible-unseen.

Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)! Rahman 29.

You are the result of that condescension. Go to the cause. This means that the dervish's expedition is a miraculous journey to our deep, graceful state when we appear like the image on the screen. In

the knowledge of the Perfect Man...

The main thing is to make an inner journey in surrender and service with dhikr, thought, contemplation in order to reach the homeland, its essence, the realm we came to, and the stages. In this inner journey, at each stage, like a matryoshka, to the deep that is intertwined endlessly; The aim is to reach the "me inside me". Read.

It was hidden in the Divine Realm, in His Self. "He was there and there was nothing with Him." The world was illuminated with the Light of Muhammad, so that love and affection could arise by meeting with the attributes that one wishes to be known, in the knowledge of the Self, from Himself. Because enjoying being known was possible only with love, conversation and their inclination and interaction in outer world. Then, with that light, those ripples begin to appear in the still sea, and the Realm of Might is opened. Attributes appeared at the level of God. His unlimited-infinite qualities and features that would draw the project of kevnayat were opened and expanded. How and in what form the waves of the ocean of essence would be shaped, the foundations were laid. It's the right meaning to imitate, but it's so subtle, so beautiful. With his Light of Muhammad, he had already begun to associate His own characteristics with himself. The infinite characteristics and abilities of The Artist who will carry His art to the outside world have been clarified, manifested and emerged. In the course of the subtlety, the waves in the sea became a little more evident and a new stage was reached, which the scholars called the Dominion Realm. A project that has not been put on paper in science, in which the hidden

faculties are revealed in attributes.

And immediately the project arrived at the moment. Examples were created. It means "similar, equivalent, equivalent, like, example". Sometimes we say "let it be an example" to express something, and we describe an event that has not taken shape at that moment but that we have not seen but is in our imagination, like this. For example... The rises, descents, flows that will create foams, movements, and images in the waves...

Examples of faculties belonging to the attributes of the subtle as things suddenly appeared. Waves appeared in the sea, their love and conversations with each other were now in front of our eyes. After the dream he had, the shape of the ocean became clear with the order of "KÜN"(BE), first of particles, then atoms, then molecules, and finally steam, and when it cooled down, it turned into water. The infinite, limitless qualities of the subtle are now revealed through their names. And every appearance, in that moment. A wavy world that transforms from delicacy to warmth, from sublime to mysticism, from majesty to beauty, with love. Realm of Humanity.

From Himself to Himself, with Himself, with Himself He is in a new thing every moment. Which one is that? None. He is above all everything. All praise belongs to Him. He is as he is. It is in the sense, it is in the truth, it is in the essence, it is inside. He Himself; He is hidden in himself, who makes you realize yourself with the ascension starting from the action in the multiplicity with the human being.

Greetings.

Gürcan Gürsu

THE MEANING OF THE CREATION OF HUMAN

The purpose of man's creation is to know God. Allah almighty commands in the 179th verse of surah Araf " Many are the jinns and men we have made for hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning)."

The purpose of man's creation was that almighty Allah intended to be known while He was hidden in His essence. He wanted to be known when there was no being other than himself, and he created the perfect man. In perfect man, He gathered divine nature, divine immensity, dominion and kingdom realms. The reality of the world of divin compulsion is the truth of Muhammad. World of divine compulsion is a mirror to divine nature, dominion is a mirror to world of divine compulsion, and human nature is mirror to dominion realm.

The mirror of all of them is the perfect human being. Allah watched himself from the mirror of Muhammad and said, "Oh my beloved, I created you for myself and the worlds for you." The whole world was created to serve this purpose of being known. In this way, He appeared in the realm of property, with the name of Allah, with His actions, names and attributes. He wanted to be known from human by revealing His existence by descending from the levels of the body. **In verse 16 of surah Qaf Allah comands**"*Ve nahnu akrebu ileyhi min hablil*

verid, I am closer to you than your jugular vein." For this reason, it turns out that in order to find and know Allah, one has to look at himself, not outside. Since man does not know that Allah is the owner of the actions, names and attributes, he thinks that he is the owner of his body, and associates them with Allah's existence by ascribing them to himself. In order to get rid of this misconception and suspicion, one must look at himself and know himself. To know himself means to realize that he does not have the actions, attributes and body that he has, and that the owner of all of them is Allah. There is nothing that is not Allah's. Everything is created by Allah and is permanent with Allah. That's why we can't look at anything as "mine". We cannot think of my mind, my will, my child, my body, my eyes, my ears. A believer on the path of Melamet realizes that Allah is the owner of all these actions, attributes and bodies that He attributes to himself. Therefore, Melamet means "Nothing." To be nothing is to know the nothingness of his absence and to exist with Allah in eternity after knowing it. In other words, it is the return of man to his origin. This is the way that almighty Allah completes tawhid from the manifestation of human beings to his realms, gathers his perfections in the perfect human being, and watches himself from the perfect human being, and enjoys it.

In the realm of contemplation, that is, if a person cannot find and know Allah in the world, he will not be able to know in the hereafter. Surah Isra,

verse 72, "He who is blind in this world will be blind in the hereafter." God commands. People who are unaware of the truth of Allah's will to be known or who are deprived of comprehending, this truth will go to the hereafter without attaining the purpose of creation. This will be their hell. The way to get rid of this hell is shown by almighty Allah in surah Maide 35. "O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper." This is the perfect human to be found. A devotee on the path of Melamat attributes His actions, attributes and body to Allah, with the guidance of perfect man, with the guidance of perfect man, before he dies, he stays with the secret of mutu kable ente mutu, and then stays. With the coming of God, it is possible for God to be on the levels of continuity. With the realization and state that man has attained to the existence of Allah, he has thrown off all the burdens he carried in the realm of property, became light and relaxed, his soul escaped from the gravity of the body mold and ascended to the realm of angelic reign, divine compulsion and divine nature. Almighty Allah begins to work on that servant from his manifestation. **Surah Anfal 17. "Then you did not kill them, but Allah did. When you threw, you did not throw, but Allah threw..."** The verse that goes on clearly states that the perpetrator of actions is Allah.

As long as man does not reach the truth of the purpose of his creation, his worship will not be in accordance with the truth that Allah wants. Since worship will be done not with Allah, but

with the proportions of the self to which the servant has given existence, it will be duality, and the truth of prayer will neither be realized nor experienced.

However, prayer is a believer's ascension. How will this ascension happen? The devotee will perform his ascension by flowing through the ocean of actions at the level of annihilation to Allah, who is close to his jugular vein, in his own land, leaving his mind in the rank of attributes, by diving into the sea of tawhid, that is, the sea of the body, with love. In the ocean of tawhid, which is an ocean of body (essence), he will be completely mortal in Allah

This is the first rak'ah of the prayer (the level of annihilation) and those who are completely mortal in the first rak'ah stand up with Allah in the second rak'ah (the level of everlasting life) and perform their prayers with Allah; they are the ones who perform their ascension.

Thus, the deity, the devotee, and the worshiper became ONE in prayer. Whoever worships becomes one who is worshiped. When all worship is done thus free from polytheism, it will be true worship. Everything that those who do their ascension and die by voluntary death will be with Allah and worship.

He who knows himself knows his Lord. In order for man to understand the purpose of his creation, he must seek and find the perfect man, who will return to him and introduce himself. Because all questions and answers can only be learned with perfect man, who will teach you to read your own book.

Look for that perfect person who will reveal the secret of "search within yourself, not outside"...

Arif Erkal



the path of melamet

THE LIFE OF PROPHET JONAH AND HIS ARRIVAL IN TAWHID

Prophet Jonah, whose name was revealed in the Qur'an, was sent to the people of Nineveh, the capital of the Assyrian State. It is estimated that he lived in the 8th century BC. His father is a righteous person named Mea. Prophet Jonah, born and raised in Nirvana, was honored with revelation at the age of thirty by Allah and started his duty. In this regard, the proof of his being a prophet in the Qur'an is stated in *the 139th verse of al-Saffat Surah, "Definitely Jonah was one of the sent prophets." Al-Saffat Surah 147. "We sent him as a prophet to a hundred thousand people, and they were even increasing."* The people of Nineveh, the tribe to which the prophet Jonah was sent, worshiped statues and idols. It was a very cruel and cruel society. When the prophet Jonah invited them to tawhid, only a few people believed. Others answered the prophet Jonah as follows; "While there are so many seers and scholars and even artists among us, you appear alone and claim that the path of our ancestors was wrong. You are telling us the rules that we are not accustomed to." Despite encountering such resistance, the prophet Jonah continued to tell them. However, non-irrigated The people of Nineveh were responding to the prophet Jonah with all kinds of insults and cruelty. No matter how many these atrocities were, he continued to tell. In response to the prophet Jonah, who repeatedly explained

that the punishment of Allah is very destructive, they mocked him, saying, "If this punishment will come for the sake of a person, let it come." This event was the last straw, and the prophet Jonah, without waiting for the permission of the divine, decided to leave his people very sadly and set out. Halfway through, the revelation came to him again:

"O JONAH, COME BACK AND INVITE THEM TO BELIEVE FOR ANOTHER DAYS."

Upon this order, the prophet Jonah, who returned to his people, informed him of Allah's orders and torment. However, they still did not settle. When the thirty-seventh day of the promised days came, his people still had not come to believe. Thereupon, the prophet Jonah called to his people:

"THEN, WAIT FOR THE TOUCH THAT WILL BE COMING TO YOU UP TO THREE DAYS."

He described this sign to them as follows; He left his people again on the thirty-seventh day, saying, "First, your face will turn yellow." For the prophet Jonah, this departure was neither an escape from duty nor a rebellion. It was only to get away from his people who did not comply with the supreme invitation.

And then the day the prophet Jonah announced came and as a sign, the skin of all the people of Nineveh began to turn yellow. Realizing that everything was true, the people of Nineveh were filled with great fear and expressed their regrets. The sky was dark and everyone was running away. They gathered together and said, "Do not be afraid if Jonah is here, if he is gone, the punishment will destroy us." They were extremely sorry. Now they realized that their end was coming and they started to look for a solution. The solution was to apply to a devotee who believed in the prophet Jonah and asked what they should do. He also said to them; "There are only two days now, go up that high hill, say goodbye to each other, return the rights you have usurped to their rightful owner, then sacrifice for the Lord of Jonah, then pray like this;

"O LORD OF JONAH, WE REPENT, BELIEVE IN YOU, ACCEPT THE PROPHECY OF YUNUS.

The moment we find Yunus, we will learn and apply your orders and prohibitions from him." When the people of Nineveh did all these things in tears, the Almighty Allah turned his majesty into darkness, removed the torment from them and forgave them.

Surah Yunus, verse 98; Why was there not a single township (among those We warned), which believed,- so its faith

should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.

Prophet Jonah set out and came to the edge of the Tigris river. The river's edge would be the turning point of the prophet Jonah. His abandonment of his tribe is described as follows;

The 87th verse of Surah al-Anbiya, "Dhikr of Zünnun, passed away in that angry state."

Zünnun is the nickname of the prophet Jonah. It means 'fish owner'. He was given this nickname because he swallowed fish. From there he boarded a ship and set out.

Al-saffat verse 140; " he got on a full ship and escaped."

After a while, the ship stopped in the middle of the water. It wasn't working at all. They thought that there was a sinner on the ship and saw it as bad luck and were afraid of sinking. They drew lots on who he was, and the lot went to the prophet Jonah. Realizing that this was a test, Yunus said,

"YES, I AM THAT REBEL SERVANT."

However, the people on the ship, thinking

that he was a righteous person in this state, repeated the draw several times. The result did not change, it came out to him every time.

Al-saffat verse 141; "They drew lots against the people on the ship, and Jonah was one of the losers."

Al-Anbiya verse 87; "He thought we would never give any trouble to him."

And they threw the helpless prophet Jonah from the ship into the water. While Jonah fell into the water, was still condemning himself, he suddenly found himself in the belly of the fish.

Al-saffat verse 142. "While Jonah was reproaching himself, a fish swallowed him."

He was in the belly of the fish now. It was a very dark place. He was alive and conscious. When the order given to the fish was not to harm him, the protected Jonah consented to this divine decree and surrendered to his Lord.

Al-Anbiya verse 87 "There is no god but you. Glory be to you, truly I have become one of the oppressors."

Despite the difficult conditions he was in, the prayers of Yunus, who made dhikr and contemplation, were accepted.

Verse 88 of Surah al-Anbiya; "Thereupon we answered his prayer and relieved him of his grief. This is how we save the believers."

Surah Al Saffat 143-144. verses; "If he had not been one of those who glorified Allah, he would have remained in his belly until the day they were resurrected."

Finally, the fish left Jonah on a beach. He was very tired and exhausted.

Surah Saffat 145-146. verses; "We took him outside in a sluggish state and planted a large-leaved pumpkin for shade."

The Almighty God, who fed Jonah, who was exhausted, by dripping milk from this plant, protected him and fed him so that he could gather strength. Having gathered his strength, Jonah immediately began to return to his people. Just as he was about to arrive, he met a shepherd and immediately asked about the condition of his people. The shepherd said they were very sorry and Jonah was very pleased. He reunited with his people, his people apologized to him and believed.

Al-saffat verse 148; "At last they believed, so we made them live for a while."

This world of imagination, called the world, is the field of the hereafter, and his whole life is about to be tested in all his visions. Here,

the life of the prophet Jonah is about a lesson. This journey, which begins to reach the essence, continues until it reaches the truth. When we examine the life of the prophet Jonah mentioned in the Qur'an, it is possible to see all the roads that need to be crossed. It is a great example of the levels of the nafs that Jonah received revelation and began to tell it and that no one believed him.

As it is known, the nafs has seven levels.

- 1: Egoistic Soul
- 2: Soul that blames
- 3: Inspired Soul
- 4: Pacified Soul
- 5: Consenting Soul
- 6: Assented Soul
- 7: Perfected Soul

When the prophet Jonah chose insistence instead of appealing to his people and conveying the message with his ego, he did not have credibility, on the contrary, he was persecuted because, judicial system of Allah, those who act with their egos will definitely face its consequences. It is also a trick played by his nafs that he got angry when he was not believed and left his tribe by disobeying his orders because anger and irritability, to see oneself right, to defend, are results of commending nafs, which is a direct order and command center. His anger continued until he came to the river's edge and he got on the ship. The ship ended up in the middle of the water. The ship he boarded indicates his nafs. The reason for the vehicle being a ship

is that the ship is a watercraft. Water represents knowledge. When Jonah remembered this and poured water on his nafs, his nafs became soul that blames. The fact that he was in blaming is a sign of the passengers' pity for him. Allah's prohibitions came to his mind and he started to judge himself. However, this did not satisfy him. He thought; "I am a prophet anyway, nothing will happen", and defeated. No matter what, a soul that is in blaming is the far away from surrender. He constantly beats himself up and gets hurt but he cannot think about it. As you know, three quarters of a human body consists of water. The water that Jonah fell into and the danger of drowning describe the turmoil he experienced in his own body. This is how we approach at the river and danger of drowning described here. Afterwards, when the fish swallowed him just before he was about to drown, the fish did not harm him as ordered. Jonah realized that his will did not under the control of him, and with this awareness he calmed the storm in him and returned to himself because the belly of the fish was very dark. Darkness represents unity. The beginning of this journey represents the transition of Jonah to inspired soul. The doors of inspiration have been opened and now he had passed to dhikr and incomparability. Being completely in the realm of unity improved his understanding with each passing moment and brought Jonah a little closer to his essence. According to some sources, he stayed in the belly of the fish for three days or forty days. This situations

represents of experinencing actions, attributes and essence and reaching maturity age. The fish brought him ashore and left him exhausted and tired. This exhaustion and fatigue were the result of his struggle in his own world by turning his back on multitude. He was on shore now. The dark nafs he experianced came to an end, he gained his freedom and found the light. Now he was completely gone, even though it was very hot, Allah protected him. The temperature here represents hell. The leaf that is lowered on it and the dripping of milk from it is a sign that you have received the information completely from its source.

The leaf that is lowered on it and the dripping of milk from it is a sign that you have received the information completely from its source. The fact that he comes to himself completely with this nutrition is a sign that the nafs, which has reached

perfection, has turned into a soul. With this knowledge and equipment, the desire to set off in a confident way is the real goal. He returned to his tribe and was overjoyed with a wonderful welcome. Here is an indication that believers have reached their nafs. With another look; The first unbelievers represent the complexity of Jonah's own world. The believing people, on the other hand, symbolize Jonah, who completed the names dimension and completely reconciled with himself. That is, the devil prostrate to Adam. How magnificent is the life of the prophet Jonah, who received the knowledge of tawhid? The whole purpose of the path of melamet is oneness. This journey is purely a journey to God. In other words, it is the journey of unification, and at the end, it is understood that he is the one who makes the journey.

Tarik Sati

YOUTH CORNER



NECESSITY OF HAVING A PERFECT MASTER

Don't waste your life, you are a hidden treasure, so LIVE a worthy life. How can we achieve this? We all came to this world as human beings, we were born, we grew up, we graduated from school, we have a job, we have children and grandchildren, and this vicious circle ends disgrease, depression and suffering, which is almost a pure pain. Unfortunately, most of the people complete their lives in this way and pass away. Neither the entertainments in the world satisfy them, nor the worship they do... They always feel an emptiness somewhere within them, but they cannot understand that feeling. At the end, they die and leave this World. How do we fill this emptiness before it's too late? It's up to the person himself. Throughout history, all the saints said, "Know yourself." What does "knowing yourself" mean? Why did all the luminaries and saints advise this and emphasize it? When we heard this phrase, we think that we know the answer. We think that "My name is Ahmet. I am good at these" etc. but no. It is not that simple. The purpose of knowing yourself is; "You are carrying an essence inside you and you don't know anything about it." The point is to know his own self. Yunus Emre said the following about this topic; "Knowledge should mean a full grasp of knowledge. Knowledge means to know yourself, heart and soul. If you have failed to understand

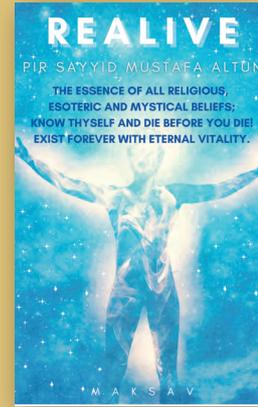
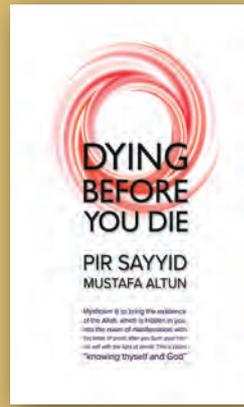
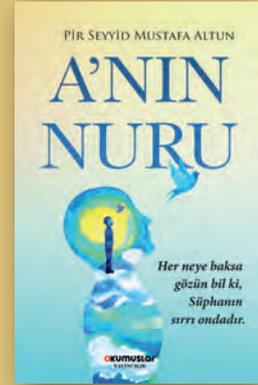
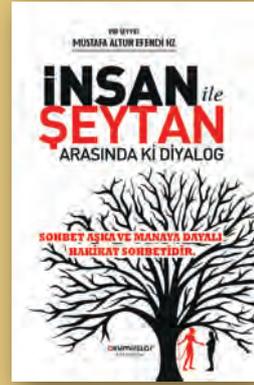
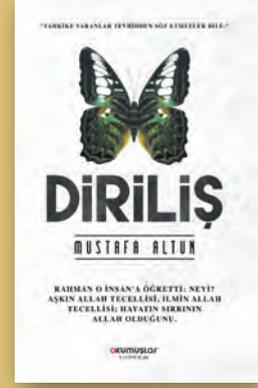
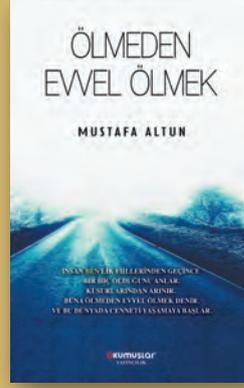
yourself, then all of your reading has missed its call."

How a person finds his essence? A guide needs to direct and inform you. Who is this guide? He is the Perfect Master whom Allah Almighty has trained and raised with his own special upbringing. How beautiful Niyazi Misri said; "You need a murshid to teach you the God while being one with the truth. What those people who don't have murshids know was nothing but assumption". That's why; we definitely need to find the Perfect Master in this world to allows us to have a journey to our own essence because Allah does not manifests from books, visible worship ets. He is manifested only from human beings. God created people just for knowing themselves and be a servant of Him. Allah created this world for people, but they did not bow down by saying that what I know is enough, and persecuted themselves like Abu Jahl. That's why, stop persecuting yourself, and find the Perfect Master who will inform you about your essence as soon as possible so that you can find comfort. I would like to end my words with the beautiful words of Bayazid Bastami: "Not everyone who seeks can find it, but those who find it are those who seek."

Atakan Yilmaz

the path of melamet

THE WORKS OF MUSTAFA ALTUN



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From the preface of the book from the author's perspective;

The topics in our book are predominantly about tawhid and a call to those who demand God. In this work, which let us know ourselves; The main purpose of our arrival in this world has been notified and the essence of the questions of who and what we are is discussed. Why did we come into this world? What are we really looking for? We're looking for something, but we don't know what we're looking for. Not everything is about material, it's about finding the most important matter and achieving peace. Those who have psychological problems go to the psychologist to relax. The psychologist temporarily comforts them. If we can find the One who let us reach God who creates psychologists, us and all the world, we will be at peace forever by learning both our blessing and our end.

In verse of the Quran, "People are asleep, they wake up when they die."

Without a divine stimulus, our discomfort will continue. To ensure this comfort, a solution is given in these lines. In this book; you will see the knowledge explained in all its details briefly. This knowledge is the wisdom of SEARCH, FIND, KNOW, SEE and BECOME. Although, there is only one the truth, it also shows other aspects in terms of the branches, pruning and leaves of the same truth based on the desires of people. The main point is to find the truth of the duality that differs due the appearances of the ONLY truth and to continue our lives in peace.

Sufism and Melamet are ways of contemplation for people to reach the wisdom of God directly. In order to reach God, they do not give any credits to Islamic monastery and dervish lodges, they avoid from numerical worship. That is because there is no number of remembrance Allah or any dress. (Such as turband, coif and beard).

There is a rabitah within the delegation of cults. They perform rabitah to avoid delusions and suspicion. They assume their sheikh as a third eye. This is done so that bad things do not come to mind. However, this is a big mistake because they connect with their sheikh in their mind. During dhikr, they attribute divinity to their sheikh via rabitah. This is disbelief and shirk. To be completely lost in murshid is to lost his humanism in God via everlasting dhikr.

According to Master Sayyid Mohammed Nur constant dhikr is; "No matter what follower or murid does, whatever maqam he is given, the heart always remember the name of God with gratitude for that truth without actually saying it. In this way, he sees, says, talks, walks, sits, and looks at people with that name.

Melamet followes are ones who die by their will, which means, those who die before inevitable death and disappear in God via ultimate union by the will of God. They disappear in God completely and not have any relations other than God. They are the true heirs of our Prophet. Hadrat Ali is the heir of our beloved Prophet, who has reached the secret of the Melamet. This heirdom continues after our imams and the last Imam Mahdi. Today's heirs are chosen by God, as in the time of Ahl al Bayt, they walk around the people, but they hide themselves from them.

"Ask me about the Qur'an before you lose me, ask me about the truth. Ask the meanings of each verse. Let me inform you whether those verses came at night or during the day. Ask why and their consequences. Ask me the ways of sky. I know the ways of better than ways of earth. Ask everything before you lose me because I am the speaking version of Quran." Hadrat Ali

A SAYING FROM THOSE WHO LEFT WITH MELAMET'S PLEASURE

A SAYING, EXEGESIS BY HADRAT ÜSKÜDARLI SEYYİD HAŞİMİ MUSTAFA WHO
REACHED MELAMET JOY

Explained by Veli Yılmaz

Hadrat Sayyid Haşimi Mustafa from Üsküdar (1718-1782), the master of the Haşimiyya branch of Celvetiyye, is the son of Master Celveti Sheikh Yusuf Nizameddin from Bandırma. He was born in the Bandırmalı Lodge in Üsküdar in 1718. There is no information about his educational status, but he had a very high and deep wisdom. He also studied Bektashism while he was in the mind set of Melâmet, which was the winner. He served in the lodge of Pir-i Aziz Mahmud Hüdai. Apart from his diwan, which was written by the impact of melamet joy, he has two other works named Ankâyı Maşrık, Varidat or Makâlât.

In our first issue, the interpretation of the "Explanation About the Heart" section was included, and in our 2nd issue, the exegesis of the "Definition of the Heart," which is the continuation of the first issue, is included.

The heart is the love child of the mother (murshid) who breastfeeds her.

The heart is the birthplace of the true master.

The heart is the nameless realm before even the world of divine nature

The heart is the place of words like pearls in mother-of-pearl.

The heart is the seeds of all manifestations and the mother of books.

Surely, it is the house of Allah's essence.

He arranges a thousand arches and skies from one

Heart is Allah's house of creation.

Heart is the supreme teacher of souls

Teacher of all sciences

He is the one who has the secret of giving and taking vitality

He is the manifestation place of life and death in the moment.

Heart is the place of manifestation of both the past and the future

Relating to Him in six directions is Adam (absence).

The heart is the house of the directionless bird of revelation

The holy house of the prophets and saints is the heart.

Hashim's heart is the devastation of the sentence

Explanation:

The child of the heart is born from the heart of the Perfect Human. This is why devotees who follow the path of God and truth say the moment when they were born from the Perfect Human's heart when asked about their age. That heart gathers all hazarat-ı hamse, including the world of divine nature in his heart. His condition is like pearls, like a treasure hidden in mother-of-pearl, and that heart is undoubtedly the exact place, house and place of the Almighty God.

That's why; Allah Almighty commends following in one of the holy hadiths; "I do not fit into the earth and skies, but I fit in the heart of my believing servant."

The heart creates a thousand arsh and the sky at a single moment because the heart is the house of Al-Musawwir (which gives the most appropriate shape to every being, creates, describes, shapes in different forms).

The heart has the secret of giving and taking life. The heart is the place of every manifestation, whether it has come or will come, or in the present moment. Adam's heart who is the mirror of absence in six directions and without direction, is the nest of the bird of revelation and inspiration.

With all these aspects, the heart is the sacred house of the prophets and saints and the desolate place of Haşimi.

** This section is taken from Mustafa Altun's book "Light of A" as a section containing the explanations made by Veli Yılmaz, one of the Diwan of Sayyid Haşimi Mustafa from Üsküdar, by simplifying with today's Turkish.*



SCIENCE, BELIEF AND THE HUMAN BRAIN



UNDERSTANDING THE HUMAN BRAIN FOR KNOWING YOURSELF: NEUROTHEOLOGY

The purpose of our life is to know ourselves in the journey of being human and to gain knowledge of truth. One can only know himself in the light of science. In the path of self-knowledge, understanding and perception are crucial. Understanding the truth about one's self and his creation can be defined as neuroscience-neurology and proven knowledge in the principles of medical science. The information presented to us with the knowledge of tawhid on the way to understanding the truth can be revealed medically with the science of brain and neuroscience. Neurotheology is a modern interdisciplinary field that aims to study the brain in religious and spiritual experiences. As a multidisciplinary field, neurotheology combines different approaches and theoretical frameworks from the Qur'an, religious studies, philosophy, neuroscience, and cognitive science. The human brain is the greatest manifestation of creation. Scientific studies on the realities of the human brain are also reported in the verses of the Qur'an.

Neurotheology is an evolving field of scientific study of what happens to the brain during belief or spiritual activities. Developments in brain imaging techniques such as PET (Positron Emission Tomography), MRI (Magnetic Resource Imaging), fMRI (Functional Magnetic Imaging Resource Technique) can reveal which part of the brain is active during

religious experience. These neuroimaging studies reveal that secretions we call neurotransmitters and certain neural networks are involved in these experiences. Neurotheology is multidisciplinary by its nature and includes theology, religious studies, religious experience and practice, philosophy, cognitive science, neuroscience, psychology, and anthropology. Each of these areas can contribute to neurotheology, and neurotheology can ultimately contribute in response to each of these areas. Ultimately, neurotheology should be considered as a multidisciplinary study that requires significant integration of different fields, especially neuroscience and religious phenomena. These behavioral changes will lead to a better understanding or perception of the world around us, creating more adaptable, functional individuals who can also be the driving force behind change at a wider family and community. The brain is the most complex creation bestowed upon man. It is the brain that distinguishes us from other living things and makes people strong. It consists of 100 billion neurons called nerve cells, connected by trillions of special connections called synapses. It is reported that; "1 synapse can store up to 4.7 bytes of information and only the cerebral cortex contains 125 trillion synapses" as a result of a study. An adult human brain can store 1024 terabytes, or one million gigabytes of memory.

Memory

Human memory is an important concept in cognitive psychology and neuroscience. In general, human memory is divided into 2 groups: short-term working memory and long-term memory. Using different memory paradigms and brain mapping techniques, psychologists and neuroscientists identified 3 memory processes: encoding, storage, and retrieval. These processes have been studied using EEG and functional MRI (fMRI) in cognitive and neuroscience research. Previous research reports are analyzed on brain behavior in memory storage and retrieval processes with the use of human memory processes, particularly EEG and fMRI. Every organ of the body is an extraordinary creation but the brain is a vital organ that makes life meaningful. One cannot breathe, work, play or remember without a brain. Science is clearly defined in verses:

“On the earth are signs for those of assured Faith, As also in your own selves: Will ye not then see?” (Surah Adh-Dhariyat 51:21)

Memory plays an important role in the lives of individuals. It is memory that helps us remember an enormous amount of information about ourselves and the world around us. Scientists report that there are certain areas in the brain that are responsible for holding all the information. For example, knowledge of skills resides in an area of the brain called the striatum, and recall of factual memories is found in an

area called the hippocampus. It can be said that the human brain that makes a person alive, a person who cannot think would be like an inanimate object. We see that the knowledge of memory contained in science in the verses is included in Surah Ya-Sin: “And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).” (Surah Ya-Sin 36:67) Brain lobes, the human brain, is not just one of the important organs of the human body; it is also the most complex of all known structures in the universe. The brain is divided into four main sections known as lobes: frontal lobe, temporal lobe, occipital lobe, and parietal lobe. Each lobe has a specific role to play and some of the functions associated with it are:

1. Frontal lobe; conscious thoughts, attention span, reasoning, perseverance, critical thinking, impulse control, problem solving, regulation and management, control, self-monitoring, forward thinking, It is responsible for memory and motor activities for skills.
2. The temporal lobe is in control of holding memories and acquiring information, interprets auditory stimuli, understands spoken language form, and controls the sequence of events.
3. The occipital lobe processes the visual form of information, interpreting shape, distance, and color.
4. The parietal lobe controls depth, location,

visual perception of touch, tracking sensory and body position, face recognition, understanding time, purposeful voluntary movements, and manipulation of objects.

Frontal Lobe

The largest lobe in the human brain is the frontal lobe, which is responsible for voluntary functions and other higher-level cognitive functions called executive functions. Executive function deals with a set of cognitive skills such as regulation, self-monitoring, planning, initiation, supervision, maintaining observable behavior, reaching one's goal. The frontal lobe is the home of the center of emotional control and behavior and the home of our personality. Recent studies have revealed that the prefrontal region in the frontal lobe is responsible for the management of some cognitive functions. This area of the cerebrum is also responsible for motivation, the ability to tell the truth or a lie, to initiate good or bad behavior, to recognize future consequences from current actions. As for voluntary motivation, the prefrontal cortex is also considered the functional center of aggression. The prefrontal cortex is divided into three main parts called the dorsolateral prefrontal cortex, the orbitofrontal cortex, and the ventrolateral prefrontal cortex. In recent years, several studies on the human brain have been conducted by neuroscientists, forensic psychiatrists, and criminologists. However, forensic psychiatrists and criminologists have focused specifically on the prefrontal

cortex. Research reveals that parts of the prefrontal cortex are responsible for maintaining emotions, maintaining appropriate behavior, and obeying the rules and laws of society in all situations. This area is responsible for bad behavior and leads to things that dehumanize a person. Research on patients with prefrontal cortex damage has revealed that patients get angry over small things. For example, if his pen runs out of ink during class, he might throw it at someone and not realize he'll need a pen the next day, and it's time to go and get one. The frontal lobe is the area responsible for making the final decision while committing crimes such as murder, rape, robbery. It's the orbitofrontal cortex that plays most of the moral decision making, such as what is right and wrong. So it's clear that the prefrontal cortex is the area where lying and sinning occur. Information parallel to these scientific facts discovered in the last 60 years was reported in the Qur'an 14 centuries ago. If we examine the verses, these determinations appear in Surah

Ar-Rahman: “(For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet..” (Surah Ar-Rahman 55:41)

The expression of the sinners' forelock shows a close parallel with the activities carried out in the frontal lobe of the brain. In other words, it is pointed out that the forehead, that is, the front of the head, is the region of lying and confession.

Temporal Lobe

The temporal lobe is associated with emotional experience, is responsible for mood elevation, and maintains our senses. Some researchers assume the temporal lobe as a center of spirituality. It is a place to experience the divine. Many people report that the experience of religion has changed their lives, which may be due to over activation of the temporal lobe. This neural activation can act as an antenna to help us tune in to the divine. Electro-encephalogram showed that the frequency and amplitude of the brain waves in the temporal lobe changes during spiritual activities and intense prayer. However, neuroimaging studies such as PET (Positron Emission Tomography) and fMRI (Functional Magnetic Resource Imaging) have shown that certain areas of the brain are active during meditation and prayer, while other areas remain dormant. For example, the prefrontal cortex, the home of the attention center, lights up and the parietal lobe, the orientation center, rusts.

The Effect of Dhikr and the Qur'an

As a source of inner peace, dhikr and the Qur'an play an important role in the life of Muslims. It is the simplest way to approach Allah Almighty and seek peace and love from Him. In recent years, some researchers have been actively exploring the link between religion and science. Various studies have been conducted on meditation states using EEG, ERP, and other neuroimaging studies. Studies have found that EEG waves such as Alpha and Theta are the most active

after meditation. However, studies have been conducted to find out how much the neurological changes during dhikr and the reading and listening of the Qur'an change compared to reading a book. Studies reveal that the EEG power spectrum is higher in the Alpha wave range of the brain's parietal cortex (associated with a relaxed state of the brain) when performing dhikr and reading the Qur'an compared to reading a book. Other studies report that dhikr and reading the Qur'an increase the Delta wave in the brain. Delta wave is associated with deep relaxation and spiritual activities and is also used as therapy for sleep disorder. Thus, dhikr and the Qur'an have a calming effect medically and reduce stress.

Conclusion

It could be argued that the presentation of sacred verses and the scientific analysis of the human brain are mentioned in the Qur'an, which is the book of signs that scientists recognized about 60 years ago. In another place, Almighty Allah says in His holy book: "Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth." (Surah Fussilat 41:53) In conclusion, all the discoveries made so far in this study prove that today's science has observed many things in the Qur'an. It has been proven that the Qur'an is a universal book, occasionally the source of logic, knowledge and scientific world observation. The signs that science is reasonable and correct from time to time are mentioned in

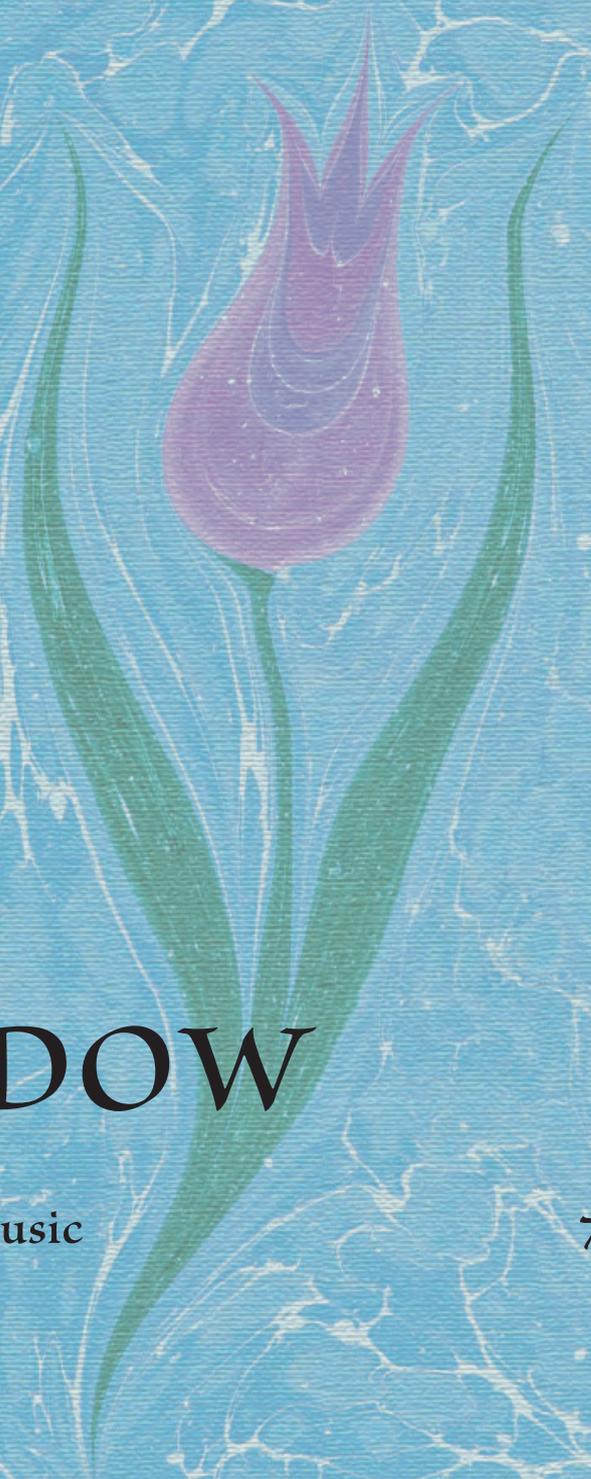
this holy book. Understanding the meanings of the verses on the way to know yourself in the science of oneness will also be possible with the Perfect Master, who is the living Qur'an.

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Meltem Yalınay

A purple tulip flower with green leaves is centered on a blue marbled background. The marbling consists of intricate, vein-like patterns in shades of light blue and white. In the bottom right corner, there is a faint, circular, swirling pattern.

ART WINDOW

Sufism and Music

72



the path of melamet

SUFISM AND MUSIC

Music is an art form created by combining many different sounds in a rhythmic and melodic way. A musical piece is a soundscape composed of many different instruments or sound sources. The instruments, rhythms, words and performances used in these soundscapes have led to the emergence of different musical styles. The style of music we will talk about is Sufi music.

Muslim scholars combined poetry and music to share information of the Islamic religion to the public. This style of music took the name of mysticism (sufi) music over time. Sufi music is a genre of music that developed within the Islamic Sufi tradition. This genre, also known as sufi music, is based on poetic and mystical words from the religion of Islam. In this music, themes such as remembrance of Allah, love, devotion, loyalty and affection are handled in a poetic and mystical manner. The beginning and development of Sufi music is associated with the spread of Islam. Historically, Sufi music developed in Iran from the 12th century. It was later adopted by Turkey, India, Pakistan, Morocco, Algeria, Tunisia and other Middle Eastern and South Asian communities. While musical styles were shaped by the cultural identity of each country, the themes and explanations related to Sufi teachings remained largely the same. Sufi music is usually performed with solo vocal performances or instrumental music

with ensemble vocal accompaniment. The most commonly used instruments are traditional instruments such as ney, oud, violin, saz, kudüm, bendir, drum, tombak, tabla, rebab, santur and tar.

Sufi music is also associated with dance rituals such as semah. These rituals, performed with music, are steps to get closer to God. There are different method and styles of Sufi music. For example, in Mevlevi ceremonies, different types of music are played, such as na'ats and hymns.

In addition, masters who practice Sufi music divided the maqams into three. The first of them are the garami maqam. Garam means deep love. These are the maqams that declare love, like the uşşak maqam. Uşşak means lovers. Again, maqams such as rast, huzzam, hicaz, huseyni express different states of love. The second is the otherworldly authorities. It comes from the word afterlife. These are religious maqams that evoke eternity, such as the segah, saba maqam. The third is the descriptive maqams. These are described events such as nihavent, acemşiran, and hicazkar modes, the universe, and our inner world. In Sufi music, dhikr is combined with musical rhythm, deepening the listener's experience of remembering and mentioning Allah.

The rhythm and repetition in dhikr enable the dhikr and the listener to concentrate and start

performing it. One of the things that is bestowed upon every object with its creation is sound. This attribute of the Supreme Creator's infinite and unique bestowal manifests itself on every object in different ways. Different manifestations can be seen even on objects with the same structure. He has diversified this richness in creation on people according to their talents and abilities. For example, in the vocal field, he revealed a variety of vocal colors such as bass, baritone, tenor, soprano, alto and so on. Rich expressions of various musical styles have emerged in the performances of these tones. Wherever you want to explore the existence, which has infinite depth in every area, it welcomes you with an endless sea in that area.

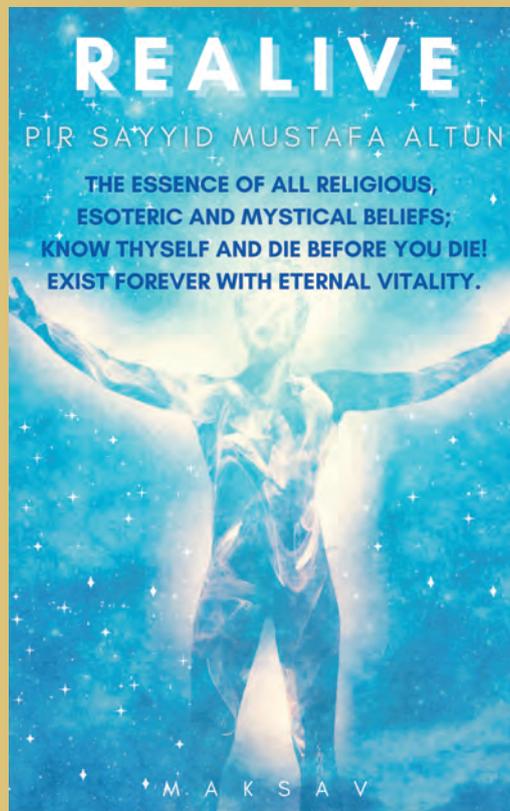
The main goal of Melamet is to be close to Allah and to be "One" with Him. Melami's relationship with music is also shaped in accordance with this goal. Melamet followers feel close to Allah while listening or playing music. Melami music often has a tone that takes the listener on a spiritual journey and opens the minds and hearts. Melami's understanding of music includes a strong and deep emotional intensity.

In conclusion, the goal of a Melami is to be "One" with Allah. Melami music is also the most important tool on the way to this unity. Just as the seven notes of the music serve to bring the main melody into existence, a person travels through seven maqams to discover his place in that unity.

Okan Aydın



the path of melamet



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

PIR SAYYID MUSTAFA ALTUN



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July 2023 | Issue:2

