The Path of Melamet

Everything you seek is within you, within your essence, in the here and now... In this very moment... LOOK WITHIN!

> The Human Perception Of Separation From God What Is Learning The Breath Of Spiritual Life? There Is No Compulsion In Religion The Need For A Perfect Guide The Essence Is Required Forget What You Know Know Thyself Soul

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Contact maksav@maksav.org +90 532 781 71 47 "The human being is a divine entity, imprisoned within an animal body, yet in truth, it has no true connection to that body, but merely utilizes it as a vessel."

MUSTAFA ERKAN



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The Path of Melamet

PREFACE



N o human being is identical to another. The uniqueness of each individual, even down to their fingerprints, serves as a testament to God's infinite creativity in creation.

While humans differ in countless ways, there is one profound truth that unites them all: at the core of every human being lies the same divine power that brought them into existence. This truth is God.

The manifestation of this truth is the emergence of differences according to the inherent capacities and potentials within each person. In other words, the essence is the same, but the outcomes are diverse.

The path of Melamet reflects the state in which this truth manifests without alteration. It is the unification of differences to reach the One. It is the return of distinctions to the essence, where they dissolve, becoming one with and in God.

For God desired to be known through the human being.

Therefore, Melamet transcends all religious teachings, addressing the essence of the human being and bringing that essence into manifestation.

The essence of the human being is their origin, as beautifully expressed in the verses of Niyazi Misri:

"I sought proof in my origin, and my origin was the proof for me."

In Surah Al-Isra, verse 72, it is stated: "But those who were blind in this world will also be **blind in the Hereafter.**" While the paths leading to God are as numerous as the number of human beings, not every path reaches the destination, as indicated by the verse. Thus, the one who sees in this world will have reached the destination, will have seen the Hereafter in this world, and will have known God. The path of Melamet is the path to divine, inner knowledge. It is a path that can't be understood solely through knowledge gained from books; it must be comprehended and transformed into a state of being through the guidance and instruction of the Perfect Guide. Knowledge can be accessed from many sources, but words that describe states are not true knowledge. Knowledge is the meaning behind the words, and meaning becomes manifest through one's state of being.

Therefore, being knowledgeable is not about knowing words but about understanding the meaning they convey and manifesting that meaning through one's state. The person who achieves this becomes the source from which knowledge is born. And the creator of that

The Pathpreface Aelamet

source is none other than God Himself. "For this reason, it is said that knowledge is knowing yourself. If you do not know yourself, what use is your learning?" To live and embody the meaning of those words and to reach such a state requires the gaze and spiritual support of the Perfect Guide. When one surrenders their actions, attributes, and essence and removes all others from the heart, Truth takes residence in that heart. Once the heart is purified, knowledge transforms from mere words into a state of being. In other words, the words come alive and manifest through the seeker. This is the Living Quran.

A human being cannot truly know themselves (their ego) on their own, for they need a mirror to reflect what lies within. That mirror is the mirror of the Perfect Guide.

What a person believes to be good might actually be bad, and what they believe to be bad might actually be good. *As stated in Surah Al-Baqarah, verse 216:*

"It may be that you dislike a thing, and it is good for you; and it may be that you love a thing, and it is bad for you. God knows, and you do not know."

A person who becomes aware of the knowledge of truth will view the teachings of various religions and spiritual doctrines through the lens of truth. Since God desires to be known through the human being, the meaning of knowing oneself will also be understood. In Surah Al-A'raf, verse 179, it is stated: "Indeed, We have destined many of the jinn and mankind for Hell. They have hearts with which they do not understand the truth." What truth? The truth that God seeks to be known through the human being. "They have eyes with which they do not see." What do they fail to see? The presence of God within the human being. "They have ears with which they do not hear." What do they fail to hear? The call of God through the human being, through the Perfect Human. "They are like cattle; rather, they are even more astray. It is they who are heedless." The way to escape this heedlessness is for a person to come to know themselves through the mirror of the Perfect Guide.

Knowing oneself on the path of Melamet is achieved through the guidance of the Perfect passing through Guide, the stages of annihilation, dying before death, and then being revived with the existence of Truth. In this way, a person who attains Melamet exists with the presence of God, experiencing infinite joy and peace. While living in this world, they ascend to their ascension and reunite with their origin. The path of Melamet is the journey of knowing oneself and knowing one's Lord. I pray to God that our publication will be of benefit to our readers who are in pursuit of truth.

May God's peace, mercy, and blessings be upon you.



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THE NEED FOR A PERFECT GUIDE

T his article aims to explain the necessity of having a perfect guide, which is a fundamental aspect of the path of truth and reality that people in today's world often find difficult to grasp.

So, what is it? Why is there a need for a perfect guide?

Indeed, why is it said that "The guide of those who have no guide is Satan"?

While some of God's people claim that one cannot truly know oneself without a Perfect Guide, others say that having a Perfect Guide is indispensable.

On the other hand, the majority of ordinary people claim that having a guide besides God is associating partners with God.

So, what is the truth?

The necessity of a spiritual guide is one of the most challenging and even denied issues for the masses, whom we call those who are ignorant of the knowledge of the truth, and for those who are strictly committed to the revealed religion. This is because of their ignorance of the Divine Knowledge. Therefore, they reject this absolute truth and base their denial on certain verses in the Quran, which they interpret only in their apparent, literal sense.

In this context, they argue that "Allah is sufficient for His servant." The only guide is Allah (He is the Most High and Exalted). They point to the verse, "Hold fast to the rope of Allah," indicating that the Quran, together with the Custom and Hadith of the Messenger, is sufficient for us. Anything beyond this, they claim, constitutes polytheism.

On a superficial level, these external statements may seem true, because from the perspective of the Divine Order, the reality of a perfect guide is hidden from these people, hidden behind 70,000 veils of light and darkness.

In a sense, it is inevitable that this should be so. Otherwise, egos would come into play and lead to widespread exploitation, as in the last years of the Ottoman Empire before Atatürk, when so-called guides, pilgrims and scholars who lacked real knowledge easily deceived and manipulated the masses.

Therefore, it is essential to first explain why a perfect guide is necessary. After this, the qualities that a true guide of truth should have should be clearly outlined. How can the necessity of a perfect guide be realized? Undoubtedly, this realization is a matter of both experience and talent. However, it occurs in those whom God Almighty has ordained for such an opening through His Divine Will and eternal knowledge.

First of all, those who have the natural inclination of a seeker on the path of truth are somehow inspired by a Divine intuition that directs them to seek the path of reality. At this point, the fundamental and motivating question arises: "Why did I come to this world? What is the purpose of my existence?"

This curiosity drives a person to investigate these questions. Especially if the person has been exposed to the magnificent manifestations of God's power and has realized that there is no friend or helper in this temporary world other than God Almighty... Such a person begins to seek ways to get closer to God.

This beginning automatically brings with it the application of the external rules of the revealed religion. The person begins to pray, perform ablution and fulfill religious commandments.

Some people remain at this level according to their abilities and complete their lives there. However, a very few people are not satisfied. The emptiness, love, and longing within them continue and push them to seek more. They begin by studying the existing works of knowledge and then look at what the people of God have said in the past.

At this stage, some are satisfied with the knowledge

they have gained from these texts and do not go any further. However, an even smaller minority, a rare group of people, perceive a deeper message hidden between the lines of these works: The path to knowledge of truth and reality can only be learned under the guidance and supervision of a Perfect Guide.

Naturally, the first reaction to this initial realization is to ask another why. After all, God exists, the Qur'an exists, the Hadith and the Custom exist. Moreover, I can access all the knowledge I need by reading books. And Islam, unlike Christianity, does not have a clergy class. So, why should I place another servant between myself and God? Wouldn't that be the gravest form of duality?

At this point, many remain where they are, as this understanding is not destined for them. Only a very few, driven by curiosity, continue their search and become fully convinced of the necessity of a Perfect Guide. This is because, as they read and research, they will come to understand this truth. For God manifests Himself to humans through humans, not through books. He teaches humanity through humanity, not merely through Hadiths.

A simple example illustrates this point. Suppose we want to learn how to swim. Can we master swimming by reading every book ever written on the subject? Certainly not. Why? Because swimming can only be learned in the water and under the guidance of someone experienced.

Perfect Guides are the representatives of God Almighty. What does God Most High say in His noble book?

"O you who have believed, fear Allah and seek a means to Him, and strive in His cause that you may succeed." (Qur'an, 5:35)

The means mentioned in this verse refer neither to the Qur'an, nor the Custom, nor the Hadith, but to His noble friends, the saints. Furthermore, God Most High refers to these saintly servants in the Qur'an: "Indeed, the Hand of Allah is over their hands." (Qur'an, 48:10) In the same verse, it is also stated: "Indeed, those who pledge allegiance to you [O Prophet] pledge allegiance to Allah." (Qur'an, 48:10).

As is well known, Prophethood ended with the Messenger of Allah (peace and blessings be upon him), but the state of sainthood continues through His saintly servants, the perfect guides. This state will persist in this manner until the Day of Judgment.

For those whose outward eyes perceive duality, seeing one as two, this method may appear as polytheism. However, for the people of truth, it is an undeniable reality without doubt or hesitation. This is because those who possess true understanding know that it is none other than God Almighty Himself, through His manifestation in the guide, who directs and enlightens. Through His Lordship, He teaches His servitude; in other words, He teaches Himself through Himself.

Through this method, a seeker learns states and experiences that can never be attained from books. Under the supervision of the master, through the guide's gaze, the seeker observes the guide's states, lifestyle, and responses in various situations. The seeker learns by seeing, analyzing, and often experiencing these states with amazement.

Thus, the seeker begins to adopt the master's states and live by the master's way of life. Moreover, they are protected from the deceptions and traps of their commanding self, which lies in ambush on the straight path.

This is because the perfect guide has traversed the same path before. Knowing all the obstacles and traps along the way, the guide protects and watches over the seeker, guiding them safely through the journey, teaching them, as it were, how to swim in the sea without the danger of drowning.

In summary, to claim that one can reach the truth and reality solely through memorized knowledge from books or by merely following the outward rules of the revealed religion, without the need for a guide, is exclusive to the uninformed masses and fundamentally flawed.

THERE IS NO COMPULSION IN RELIGION

When we examine the paths of truth and reality, it is often observed that adherents of various levels of spiritual orders claim that their way is the best path to the truth and that their guide or sheikh is the most exemplary.

So, what is truly the best?

In essence, the concept of "the best" must be evaluated on two levels: those seeking the right path and those who believe they are already on it.

For those seeking the right path, the best path is the one that aligns most closely with their temperament, nature, character, and unique traits. To express this truth, it is said: "The dung beetle belongs to filth, while the bee belongs to the rose." No one can force one to become the other, for such an imposition would contradict the Divine Order and would not succeed.

Why?

Because it is tied to the innate aptitudes that God Almighty has determined in His eternal knowledge. It is not subject to human free will. Moreover, in the ultimate sense of Tawhid, even the will of the servant does not truly exist.

This is why the people of God have said: "The paths to God are as numerous as the number of human beings."

In other words, God Almighty, through each of His creations, manifests a unique truth by revealing different compositions of His Divine Names, thus experiencing Himself through these various journeys.

In this context, the first stage a seeker of truth will encounter is the revealed religion. Revealed religion is fundamental and indispensable. If a seeker finds satisfaction at the level of it, they will remain there. Such a seeker does not require more, as their aptitude does not allow them to comprehend anything beyond it. To force or insist on more would be an act of oppression.

For those who feel unsatisfied at this stage and yearn for closeness to God, two paths will appear before them. Depending on their aptitude, the first path is the fraternity. Fraternity, which literally means "path," elevates the level of revealed religion and brings the seeker closer to God.

However, Fraternity is a challenging path. Its foundation lies in asceticism, devotion, and remembrance of the Divine Names, requiring its seekers to commit to these practices for years. At the end of this long journey, Tariqas promise their seekers closeness to God by surrendering their actions and attributes to the Real Owner, God Almighty. This path leads to sainthood.

Yet, the seeker in Fraternity does not surrender their essence or being to God. Thus, this path predominantly produces saints of attributes, whose numbers remain very few. The practices of this path, involving the remembrance of different Divine Names at each station of the self, along with intense worship and struggle, may take 30-40 years. Those who wish to follow this path and find joy in it should remain there. Forcing them beyond it would also be unjust.

Thus, the seekers have made their choices: some remain at revealed religion, others at fraternity. But a rare few, the smallest minority, seek the level of truth. This is the path of Melamet.

Melamet not only encompasses both revealed

religion and fraternity but also involves surrendering one's very being to God and uniting with the Beloved. Unlike the followers of revealed religion and fraternity, Melamet does not concern itself with the seven stations of the self, referred to in the Qur'an as the seven layers of the earth. Instead, Melamet begins where those levels culminate, focusing on the seven celestial levels, known as the doors of unity.

For this reason, Melamet is regarded as the shortest path to truth and reality. However, it is famously described as "iron-hard morsels, impossible to chew", as it is fraught with challenges, traps, and intense manifestations of the Divine Majesty.

If a seeker mistakes Melamet for a fraternity and embarks on this train, they will not be able to complete the journey. Inevitably, they will fall off the train. Therefore, a seeker must be certain about which train to board and choose the path most suited to their temperament and aptitude, as explained above.

The ultimate destination of these paths is true knowledge, which belongs to the saints and represents the pinnacle.

For those who claim and assume that their own path is the only true path, the method to follow should be as follows: Each of the four paths has its own methods and truths, and all are paths of truth and reality. In this sense, they cater to different aptitudes. Thus, from the perspective of ranks and aptitudes, each is the peak and the truest for itself.

However, within this relative truth, one must observe proper etiquette and remember that above every knower is one who knows more. Therefore, no rank, except for those of the people of true knowledge, should impose pressure on others by claiming, "I am the peak," "My path is the best," "You must come to me," or "If you don't follow my way, you are nothing." This is because, in reality, every human being, whether they know it or not, is a servant of God and fulfills their servitude through the Divine Names manifested upon them at every moment.

However, the difference lies in this: God is in His Paradise (His Beauty) with the servant who knows Him. God is in His Hell (His Majesty) with the servant who is unaware of Him. God is in His Perfection with the servant who knows Him through Himself.

As the verses clearly state:

"And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise." (Al-Insan 76:30)

"We have certainly prepared for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle—rather, they are even more astray. It is they who are heedless." (Al-A'raf 7:179)

The call reaches only those who are able to receive it. For this reason, those on the path must refrain from blame, coercion, or claiming that their path is the only truth. Their duty is merely to convey. Whatever a person's aptitude may be, they will arrive only at what is destined for them. The rest is mere idle talk.

"To you, your religion, and to me, mine." (Al-Kafirun 109:6)

"There is no compulsion in religion. The right course has become clear from the wrong. So, whoever disbelieves in false gods and believes in Allah has grasped the most trustworthy handhold, which never breaks. And Allah is All-Hearing, All-Knowing." (Al-Baqarah 2:256)



WHAT IS LEARNING THE BREATH OF SPIRITUAL LIFE?

W hat does it mean for a seeker to receive breath from their guide, or for the guide to give breath to the aspirant? The esoteric meaning of this concept is not fully understood. In popular thought, receiving breath is often imagined as something akin to scenes from films, where a friend of God, a sheikh, or even a fraudulent so-called exorcist blows their breath onto another person.

So, what does it mean to receive breath from a perfect guide? What did Master Hünkar Hacı Bektaş mean when he asked Yunus, "Do you wish for breath or wheat?" What does it mean for a guide to give breath to someone seeking truth? Is it done by sitting together in intimacy, hand in hand, knee to knee, and blowing onto their face?

Consider what Master Niyazi Mısri says about the breath of the perfect guide:

"The guide of the path of truth is the breath of the perfect guide,

The master of the tongue's throne is the breath of the perfect guide.

The one who defeats their ego, who expels death,

Who gives life to life itself, is the breath of the perfect guide.

Seek humanity, and in humanity, find humanity,

The secret of 'I breathed' is the breath of the perfect guide."

As can be seen, the breath of the perfect guide is described as the foundation of the path of truth and the essence of the secret of 'Nefahtü.'

The secret of 'Nefahtü' lies in this verse: God Almighty states in the Qur'an:

"And I breathed into him from My Spirit" (Surah Sad 38:72).

But how did God breathe from His Spirit into Adam? This should not be understood literally, as though thousands of years ago God created Adam and blew something into him to give him life. This explanation is directed at the common masses, but the esoteric and divine knowledge interpretation is as follows: God Almighty continues to breathe from His Spirit through the perfect guides at every moment. When a person is born, grows up, and reaches a certain age, if their aptitude is suitable, God places before them a perfect guide, a guide who is a complete manifestation of the Divine Essence. Through this perfect guide, the person receives breath, meaning a spirit is breathed into them.

Until this spirit is breathed into them, the person is essentially in a state of death. Yes, they may seem alive, appearing to breathe and move, but in reality, they are only existing outwardly. They live a life bound by the chains of ego and ruled by arrogance. That is, until the moment they are granted the breath of the Perfect Human through their words, realizing their state of nothingness, and are truly brought to life.

Until that moment, they remain spiritually dead.

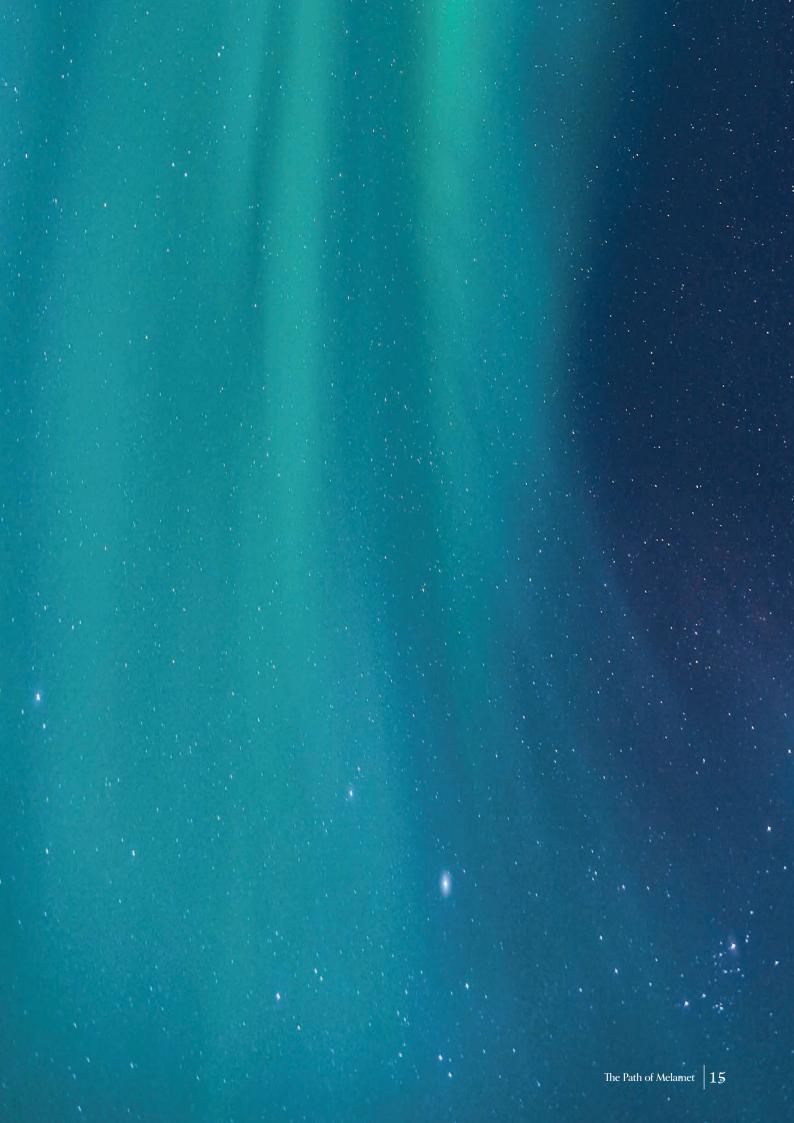
As noted, we speak of knowing one's state of nothingness. Yes, knowing. The perfect guide breathes life into the seeker by imparting the truths of Truth and reality through their words. Thus, breath is given to the seeker when, through the guide's words spoken in intimacy, their spirit is awakened. The seeker receives this breath by hearing the divine secrets carried in the guide's words, understanding them, and thus being brought to life.

In other words, the guide's giving of breath is the transmission of divine knowledge through their words. The seeker's receiving of breath occurs when they listen to these divine words, comprehend them through reflection, remembrance, and contemplation, and thereby ascend the spiritual stations, rising from death into life.

This divine ritual also has a physical aspect: the connection of bodies through the clasping of hands, the alignment of knees, and the gaze of the guide. Through this process, a kind of cosmic energy transfer and union takes place, a reality known only to those who have experienced it.

KNOW THYSELF

"He beholds Himself within His own essence... Through every manifestation, anew Relishing the infinite diversity of His revelations."



THE ESSENCE IS REQUIRED

۲ "

L et the speech of the mute be heard by ears that do not hear,

Let the word of the mute be understood by the soul, not the mind.

We listened without hearing, we acted without understanding,

For the true saint, the capital on this path is nothingness.

We loved, became lovers, were loved, and became the beloved,

Forever renewed, who could grow weary of us?"

As seen in the above verses, Beloved Yunus says, "We loved, became lovers, were loved, and became the beloved, forever renewed, who could grow weary of us?" Why, we might ask, does he say "we"? Or what does he mean by saying, "forever renewed"?

In another verse, he states, "Animals are what die; lovers do not die." Why do lovers not die? Similarly, the saints of God say, "The saints do not die; they merely change their form."

So, who dies, then? What is birth and death in reality?

If there is none but Him, no second existence, then who is it that dies? Who is it that is born, and how?

In the Noble Qur'an, there are a total of 63 verses regarding death. Some of these verses are clear and definitive, while others are allegorical and require interpretation by a Melamet Perfect Human.

Some of these verses describe death and subsequent rebirth, along with life in Paradise or Hell, while others serve as warnings to humanity to prepare for the afterlife. For indeed, every soul shall taste death.

In this sense, death, from an outward

perspective, is a manifestation that cannot be fully comprehended in its essence and is often feared. Hence, preparation is necessary.

This fear has driven humanity throughout history to search for ways to avoid death. In their quest, they have even developed belief systems such as reincarnation in Eastern mysticism and the belief that the soul of a deceased person transfers entirely to another person, animal, or being, giving it life.

While such beliefs may have drawn inspiration from truth, they are incomplete. For the soul does not transfer from one place to another; it simply returns to its origin, to the station where it belongs.

So, how does this manifestation occur?

Above all, it must be remembered that the soul is one, and its seeming division into parts is merely an illusion. Just as each form, though appearing distinct from the ocean, is in essence the ocean itself, like ice molds whose essence is water, so too is every being.

In this context, all that occurs is nothing but "He," the One, the Unique, the Absolute, manifesting His Divine Names in different forms and manifestations. Through each form, anew, He journeys within the characteristics of the Divine Name composition that shapes that form.

From this perspective, the singular, subtle essence, He, first determined the immutable archetypes of every being in pre-eternity, bringing forth their forms in measured balance and harmony. These measures, balances, or aptitudes set every being on a journey through various stages and stations.

This journey begins in the unseen realm and passes successively through the realm of

omnipotence, the angelic realm, and the material realm. On earth, the journey continues through the stages of inanimate objects, vegetation, and animals.

At each stage, the aptitude of the being determines its stopping point. For instance, a being may remain at the level of vegetation or continue its journey further. If the being is destined to become human, it first manifests as sperm in a man's loins and then enters the womb.

Yet, even in this process of "falling" into the loins, into the womb, into the world, it is still He who falls, who enters, and who emerges.

In the womb, the being lives as a fetus for a period, imbued with the innate knowledge of its primordial nature. During this time, the brain begins to develop the subtle twin of the body, the soul, in accordance with its Divine Name composition. After birth, this innate knowledge continues to sustain the being until about the age of two.

From the age of two, the consciousness of ego begins to form within the human mold. Life continues with this consciousness, and by youth or middle age, certain individuals with suitable aptitude may ascend to the level of the self-reproaching soul. These are molds with the potential to continue the journey.

However, the majority do not transcend the level of ego and die in that state. Their bodies are buried in the earth, returning to their origin. Such a journey ends in hell, as the body returns to where it came from.

For those with the aptitude to reach the level of self-reproaching soul, they transcend the hellish life and continue on their path.

"And I swear by the self-reproaching soul." (Surah Al-Qiyamah, 75:2)

"Not one of you but will pass over it [Hell];

this is with your Lord, a decree which must be accomplished." (Surah Maryam, 19:71)

For those at the level of the self-reproaching soul, a search for a guide eventually begins. If they are graced with meeting a guide and are revived with the Divine Breath, these individuals embark on the journey of self-discovery, known as the journey of the stations of Unity.

Through this journey, they come to know their self and, in doing so, annihilate the illusion of otherness, association, and ego in their being. This is the annihilation in the Divine. They thus fulfill the command: "Die before you die". In these stages, the delights of the Paradise of Divine Acts, the Paradise of Divine Attributes, and the Paradise of the Divine Essence become the seeker's entrance into and experience of the life of Paradise.

If the subtle essence, He, wills for the journey to continue within an appropriate aptitude, then the seeker, now a mold shaped by the guide's heart, begins to be born anew through the heart of the Perfect Guide. At this point, the seeker fully experiences the delights of eternal subsistence in the Divine as pure existence in Truth.

This state is referred to as "The Vision of God's Beauty through Himself in Himself."

At this stage, their bodies become their souls, and their souls become their bodies. In this way, God perpetually continues His journey of witnessing Himself through Himself, forever.

This journey is simply expressed as follows: The One who gives life, the one who lives, and life itself, all are He.

The traveler, the journey, and the path, all are He.

He is the One. He is Himself.

FORGET WHAT YOU KNOW

 Γ orget what you know! Forget, so that you may progress on the path...

Indeed, the principle of forgetting what you know is one of the foundational teachings in Sufism and all sacred and esoteric traditions. For those who seek to enter these teachings and benefit from them, it is an indispensable rule.

This principle is often illustrated through the analogy of empty and full pitchers. Consider this: if a pitcher is already full of water, what happens when you try to pour new water into it? Naturally, the water will overflow, and the pitcher will spill.

Thus, the pitcher must either be completely or partially emptied for it to hold new water.

Now, what is the water that fills your pitcher? It is the outward knowledge, the memorized truths, and imitations you learned before coming to the path of truth. Are these pieces of knowledge valuable? Yes, partially, because if your aptitude is suitable, they guide you to the right path.

However, once on that path, you must leave behind those prior learnings. For while the path begins with knowledge, progress is made through love.

In this regard, see what Saint Sezai says:

"Forget all that you know,

Reach the knowledge of unknowing.

Then, read and comprehend

Sezai learns from the Lord alone."

Thus, on the path of Unity, abandoning past knowledge and conditioning is essential. This is because such knowledge was acquired through the intellect of sustenance, which, while beneficial to some extent, inevitably leads to oppression for its possessor. The elevated form of this intellect is known as the intellect of return, which belongs to the wise and the Gnostics.

At this point, it is useful to elaborate on the distinction between these two forms of intellect. Broadly speaking, the intellect of those with the consciousness of the commanding self and the self-reproaching soul. The intellect of those with upper the consciousness, on the other hand, is the intellect of those with the consciousness of the inspired soul and higher levels of awareness.

The general intellect that governs the lives of all people, regardless of their profession or status, whether they are professors, farmers, scholars, or clerks. It is shaped by the learned knowledge, conditioning, and sensory input (both external and internal) accumulated from birth onward. This includes the five external senses and the five internal faculties: imagination, conjecture, perception, conscience, and memory.

While the intellect of sustenance may suffice for outward matters, it is inherently limited. It is incapable of resolving every issue without contradictions. For instance, the subjects of fate and destiny are beyond its reach. A person relying solely on their intellect to comprehend these matters will inevitably arrive at contradictions.

This is precisely why the Prophet Muhammad (peace and blessings be upon him) said, "Do not ask me about fate."

When the intellect of sustenance is insufficient, a person is left with two choices:

1.Deny the matter they cannot understand.

2.Acknowledge their inability to comprehend, express their incapacity, and accept what is conveyed to them.

For a seeker of truth, it is crucial to abandon the knowledge acquired through the intellect of sustenance. Failure to do so will not only prevent them from receiving the higher truths of Divine Knowledge, but their past knowledge may also turn into delusions. Over time, the contradictions they encounter may even pull the seeker away from the path entirely.

Therefore, the goal of a truth-seeker should be to recognize the limitations of the intellect of sustenance and, under the guidance of their guide, fully submit to their teachings and transform their intellect into the intellect of sustenance. Only through this transformation can the seeker remain steadfast and make progress on the Straight Path. ON THE PATH OF DIVINE REALIZATION, THE MANIFESTATIONS OF LESSONS CONTINUE TO RECUR UNTIL THEIR ESSENCE IS FULLY GRASPED

Mustafa Erkan







What is Melamet? 1K views



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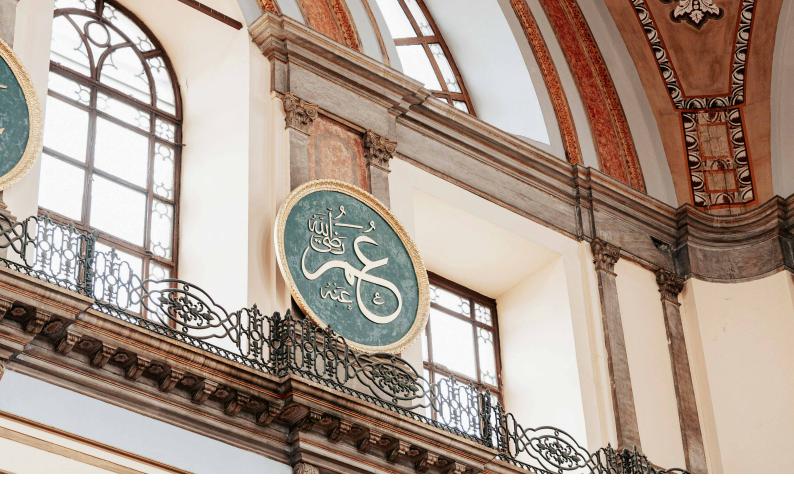






ONE TOPIC ONE AUTHOR

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CONCERNING WITNESSING

The word faith derives from the root safety, trust. Faith means verbal affirmation and heartfelt confirmation. Heartfelt confirmation can only occur when one feels secure in their understanding. And this security is only possible through direct perception and state of being. By nature, humans are convinced through seeing and satisfied through experience.

Belief, on the other hand, refers to perception, opinion, adherence to an idea, trust in a person, the feeling of faith, and confidence.

If we examine belief and belief systems, the Supreme Creator will inevitably be shaped by as many different assumptions and imaginations as there are people. This is because for something to be perceived, it must be given form. However, God is beyond all form and cannot be confined to it. Therefore, perceiving God is impossible. A person who lives their life guided by notions of Paradise and Hell ultimately ends their journey in the same framework. Even though such a life may be based on confidence and trust in the systems of Paradise and Hell, it can never bring full satisfaction. As a result, this path remains undefined, leading to a lifetime of apparent submission to God, which is, in reality, submission to a self-constructed notion of the Divine.

The Qur'an addresses these incorrect states of belief in various verses. Some examples include:

Surah Al-A'raf, Verses 28-30:

"When they commit an indecency, they say: 'We found our forefathers doing it, and Allah has commanded us to do so.' Say: 'Indeed, Allah does not command indecency. Do you attribute to Allah what you do not know?' Say: 'My Lord has ordered justice. And direct your faces toward Him at every place of worship, and invoke Him, being sincere to Him in religion. Just as He originated you, so will you return.'

He has guided one group, while others were destined to stray. They have taken devils as allies instead of Allah, thinking they are rightly guided."

Surah Al-Qasas, Verse 36:

"When Moses came to them with Our clear signs, they said, 'This is nothing but fabricated magic. We have never heard of this among our forefathers.'" Surah Yunus, Verse 78:

"They said, 'Have you come to turn us away from the way of our forefathers so that you two may dominate the land? We will never believe in you both."

Surah Al-Baqarah, Verse 170:

"When it is said to them, 'Follow what Allah has revealed,' they reply, 'No, we will follow what we found our forefathers practicing.' Even though their forefathers had no understanding or guidance?"

Surah Al-Ma'idah, Verse 104:

"When they are told, 'Come to what Allah has revealed and to the Messenger,' they reply, 'Sufficient for us is that which we found our forefathers upon.' Even though their forefathers knew nothing and were not guided?"

It has been clearly stated in the Qur'an and in similar verses on this topic that there is no difference between the conditions of the Prophet's time, when he conveyed the truth, and the conditions of today. The system remains almost unchanged. The majority of people still live based on the deficient beliefs and superstitions of their ancestors. Societies are still governed by politics-centered and corrupted belief systems.

However, for individuals endowed with intellect, questioning and thereby attaining the knowledge of truth is essential. The Hadith, "Seek knowledge even if it is in China," points to this reality.

Truth is singular. The purpose of creation is to

understand and recognize existence, and through this recognition, to witness the Divine manifestations that will appear within one's own being.

In addition to the verses addressing those who are enslaved by belief systems, such as the ones mentioned above, the Qur'an also contains verses and stories explaining how the matter should be approached. The degrees, states, and ranks of closeness to Divine knowledge and the subsequent manifestations of this closeness in existence are clarified in the Qur'an. Through this, people of intellect are invited to the path of truth.

Islam is the religion of Divine Oneness. The Qur'an is the book of Unity. Thus, belief in Tawhid must be realized, and it must manifest in one's being as a state of existence for one to attain verification and certainty.

The path to knowing the truth and being certain lies in witnessing. If something exists, its existence must be seen; if it does not, its absence must also be witnessed. Only then can one achieve complete satisfaction.

The Qur'an addresses this matter in various verses, emphasizing the importance of witnessing and experiencing as the means to achieve inner contentment.

The stories in the Qur'an regarding this subject do not aim to question Divine Power but to describe the delight of witnessing the manifestations of that Power. While the common people may suffice with belief, the perfected ones seek the truth. Truth is only solidified through witnessing, and only through this can hearts find true peace.

As expressed in Surah Al-Baqarah, Verse 260: "And [mention] when Abraham said, 'My Lord, show me how You give life to the dead.' [Allah] said,

CONCERNING WITNESSING

'Have you not believed?' He said, 'Yes, but [I ask] only that my heart may be satisfied.' [Allah] said, 'Take four birds and commit them to yourself. Then [after slaughtering them], put on each hill a portion of them; then call them—they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise.'"

In this verse, the dialogue between Prophet Abraham and his Lord is presented. Prophet Abraham, known as the Prophet of Divine Oneness, was also honored with the title Friend of God. It is inconceivable that he harbored the slightest doubt about God's power, His ability to give life to all living beings, or His capacity to bring them back to life after death.

Thus, in the manifestation of Prophet Abraham, one must see themselves. Just as he sought to have his heart fully reassured and his soul find tranquility by witnessing how God brings the dead to life, we too must seek satisfaction through witnessing and aim to become people of realization faith.

The Divine address to Abraham, "Have you not believed?" is profoundly significant. It shifts the focus from mere belief to faith, which, by definition, is verbal affirmation and heartfelt confirmation.

According to narrations, God instructed Prophet Abraham to capture four birds, slaughter them, pluck their feathers, strip their flesh, and cut them into pieces. He was then commanded to keep their heads with him and place portions of their flesh on the peaks of different mountains. Prophet Abraham followed these instructions, distributing the parts on the mountain tops.

Then, he called to them, saying, "Come to me by the permission of God!" He witnessed the fragments of flesh flying toward one another, reassembling into complete bodies, and uniting with their respective heads to return to their original form.

Indeed, God is Almighty, whose power is always supreme.

To delve into the truth conveyed in this story: the four birds symbolize the four base qualities of the self. The peacock represents the desire for status and recognition, the crow symbolizes long aspirations and worldly ambitions, the rooster signifies lust and carnal desires, and the goose embodies greed and avarice.

The act of cutting off the heads of these birds signifies severing the heart's attachments to anything other than God. Union with God is only possible by overcoming the base qualities of the self and attaining purity of intention.

Following this purification, one progresses through stages: knowledge transforms into closeness, closeness transforms into vision, and ultimately vision transforms into being. Knowledge, Vision, Being.

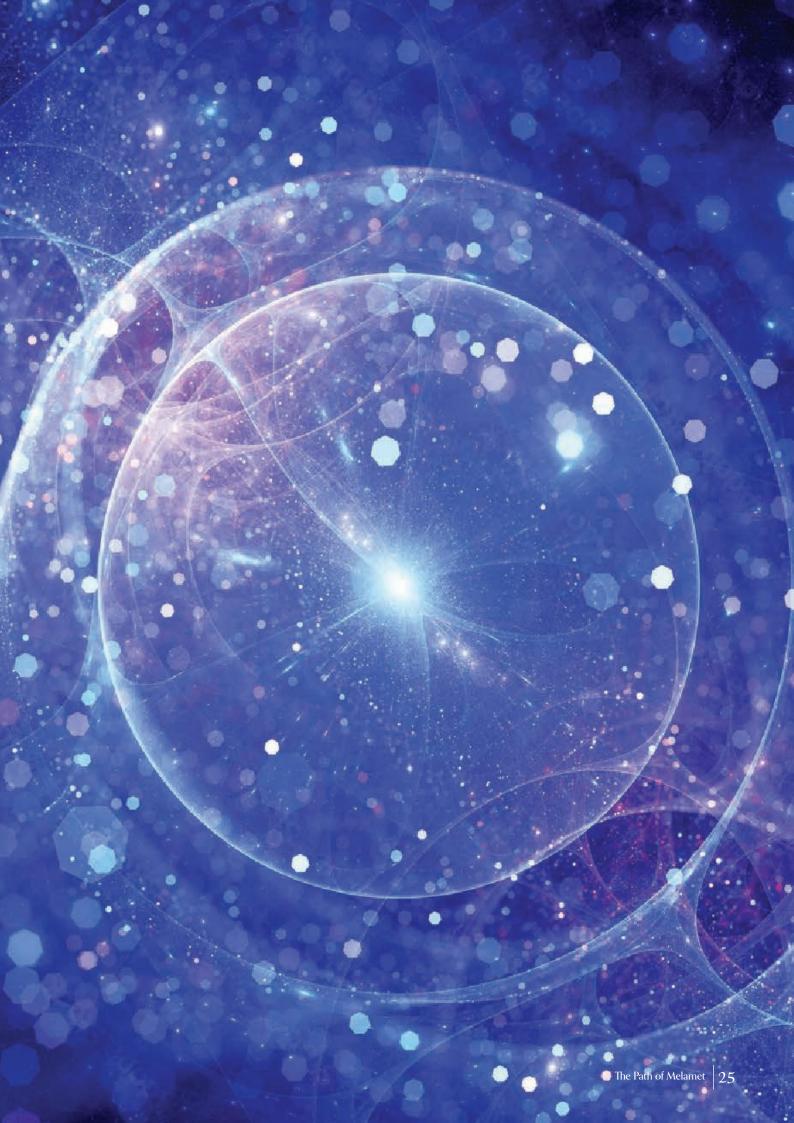
The stories found in the Qur'an aim to explain, sometimes through symbolic expressions, the transformations that must occur within one's inner kingdom. Thus, the meanings of verses classified as allegorical find their ultimate manifestation within the human being. Through proper discipline and refinement, a person ascends to the rank of true humanity and becomes a polished mirror reflecting these meanings.

The school of Unity represents a transformation, the transformation of the self into the soul. This transformation occurs through the spiritual discipline known as the way, facilitated by the relationship between the guide and the seeker.

A servant, bound by the self, can only perceive their truth by purifying themselves from all forms of attachment and association. The ultimate goal is being.

This is the straight path, finer than a hair and sharper than a sword. At the end of this path, when the destination is reached, one attains the realization of nothingness. In this state of nothingness, existence manifests in its essence.

Mustafa Erkan



The Path soft Melamet

S urah Al-Isra, Verse 85:

"They ask you [O Prophet] about the soul. Say, 'The soul is of the affair of my Lord, and you have not been given of knowledge except a little.'"

As the verse indicates, the Qur'an provides very little information about the soul. The soul is among the secrets of God. By its nature, the soul is subtle and invisible; it can only become perceivable through bodies and forms. It exists independently and does not depend on anything else for its being. Its existence is inherent to itself.

Matter cannot exist without the soul. It is the soul that brings matter into existence through the Still Attributes of God, which are eight in number: Life, Knowledge, Will, Power, Hearing, Seeing, Speech, and Creating.

The soul assumes forms in the immutable archetypes, taking on a type of intellectual form. These forms, as simple substances, appear without color or shape. They exist beyond time and space. As the soul is not a physical entity, it is indivisible and cannot be fragmented. It is beyond the reach of human senses.

The soul manifests in four distinct forms depending on where it emerges:

1. Mineral soul: Found in solidified or rigid bodies, it ensures the integrity and cohesion of substances, preventing their disintegration.

2. Vegetative soul: Present in beings with energy potential, it enables growth, development, and nourishment, as well as the growth of plants.

3. Animal soul: Possessing a universal force and higher potential energy, this soul includes both external and internal sensory faculties. It can feel and hear. The shared characteristics between animals and humans are found in this soul, with the primary distinction being the human capacity for thought. This soul, being endowed with force, ensures continuity in productivity. However, beings with this soul, including humans and animals, are finite, as their lives are not eternal. Compared to the mineral and vegetative souls, the animal soul is subtler.

4. Human soul: Beings endowed with this soul are further divided into two groups. The first group shares characteristics with animals, such as excessive indulgence in physical pleasures, overeating, oversleeping, and failing to recognize the reality of true existence.

The second group of humans corresponds to their archetypes in the realm of spirits. They are the manifestations of the verse, "And I breathed into him of My Spirit" (Surah Sad, 38:72). These individuals are recipients of the Divine Breath, the manifestation of God's merciful effusion. Those who are addressed by this spirit have accepted the commands and prohibitions of God.

The human soul comprises four spirits: mineral, vegetative, animal, and human. Unless a person purifies themselves from the influences of the mineral, vegetative, and animal spirits, they may appear human outwardly but will internally manifest the qualities of these three spirits, remaining far from becoming a true human. The human being is composed of the invisible and unknowable spirit and the visible and knowable body, or matter. Humanity is the secret that God refers to when He says, "I created [them] for Myself." The body's secret is the Divine Consciousness hidden in the deepest recesses of the heart. This consciousness is a cosmic awareness or spirit, imbued with the knowledge of both the visible realms of creation and the realms that preceded creation.

When we look around at the universe, we witness nothing but Divine Acts, Attributes, and Names. All that we see is the visible manifestation of God's existence, and there is no existence apart from this. The entire cosmos, down to every particle, is enveloped by Divine Acts, Attributes, and Essence. In truth, there is only One Being, and its reflections are the Divine Acts, Attributes, and Names.

Thus, all beings, though appearing diverse, are animated by a single life force. This singular life force sustains all creation. While commonly understood as the Attribute of Life among the Still Attributes, life is essential for the realization of all other attributes. Therefore, life and spirit are often used interchangeably.

In this sense, what we call life, though singular in essence, takes on various forms, appearing as though differentiated in the bodies of creation according to their capacities. This differentiation is the reason for the infinite diversity of Divine Names.

Just as the body is the vessel of the soul, the soul is the vessel of the Beloved. The body is nourished by food. When good and beneficial foods are consumed, the body thrives, and its organs perform their functions more effectively. However, the soul does not require such nourishment. Its sustenance comes from the spirit, and without this nourishment, it withers.

Here, "life" refers to the form the spirit takes in the manifest world, while "spirit" refers to its essence. The body thrives with life, and life thrives with the Beloved. The attributes of the spirit cannot illuminate the body unless they draw their sustenance from the essence.

It is the spirit that enlivens you, which is to say, the Still Attributes. First and foremost, it is the attribute of Hay (Life) that grants vitality to the body, as all other attributes depend on this one. Alongside life, Knowledge, Will, and Power are the inner attributes, while Hearing, Seeing, and Speech are the outer attributes. Together, these sustain and animate the body, allowing it to live and function.

This means that forms are the carriers of the Still Attributes, or the spirit. Without the spirit, these forms would have no meaning.

The vast variety of appearances, colors, and forms in existence arises from Oneness. Diversity, such as shapes, colors, races, and physical appearances, is the natural expression of Oneness. The One refers to the essence of the singular existence and encompasses the totality of its Names and Attributes, which manifest collectively in creation.

Each Name is known through its opposite. When observing forms, we often categorize them as good or bad based on our limited perceptions. However, all of these are merely expressions of the One Being. This is why it is said, "There is no good or bad in Allah," for everything, no matter how you perceive it, ultimately leads back to the singular existence and serves as evidence of His reality, his essence.

Ahmet Tamer Erpak



It emerged from the point and returns to the point! A journey of witnessing, through itself, with itself, to itself, in the bliss of divine realization. WHAT DOES IT MEAN TO EXIST?

F rom the moment we are born until the age of two, we live under the knowledge of primordial nature. Afterward, we exist under the dominion of the commanding self, accumulating and recording the imprints of the worldly experience. We continue to live, perceiving ourselves as nothing more than these accumulated records.

Everything is deciphered and given meaning according to the records in our mind. Trapped in the duality we construct, a "me" and a "God" perception, we remain far from truly knowing ourselves. In this state, we live in what unity refers to as polytheism.

In the transcendence perspective, there will always be the concept of "me" and "a God." On the other hand, in the immanence perspective, one might claim there is no distinction between God, the universe, and humanity, thereby identifying oneself as Him.

Yet, neither allegory alone nor purification alone can explain the principles of existence. There is a need for a Divine Oneness perspective that unites both, enabling us to comprehend and witness the truth of the Absolute Being.

When existence transforms from darkness to light, driven by the desire to be visible and to be known, this transformation does not impose duality upon it. It remains One and still is the Only Existence.

The appearance of multiplicity in the form of dense, materialized manifestations can be likened to breaking a large mirror. Before it breaks, you see yourself when you look into it. After it shatters into pieces, you see yourself in every fragment, as if there were many. Yet, the one looking into the mirror is still One.

Similarly, when existence manifests, the journey through the levels of existence unfolds. The

subtle becomes dense, materializing into matter and culminating in the Perfect Human. Through this manifestation, the Absolute Being seeks to witness its essence, attributes, qualities, and Names in the world.

This desire of the Absolute Being to bring itself into appearance through temporary and conditional reflections, through fleeting forms, actions, and perceptions, is a natural necessity of the Divine System.

Understanding this Divine System is not easy. The intellect must never be left idle; it must constantly question and strive to understand the world it inhabits, its universe, humanity, living beings, and everything in existence. Above all, one must question the reason for their existence and the truth of their being. Questioning, seeking answers, and searching are essential.

A person cannot turn inward and bring forth the knowledge of their essence independently or in isolation. Particularly during one's twenties and thirties, the intensity of questioning tends to increase. During this period, one attempts to comprehend their existence and their interactions with other beings through methods such as gathering data, analyzing, synthesizing, theorizing, and modeling.

Everything begins with the question: "Who am I, and why have I come into this world?"

If a person has begun to question and has asked themselves this fundamental question, a desire to read, research, and gather knowledge starts to grow. Knowledge accumulates and continues to accumulate until the vessel is full and begins to overflow. Yet, it is never enough, for deep inside, there remains an emptiness that cannot be filled. Reading alone is not sufficient for those seeking their essence and origin.

Eventually, the desire to know and understand

WHAT DOES IT MEAN TO EXIST?

oneself transforms into love, and the individual begins to incline toward seeking the Absolute. It is at this point that one comes to realize that this journey cannot be undertaken alone, aimlessly drifting like a leaf blown about by the wind. They begin to understand that without a guide or teacher, it is impossible to traverse this dangerous, trap-filled path without losing one's way.

This is because, until that point, a person has mistaken their imagined and illusory existence for reality and sought to eternalize this illusion. That is, until they reach a Perfect Guide and begin to draw breath from them...

The Melamet Perfect Guide is the illuminator of the path of truth.

In the journey of Melamet Path, at every level of unity, one comes to realize and taste the state of annihilation, the state of pure nothingness. This means recognizing that one's assumed existence is, in reality, nonexistent.

Those who can perceive and witness their own nothingness reach the level of Unity, which is the essence of Oneness, where they come to witness that the only true existence is the existence of The Truth.

Thus, one becomes nonexistent while existent. Through this nothingness, one becomes alive in the existence of the Real and is thus truly existent. At first, one believes they exist, even if it is an illusion. Then, one is annihilated in the acts, attributes, and essence of existence. Through God, they are revived, and they exist in the existence of existence itself.

These statements are oceans to be immersed in during the process of self-discovery, and they express the level of Unity.

As stated in Surah Al-Baqarah, Verse 28:

"How can you disbelieve in Allah while you were lifeless, and He brought you to life; then

He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned?"

In the mother's womb, the being is lifeless for a certain period. Gradually, as it is imbued with the Divine Names and Attributes, it gains a soul and slowly comes to life. This is the first resurrection.

Then, in the path of Melamet, through the stages of annihilation, one realizes and witnesses the absence and nonexistence of their imagined self, "dying before they die."

Finally, they are revived with the existence of the True Essence, becoming existent in the Absolute Existence. In this way, the two deaths and two resurrections occur.

This is union with the Divine, the truth mentioned in the verse: "...and then to Him you will be returned."

The depth of this single sentence is a reality that dervishes strive to embody over a lifetime. They seek to die before they die, to be revived in the existence of the Truth, and, when physical death occurs, to avoid plunging into an eternal state of nonexistence. Under the guidance and protection of their Perfect Guides, they strive to comprehend the truth of Unity, living its reality to its fullest.

For, in the knowledge of truth, to exist means to exist with the existence of the Absolute Being. This can only arise from the annihilation of one's imagined existence.

To comprehend the meanings of these profound statements, to live them fully as a state, and to understand the purpose of our existence, the Melamet path is the way of salvation...

Those who can question everything and free their minds from narrow frameworks choose a simple and unpretentious life, delighting in the ever-present change of each moment. This is because being persistently insistent on any matter means rejecting change and growth. For the love of God, His infinite knowledge, will, and power to manifest, it is necessary for the attribute of Life to take on form. This is a requirement of the Divine System. To contemplate the truth, essence, and inner reality of the "things", and to perceive the one indicated by the composition of Divine Names, is akin to extracting pearls of truth and knowledge from the depths of the ocean.

Through knowledge of certainty, vision of certainty, and reality of certainty, one may reach the essence.

These levels of proximity are joys that only the travelers of the Melamet path can taste. To drink deeply from the springs of Divine Knowledge that flow from the Perfect Guide is the greatest grace for a seeker.

It is from these springs that the seeker is freed from the illusion of their own existence and brought to union with the truth of the Real Existence. This is the meaning of "to exist": the unveiling of the truth that one exists only with the existence of the Real Being.

Those who never cease questioning, seeking answers, and desiring to know themselves and their Lord will one day cross paths with the conductor of this train of truth. In the understanding of Unity, this Perfect Human, described as the sun of truth, continues to illuminate this sublime system with his knowledge and light in every century, and will continue to do so.

In the truth of "Existence is the Existence of Allah" the only one that truly exists is Him.



Leyla Özel

THE HUMAN PERCEPTION OF SEPARATION FROM GOD

" **V**

N nowledge was a single point; the ignorant multiplied it." (Saint Hz. Ali)

In a seed lies the potential of a tree. The point is the seed of the tree, and the seed represents knowledge itself. Knowledge, however, belongs to Allah. Whoever seeks Allah must begin their journey through knowledge. This knowledge is none other than Divine Knowledge. It is the Knowledge of Unity. It is Melamet.

To seek knowledge, one must look at the tree, find the seed within it, and come to understand it. As one strives to understand the tree, they inevitably begin to understand the seed. By doing so, a person can reach the secret of creation. The one who knows the seed will know Allah.

In this sense, one must avoid being preoccupied with the visible aspects of creation and instead search for the Divine Presence hidden behind it. However, to recognize the seed, one must first recognize the tree.

Though this may seem contradictory, the tree is the manifestation of the seed, its visible form. Therefore, what is outwardly apparent is the tree, yet the ultimate aim of a human being should be to know the seed so that they may witness Allah in it.

Allah, through the diversity of creation, bringing forth countless and infinite manifestations, reveals His existence and the reality that there is no other existence besides His. Every visible and invisible particle of creation bears witness to this truth.

To perceive this, however, a person must awaken from their slumber and attain the secret of "dying before you die." For this, one must receive guidance from a Perfect Guide.

Dying before dying refers to freeing oneself,

with the aid of the Murshid, from the false perception of being a separate entity when, in truth, one has no existence apart from Allah. It is the realization that Allah is the sole possessor of all actions, attributes, and existence.

This is the true reality of the human being, and there is no other truth beyond it. This reality is none other than Allah Himself. Thus, there is no God besides Allah. *"Say, He is Allah, the One" (Surah Al-Ikhlas, 112:1)*.

A person seeking the truth must turn inward, amidst the infinite and boundless multiplicity. They must come to know themselves, not as they think they know, but as they truly are. This includes recognizing the self they falsely perceive as separate from Allah. When Allah states, "I was a hidden treasure, and I desired to be known," He explains that He created humanity so that they may know themselves and witness the Divine that lies hidden within. For a human to truly know themselves, they must recognize the base, lower aspects of their self, which they perceive as separate from Allah. Liberation from these aspects transforms the self into the soul.

When a person pursues the purpose of their creation and comes to know their true reality, they will realize that the concept of religion is synonymous with life itself. Religion is not separate from life. Every human, and indeed every creation, lives within the framework of religion, even those who consider themselves irreligious. This is because there is no existence other than His.

The root of all misguidance lies in humanity's failure to know themselves and their mistaken perception of self. All paths originate from

Him and return to Him. Yet Allah desires this return to be through knowing Him, for He declares this to be humanity's salvation.

What is unseen yet acknowledged to exist represents the hidden aspect of what is visible. Conversely, what is visible represents the manifest aspect of what is hidden.

Although a human is not separate from Allah, they are also not the same as Allah. Allah brings forth humanity from His own essence, yet humans in this worldly realm grow distant from Him. As stated in Surah At-Tin, Verse 5, "We have certainly reduced them to the lowest of the low."

Allah desires humanity to draw closer to Him, to be present with His essence, and to exist through His existence. This being is equivalent to acknowledging one's utter powerlessness, for humans mistakenly attribute independent existence to themselves. They claim the partial attributes granted to them by Allah as their own.

When a person begins to realize that these attributes do not belong to them, they also begin to perceive their own nonexistence. This leads to the unveiling of the truth: that Allah alone is the only Existence.

The more one annihilates their self, the more they truly exist. The more a person internalizes their powerlessness and nothingness, the closer they draw to Allah and exist through His presence. This state is akin to being both present and absent simultaneously.

The human does not exist independently, for there is no existence other than Allah. The human exists only through Allah's existence. This is the realization of Oneness within Multiplicity and Multiplicity within Oneness.

All realms converge within the human being. The perfected human becomes a polished mirror, reflecting the Divine Presence and witnessing their own nonexistence within Allah's existence. This is Unity, this is Melamet. You must annihilate yourself so entirely that your nothingness and powerlessness make it evident that there is no existence other than Allah.

This path, however, is not one that can be walked without a Perfect Guide.

Therefore, a person must first know what they truly seek, for whatever they desire, they will pursue, and eventually, they will find it. There are no coincidences. Everything is already determined in Divine Eternal Knowledge. The life a person leads is the result of their own choices and desires. Allah does not interfere with His manifestations; He leaves humans free to choose.

However, through the verses of the Qur'an, Allah continually points toward Prophets, Saints, and Perfect Guides, urging humanity to seek guidance and use their intellect. It is essential to desire the search for a Perfect Guide, find them, and receive training in the truth from them.

Simply reading scholarly texts is not enough to progress on this path. In such a case, knowledge becomes a burdensome load that only leads to confusion.

"True knowledge is to know knowledge; true knowledge is to know yourself. If you do not know yourself, what is the point of all your reading?" (Yunus Emre)

With the guidance of a Perfect Guide, one must progress through the stages of knowledge of certainty, then vision of certainty, and finally reality of certainty.

May we desire to seek and find the Perfect Guide, learn the truth from them, and receive the training necessary for our journey. May Allah's peace, mercy, and blessings be upon you.

Arif Erkal

THE LIFE OF THE DIVINE

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

This world, which appears to exist, is the story of God manifesting His dream through the command "Be", descending from His essence to His attributes, and from His attributes to His acts. It is the journey from Oneness to multiplicity, from One to two, the unfolding of His divine order.

Through the attribute of Life, He gives life to every particle; it is He Himself who enlivens all. This realm is the story of God, who confined Himself to a body through His majesty to witness and experience His Names. It is the journey from freedom to servitude and from servitude back to freedom. It is the story of traveling from subtlety to density and back to subtlety again.

As you know, the human body possesses a miraculous creation. The most profound evidence of this is found in *Surah At-Tin, Verses 4 and 5:*

"We have certainly created man in the best of stature, then We returned him to the lowest of the low."

As understood from these verses, dear companions, when a human enters this world from the womb, they come in a state of forgetfulness. Created in their original nature, they eventually forget their essence due to environmental influences, placing a veil between themselves and the Divine Origin that disciplines them. This world we live in, known as the visible realm, is the realm of duality. The Glorious Lord has established His order this way: forgetting all the treasures He had once known; He searches for those treasures again. Isn't this act of forgetting what is known an extraordinary and magnificent system? Every visible particle is Him.

Imagine a cloud, a snow cloud during winter. The multitude of people that appear as so many are like the snowflakes falling from that cloud. As they descend to the earth, no two snowflakes resemble one another. Yet, when they land and merge on the ground, they lose their individual forms. However, the fact that they are a part of the same cloud remains unchanged, doesn't it?

The state of the snowflake before it touches the ground is the state of remembering everything, while its state upon touching the earth is the state of forgetting everything. For the snowflake to recall its state before it fell, it needs a teacher to guide it. Only under the supervision of such a teacher can it remember its earlier state.

As mentioned above, whether it is in its state of knowing, forgetting, or any other condition, there is nothing apart from the Divine Names. Everything is a manifestation of the infinite power and might of Allah, the One and Only.

We can liken human beings to the fresh water sources found on Earth. Yet, regardless of the source, every fresh water eventually flows into the ocean—the Absolute One, Him. As stated in *Surah Al-Baqarah*, *Verse 156*,

"...Indeed, we belong to Allah, and indeed to Him we will return."

The key question lies in how this return will occur: Will we return with awareness of

ourselves, or in ignorance? Will we consciously declare "I", or will we do so unconsciously? Will we return knowing the Lord who governs us, or unaware?

This is the true matter at hand. As explained in *Surah Adh-Dhariyat, Verse 56,*

"... And I did not create the jinn and mankind except to worship Me (by knowing Me)."

This verse, in fact, conveys everything clearly. To know Allah, but how do we come to know Him? As we have mentioned, this world, which appears as multiplicity, is like snowflakes originating from the same cloud. Each snowflake contains the essence and qualities of the cloud.

The Melamet perspective addresses this exact point, asserting that instead of imagining Allah behind a veil or somewhere distant, one must recognize that everything you seek is within yourself. Allah is One.

If we seek Allah behind veils or in far-off places, do we not inadvertently create duality? A person can only escape polytheism when they reach the truth of the Divine Reality within themselves.

When you return all the attributes and values you mistakenly believe to belong to you back to their rightful Owner, you free yourself from duality. There is nothing that exists apart from the Exalted Lord.

This is His dream, His life, continuously unfolding in endless transformation, rendered mysterious through its connection to time. He is the Knower and the Unknowing, the Existent and the Nonexistent, eternally in a state of transformation.

The process of water evaporating from the ocean, forming clouds in the sky, descending as rain, nourishing the earth, and then flowing back to the ocean, it is all Him. With every cycle, the drops of rain may change, but the ocean remains unaltered. The ocean is the ocean; all water sources trace back to it. This is the flawless design of the dream established for being known, functioning seamlessly without any voids.

This can also be likened to the oxygen in the air, there is never an empty space in it.

SEEING YOURSELF WITHIN YOURSELF, MOVING THROUGH THE PUPPET HE CREATED... No amount of praise could suffice for such a reality.

From another perspective, the transformation of the Divine Names, embodied in what is called "human," is a continuous journey from the depths to the summit. This transformation begins before the womb, with the cycle of nature, and proceeds through the experiences gained at each station along the way.

When the human form develops to the point where it can stand on two feet and carry itself, it manifests visibly. This is a birth at the summit, followed by a gradual descent back to the depths, a perpetual cycle of transformation.

This earthly transformation completes with the cessation of the body.

As mentioned, this world is a realm of duality, and in the realm of duality, there are naturally two types of "I".

In the lower state of the self, the "I" is marked by arrogance and polytheism. In the higher state of the self, the progression begins with "I," moves to "You," and ultimately culminates in "He".

Regardless of the state, the underlying message is deeply meaningful. The focus is always on singular pronouns, for Allah is One, indivisible and undivided.

Tarık Satı



UNITY AND PERFECTION

In this worldly realm, every ten seconds, twenty-six babies are born, the unripe fruits of humanity. By the decree of the Divine Will, they grow, pass through their youth, reach middle age, then old age, and eventually leave this world.

Every second, thousands of seeds meet the soil, while rays of light, generated by intense and majestic reactions in the sun's millions of degrees heat, reach Earth. These rays give life to plants, animals, and humans, fostering growth and development. Meanwhile, meteorological events unfold one after another: water transforms, air transforms, rocks break apart and mix, blending with organic remains of plants and animals to become soil.

From this soil grow plants, which transform what they draw from the air and soil into nourishment, fuel, shelter, components of blood cells, or tears in our eyes. These substances fulfill their purpose and rejoin the magnificent cycle once again.

The universe, however, is like a sealed vessel, an airtight jar, so to speak. The energy forms we call matter neither enter from the outside nor exit from within. There is only transformation. But where is this transformation heading?

Scientifically, it can be traced back to the Big Bang, yet according to the knowledge of reality, it began with the manifestation and appearance of the Muhammadan Light. Billions of years ago, as measured by worldly time, the cosmos, which emerged outwardly, has remained in a state of transformation, development, destruction, and reconstruction to this day.

In the state of the state of the unseen, when He was the Hidden Treasure, the One who is the

One, with no space above or below Him, desired to be known. For this purpose, He manifested His essence and created a "Caliph", one who would act as a mirror reflecting Himself back to Himself. This is a well-known truth from the Qur'an (see Surah Al-Baqarah, 30).

It was necessary for the Caliph, driven by Divine Love, to know their Beloved and thus fulfill the Divine Will. Allah, through His manifestation, bore witness to the truth that there is no deity but Him, and this witnessing, manifested as the Declaration of Faith, unveiled the certainty of unity. By this means, He realized and delighted in His Divine Purpose through the name the All-Powerful.

Even now, this remains so. However, it did not happen all at once. By the nature of the system of multiplicity, there would be a process of growth, transformation, and maturation.

This journey of maturation would unfold through the singular spirit manifesting in the various forms of creation: the mineral world, the plant world, the animal kingdom, and ultimately, humanity.

The most perfected of these forms, the one who would fully and flawlessly reflect the Divine Essence, Attributes, and Names, was the Perfect Human: the Caliph.

"Were it not for you, were it not for you, I would not have created the heavens."

(Levlâke levlâke lemâ halaktü'l-eflâk)

The term "Heavens" refers to the skies, worlds, universes, the turning wheel of existence, and the layered heavens.

The word Perfect, in its lexical sense, means

perfect, mature, or advanced in excellence. Perfect Guide, in turn, signifies perfection, maturity, and completeness.

Thus, it is clear that without the journey of maturity, one cannot attain perfection.

He came into this world as a baby, learning to see, hear, eat, walk, and speak. He became aware of multiplicity and, though his innate nature was veiled by the distractions of multiplicy, the Absolute Will, Knowledge, and Power of Allah ensured that his innate potential never left him alone on the path of maturity.

What trials he endured, what manifestations of Divine Majesty! Losing his father before his birth, a mother passing away while he was still so young, growing up amidst the idol worshiping, form obsessed ignorance of the Age of Ignorance, the grief of losing his children, and countless other manifestations of Divine Majesty.

It did not end there. Throughout his life, he faced wars, migrations, illnesses, and the continued loss of children, relatives, and spouses.

Outwardly, as it has been narrated, though inwardly it is known to those who comprehend, his retreat to the Cave of Hira on Mount Nur was a period of remembrance, contemplation, and reflection.

Through this, he refined the self that had been tempered by glory, transforming it into spirit, dying before he died and reviving with Him. He bore witness, proclaimed Tawhid, and attained the Praised Level, achieving the perfection of eternal subsistence as the Messenger and Prophet, truly manifesting as the Reality.

He became the Pride of the Universe, the

Beloved of Allah.

Allahumma salli 'ala Sayyidina Muhammad.

Imagine a walnut. It is both the seed and the fruit. The tree, with all its features and the necessities of its creation, carries its essence, the essence of being a walnut tree, within the walnut seed. Yet there is no tree, no branches, no leaves in sight.

You bury it in the soil, and in the nurturing embrace of the earth, it sprouts. Drawing nourishment from the soil, it begins with two leaves, then becomes a sapling, later a tree, blossoms, is pollinated, and finally bears fruit. And that fruit is none other than itself.

The fruit falls from the tree and returns to the soil.

Now, let us reflect on the journey of perfection that the walnut seed undertakes from the moment it is buried in the soil. The seed swells with water in the damp earth, its shell cracks, and it strives to grow, drawing sustenance from the soil.

It endures the cold, the heat, the sun, the wind, birds, insects, and worms. It perseveres through scorching summers, refining itself in the crucible of challenges and tribulations.

And where is it heading? Toward its perfection—toward becoming a walnut, revealing its essence as a walnut.

In its early stages, it is neither of form nor flavor nor fragrance. But upon reaching its maturity, it becomes profoundly nourishing, flavorful, beneficial, and perfect.

The universe, for billions of years, has been tirelessly engaged in producing the subatomic particles, atoms, elements, and compounds necessary to turn that walnut seed into a walnut.

UNITY AND PERFECTION

And that walnut? It is you. Will you bear fruit, or will you not? You must decide.

As the universe races toward perfection, the saying of Prophet Muhammad (peace be upon him) contains immense wisdom:

"One whose two days are equal is deceived. One whose today is worse than yesterday is accursed."

Do not separate yourself with your illusory ego from the magnificent system of Allah. Do not remain stagnant, unable to emerge from your seed, decaying before you blossom.

Every particle in creation moves toward its perfection. The rays of the sun reach Earth, enter matter, travel through minerals, plants, animals, and finally, into human bodies.

The one who is free of all deficiencies in perfection is Allah, the Exalted. There is no existence other than Him.

"He" manifests Himself most perfectly through His Caliph in multiplicity; Perfect Human. The mature human being.

Through the Perfect Human, who is it that appears with perfection? It is He Himself.

Yunus said:

"I took on flesh and bone, and appeared as Yunus."

And with what I appeared, I veiled Myself, did you see it? Did you bear witness?

You couldn't. Why? Because you veiled yourself with your own covering, with your illusions and assumptions. You invented an ego for yourself, declared "mine," and could not let go of your selfhood. You could see nothing beyond yourself and sought everything externally. You failed to die before dying, to know your true reality, yourself. You remained in polytheism, obstructed your journey of perfection, and failed to align with the Divine Will.

If you are truly as powerful as you think you are, then stop your own breathing, go ahead, reverse the flow of time. Can you? Do you have the power?

"There is a self within me, deeper than myself," Yunus says.

Even while you sleep, the Ever-Living and Sustainer, the One who is alive and ruling, operates in every moment, in every particle, from every particle, within Himself, for Himself. His attributes are constantly at work within you. Through yourself and body, He manifests His qualities.

And yet, you remain in a limited state of awareness, barely a glimmer of consciousness observing.

Did you fail to see it? Did you fail to realize that there is no separation between what you see and the one who sees? Could you not become one with it?

If so, the task remains: Unsuccessful.

But if you have become among those who see and those who know, you have reached salvation. If, in your journey of perfection, you have fulfilled the potential of the walnut, if you have annihilated yourself in the Ocean of Essence, freed yourself from the illusions of selfhood, and ripened to perfection, then you have reached salvation.

The walnut could not grow into a tree and bear fruit unless it was first planted into the soil. We, too, have come into this world and taken on density so that our journey of perfection might be completed.

The Divine Immutable Attributes of the Essence will manifest through you, through your ego, revealing and realizing themselves. But for this to happen, you must unite your ego with your spirit. You need a wise guide who can reveal yourself to you. You need a Perfect Guide. Without finding Him, without recognizing Him as the Truth, this cannot happen.

Only through the manifestation of Divine Lordship can a person realize their perfection.

"Indeed, we created mankind in the best of stature. Then We reduced them to the lowest of the low—except for those who believe and do righteous deeds, for they will have an unfailing reward."

(Surah At-Tin, Verses 4-6)

Your task now is this: Perfection.

Perfection is the ascent to sublimity, do not stop. There is more, and more beyond that. Infinite.

Why infinite? Because it is rooted in nothingness.

If it were as you imagined, truly existent, it would have an end.

Thus, existence is in true nothingness.

What will cease to exist is the illusion of self you perceive as real.

The singular soul will unite with what you believed to be separate, yourself and together, they will reach perfection, merge, and ascend to sublimity. Put all the vegetables, meat, water, salt, and oil into the pot and wait for it to cook. You'll be waiting for a long time. What's missing? Fire. Burning is necessary. Can there be beauty without majesty?

In the journey of perfection, can maturity, can becoming complete, happen without Glory?

From the moment of Divine Determination, observe how glory and beauty have alternated, how the journey of perfection has unfolded, circling, spinning, transforming, and ripening, all moving toward humanity.

A part of what is "you" today may have been a

fragment of yesterday's pumpkin stew. Some of that, a month ago, was a drop of rain. Billions of years ago, it was a proton, a quark.

It circles and circles, always moving toward humanity. And from humanity, it continues toward the truth of absolute perfection.

There is a delight and sweetness in perfection, is there not? Who would want to eat raw food? When it is cooked, it becomes delicious and nourishing.

So, place yourself on the stove, then.

It's not easy. If it were, you wouldn't be cooked. The universe is in a constant state of movement, transformation, and change. Perfection exists in every particle, but its full manifestation is in the Perfect Human.

Everything spins and transforms, moves and returns, gathers and scatters, unites and separates, over and over again. Chaos may appear because we observe only short periods of time, but the process of maturity is long and vast.

In the Melamet journey, one moves through the oceans of Divine Actions, Divine Attributes, and Divine Essence, experiencing annihilation both intellectually and experientially, and then transitions to the oceans of Subsistence.

This transition is a rebirth, emerging from the heart of the Perfect Guide.

After the realization of the manifestation of the Divine, one moves into awareness. Through the unity of these two states, one attains perfection. If the potential aligns with the journey, it continues. Otherwise, like a walnut that falls to the earth but cannot sprout into a tree, it decays and vanishes.

Blessed are those who reach their perfection and become among the Saved Group.

Gürcan Gürsu







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







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وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ اَعْيُنُ لَا يُبْصِرُونَ بِهَا وَلَهُمْ اذَانٌ لَا يَسْمَعُونَ بِهَا أُوِلَئِكَ كَالْأَنْعَامِ بَلْ هُمْ اَضَلُّ أُوِلَئِكَ هُمُ الْغَافِلُونَ

Surah Al-A'raf (7:179):

Indeed, We have created Hell for many among the jinn and humankind. They have hearts, yet they do not comprehend with them. They have eyes, yet they do not see. They have ears, yet they do not hear. They are like cattle, rather, they are even more astray. It is they who are truly heedless.

YOUTH SECTION THE IMMUTABLE ATTRIBUTES MANIFESTED

IN HUMANITY





THE IMMUTABLE ATTRIBUTES MANIFESTED IN HUMANITY

I n the Name of Allah, the Most Compassionate, the Most Merciful

From the moment a human opens their eyes to the universe, they operate through the disposition. knowledge of innate This foster knowledge serves to human development, but due to an undeveloped capacity for comprehension, it falls short in understanding both the self and the surrounding world.

Over time, as perceptions develop and the human mind is equipped with reasoning, a person begins to identify themselves as "I." However, these illusory notions of selfhood and individuality lead one to perceive all existence as separate and distinct.

A person's understanding is shaped by the

geography they are born into, the religious or belief systems of that region, and the culture and traditions they adhere to. Consequently, each individual constructs their own sense of reality and continues life within its confines. Yet, this so-called reality, an illusion, fails to satisfy those who question, think, and yearn to understand the essence and truth of existence. From within, a deep yearning arises, and those striving to comprehend themselves are compelled to seek a Perfect Guide to teach them the Truth and Reality.

As a result of this quest, a disciple who meets the Perfect Guide learns that nothing they once claimed as their own truly belongs to them. The primary aim here is to dismantle the disciple's relative selfhood and direct them, previously influenced by the commanding self, toward the spirit.

THE IMMUTABLE ATTRIBUTES MANIFESTED IN HUMANITY

When one attributes manifestations to oneself, it is called self; but when attributed to Allah, it becomes spirit.

Soul is the collective name for the Immutable Divine Attributes of Allah, which are:

Life, Knowledge, Will, Power, Hearing, Seeing, and Speech.

The eighth attribute, Creating, Bringing into Being, is exclusive to the Perfect Human.

One must first look within oneself, as these attributes describe humanity. Indeed, humans are the locus of manifestation for all these attributes, the arena where they come into view.

Every being that comes into the world breathes through Allah's Life attribute. All the knowledge we possess is a manifestation of the Knowledge attribute.

And it is Allah who governs with Will so much so that the word "seeker" means one who knows who truly possesses the will.

These attributes are the hidden, inner ones. The others, Power, Hearing, Seeing, and Speech are the manifest, external attributes.

Power is the attribute that moves the entire universe, and this attribute is also present in humans. Sami is hearing, Basar is seeing, and Kalam is speech.

A disciple who enters the path of spiritual journey must recognize that these outer and inner attributes ultimately belong to the Exalted Truth.

They must not only acknowledge this reality but also embody it in their life.

Verses from the Qur'an on Divine Attributes: Surah Al-Mu'min, Ayah 68

هُوَ الَّذِي يُحْي وَيُمِيتُ

Huwalladhī yuhyī wa yumīt. He is the One who gives life and causes death.

Surah Al-Hadid, Ayah 3 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Wa Huwa bi kulli shay'in 'Alīm. And He is the All-Knowing of all things.

Surah Ya-Sin, Ayah 82 إِنَّمًا آمُرُهَ إِذًا آرَادَ شَيْئًا آنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Innamā Amruhu 'Iżā Arāda Shay'an 'An Yaqūla Lahu Kun Fayakūn. His command is only when He wills a thing: He says to it, "Be," and it is.

Surah Al-'Imran, Ayah 189 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيزُ Wallāhu 'alā kulli shay'in Qadīr. And Allah is Able to do all things.

Surah Al-Mu'min, Ayah 20 إِنَّ اللَّهَ هُوَ السَّمِيحُ الْبَصِيرُ Inna Allāha Huwa As-Samī' Al-Basīr. Indeed, Allah is the All-Hearing, the All-Seeing.

As these verses clearly state, all attributes belong solely to Allah.

You are a being adorned with these attributes within the vast expanse of creation, and it is because of this that Allah calls humanity His "the most honored of all creation".

Therefore, pass beyond all illusions of selfhood and all claims of individual existence. Surrender the trust back to its rightful owner. In doing so, you will awaken to the realization of who it is that breathes within you, who wills, who hears, and who sees.

This consciousness will liberate you from hidden polytheism.

Seek and find a Perfect Guide who can teach you this profound secret.

Samed Furkan Bülbül

DIVINE KNOWLEDGE AND UNITY

THE SILENT RESOLVER AND TRANSFORMER: THE SOIL

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THE SILENT RESOLVER AND TRANSFORMER: THE SOIL

Verses on the Creation of Humanity: The Symbolism of Soil

In Surah Ar-Rum, Ayah 20, Allah declares: "And of His signs is that He created you from dust; then, suddenly, you were human beings dispersing throughout the earth."

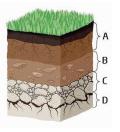
Similarly, in Surah Al-Hajj, Ayah 5, it is stated: "O people! If you are in doubt about the Resurrection, then [consider that] We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump [of flesh], formed and unformed-that We may show you [Our power]. And We settle in the wombs whom We will for an appointed term, then We bring you out as infants, and then [We develop you] so that you may reach your [time of] maturity. And among you is he who is taken in death, and among you is he who is returned to the most decrepit [old age] so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon its rain, it stirs and swells and grows something of every beautiful kind."

The Qur'an frequently emphasizes soil (earth) a substance that nourishes us physically and spiritually. But what is soil, which is mentioned as both a symbol of creation and sustenance?

From a scientific perspective, soil is formed from the weathering and disintegration of rocks over millions of years, influenced by various physical, chemical, and biological forces. This process, enriched by organic matter, continues to this day.

These forces, acting together, contribute to the formation of soil, which serves as the foundation of life on Earth, nourishing all forms of existence. Soil, in its formation, is a unique mixture of organic matter, minerals, gases, liquids, and organisms that together sustain the life of plants and soil-based creatures. It takes an estimated 200 to 1,000 years for just one gram of soil to form. This soil contains millions of living organisms, all of which are crucial for the continuation of the ecosystem.

Fertile soil typically consists of four layers, often referred to as A, B, C, and D horizons.



The A horizon, or topsoil, is the part of the soil that is worked and cultivated, forming the layer where agriculture takes place. This layer can be likened to a thin skin covering the surface of the land. It is also the most fertile part of the soil, encompassing all forms of life and the materials that arise from various transformations.

The B horizon lies beneath the A horizon. Here, substances like salts, lime, and clay, dissolved by rainwater, are carried down and accumulate. For this reason, the B horizon is considered the accumulation layer and is not used for agriculture. Together, the A and B horizons form the essential soil, which requires thousands of years to develop.

The C horizon contains the partially weathered parent material, which has not yet fully broken down into soil. Below this, the D horizon forms the bedrock, the deepest layer that serves as the foundation for the entire soil structure.

It's difficult to imagine that holding a handful of soil in our hands could somehow sustain our lives through consumption. In its raw state, soil is not edible for us. Yet, this same soil nourishes every seed planted within it, using water to distribute the organic and inorganic substances it contains, fostering growth and providing plant-based food for humans and animals alike. Through an extraordinary process of transformation, each seed, containing its inherent characteristics, manifests as food in a wide array of colors, shapes, and flavors.

As animals consume these plants, yet another transformation occurs, allowing plant matter to become animal-based nutrients, which in turn contribute to human sustenance.

Whether consumed as plant-based or animal-based food, this cycle continues as these nutrients enter the human body, transforming further to support the formation, growth, and maintenance of the human physical form. Throughout this process, mineral, plant-like, and animal-like characteristics accumulate within humans. Consequently, alongside their uniquely human traits, individuals also embody aspects of these other features.

The role of soil in the ecosystem extends beyond being a provider of sustenance. It also functions as a recycler, breaking down and decomposing every living being that completes its life cycle, be it plant, animal, or human, returning them back into the earth to rejoin the cycle of transformation.

From a Sufi perspective, soil symbolizes absolute surrender in the realm of the "world of dominion", representing the journey of self-discovery through transformation and change. This journey can only begin for those who have come into this world in human form, for it is in this state that one can embark on the path of knowing oneself and one's Lord. However, this path is only possible through allegiance to a perfect guide. Like soil in complete submission, a seeker under the guidance of a perfect guide is nurtured, drop by drop, with the water of divine knowledge. As the seeker progresses through the stages of unity, they come to realize that nothing they once perceived as belonging to them truly does. At the stage of "unity of actions", they relinquish their actions; at the stage of "unity of attributes", they surrender their attributes; and finally, at the stage of "unity of essence", they abandon even the claim to their own existence, returning everything to its true owner. Beyond this point, the process belongs to the soil's ultimate owner, who reaps only what was sown in eternal knowledge.

In accordance with divine will, and as part of the natural order, all created beings serve God according to their capacity. Through the mystery of the soil's transformative cycle, latent forms of knowledge manifest as capacities and potentials, revealing the intricacies of divine creation.

Everything, whether visible or hidden, is composed of divine names. All objects, forms, and shapes are essentially manifestations of God's names in material form. The visible universe, with all its density, is a reflection of God's attributes and beauty, which He desired to observe. Thus, every visible thing is, in essence, a part of Him. The soil, being part of this cycle, enacts the processes of separation, transformation, and renewal in harmony with this divine essence.

In the plant kingdom, a seed represents the essence of the fruit. It holds all the information, codes, and secrets pertaining to that fruit. Yet, by looking at the seed alone, one cannot discern its future leaves, flowers, or fruit. It is only when the seed is sown into the soil and nurtured with water that it begins to sprout, grow leaves and flowers, and ultimately bear fruit.

This reflects the journey of essence descending into attributes, manifesting through divine name, and finally fulfilling its potential according to the capacity encoded within it. When this potential is realized, and the fruit of the essence is borne, the divine will is accomplished.

In divine eternal knowledge, potentials exist in subtle forms. When these descend into the physical realm, they become veiled within dense matter. In humans, these latent potentials take shape, clothed in the garment of the physical body, and become visible through forms.

However, as human beings living in this world, unaware of our inherent potentials, we often attempt to discern what fruit we are meant to bear by observing the forms around us. We follow external influences, directions, and environmental impacts, striving throughout our lives to find our purpose. Yet, the outcome remains uncertain. For example, an apple tree does not look at the pear tree beside it and try to produce pear blossoms and fruit simply because it finds the pear's fruit appealing. Instead, it uses the same soil and water to manifest what is encoded within its own seed, to produce the finest apples possible.

The tree dedicates itself to this task, revealing the divine intent embedded in its creation. The same principle applies to humans. We are here to unveil the gem within us, to bring forth the essence we carry. From this earthen vessel, our body, the flower of our soul is destined to bloom. But to achieve this, we must first know ourselves, direct our efforts purposefully, and strive in the right way. This journey of self-realization can only begin by seeking, finding, and surrendering to a perfect guide.

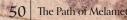
When one reaches their guide, their spirit is revitalized by the guide's breath, nourished through remembrance, polished in heart, and transformed from the ego into the soul. Through this process, in actions, the leaves emerge, in attributes, the blossoms appear, and in essence, the fruit ripens. Thus, by journeying from oneself to oneself, fulfilling the divine purpose inherent in their creation, a human being ultimately serves God by actualizing their essence.



Zeynep Erkal

A GLIMPSE THROUGH THE LENS OF ART

THE ANTHOLOGY OF AHMET SÜREYYA EMIN





THE ANTHOLOGY OF AHMET SÜREYYA EMIN

In this issue, we present selected couplets from the Anthology of Ahmet Süreyya Emin, which express praises to the Beloved.

Ahmet Süreyya Emin was born in Istanbul in 1848. After completing his primary and secondary education, he pursued further knowledge from his family and private tutors. He became affiliated with Sayyid Bekrül Cezbi, and after the latter's passing, he engaged in profound conversations with Master Ahmet Amiş for two years. Ahmet Süreyya Emin passed away in Istanbul in 1923.

From the "Anthology and Inspirations of Saint Süreyya" (2)

What harm would it be if I called my Beloved, "My Lord"? What harm would it be if I said, "My Judge is sovereign"? If in every wish I abide by His command, What harm would it be if I said, "I am the Generous and the Active One"?

In the face of my Beloved, I saw my Lord, And when I looked at myself, I saw my Sublime One again. When the universe of oneness is revealed to me from within, What harm would it be if I called myself, "My God"?

In the mirror of the heart, what is seen is the face of God, Do not think the words I utter are deceitful. As long as the Truth is in me and I am sustained by the Truth, What harm would it be if I said, "Without doubt, I am God"?

If the Sufi condemns me, let him condemn. If he curses and offends me, let him do so. Since Allah has manifested within my heart, What harm would it be if I said, "I am the Exalted Lord"?

This beautiful piece from Saint Süreyya's anthology reflects profound mystical insights and bold expressions of divine unity, inviting deep contemplation.

In the first stanza, Saint Süreyya expresses the pleasures of divine unity, articulating the

realization of the One who knows the Lord, is the sovereign of judgment, the doer of deeds, and the source of generosity. He conveys the joy of the cycle of existence flowing from and returning to itself.

In the second stanza, he touches upon the reality that the attributes manifest both within and in the outward forms of the universe are all expressions of Allah. He reflects on the joy arising from the emergence of the apparent multiplicity within the oneness of existence. With the secret of certainty of truth, the one who reaches their essence boldly declares that even if they were to call themselves "God," it would simply reveal their pleasure in this ultimate union.

The third stanza conveys that what is seen in the mirror of the heart is the essence's attributes, the divine face. Saint asserts that his words should not be misconstrued as deception. Reaching the Truth and attaining certainty with truth, he states with certainty, "If I were to say I am undoubtedly the Divine, what harm would it be?"

In the fourth stanza, he boldly addresses potential critics, saying, "Let the Sufis judge me as a disbeliever if they wish, let them trouble me with harsh words if they will." As the divine manifests in the heart, he declares, "If I say, 'I am my Glorious Lord,' what harm would it be?" revealing the bliss of his spiritual station.

Through his verses, Saint Süreyya Emin draws drops from the ocean of the knowledge of hidden wisdom, making his spiritual pleasures manifest. On the opening pages of his anthology and inspirations, he writes:

"Look upon Süreyya's face, let it show you what I am. The time has come to reveal these secrets, so I said them."

Ahmet Süreyya Emin k.s

THE SELF IS THE ILLUSION OF SEPARATION WITHIN THE ONE Mustafa Erkan

The Path of Melamet

