

BREEZES FROM THE HEART

The SCHOOL OF WISDOM (irfan mektebi)

The Book of the holy journey to Hakk (God)

SIRATULLAH

The feast of the holy wisdom (irfan sofrasi)

Necdet Ardic

(Sufism series the book number 14)

It Seems ...

Have you ever thought my brother?
What are you doing in this Universe?
It seems that the reason you come to this world
Is to become Adam.

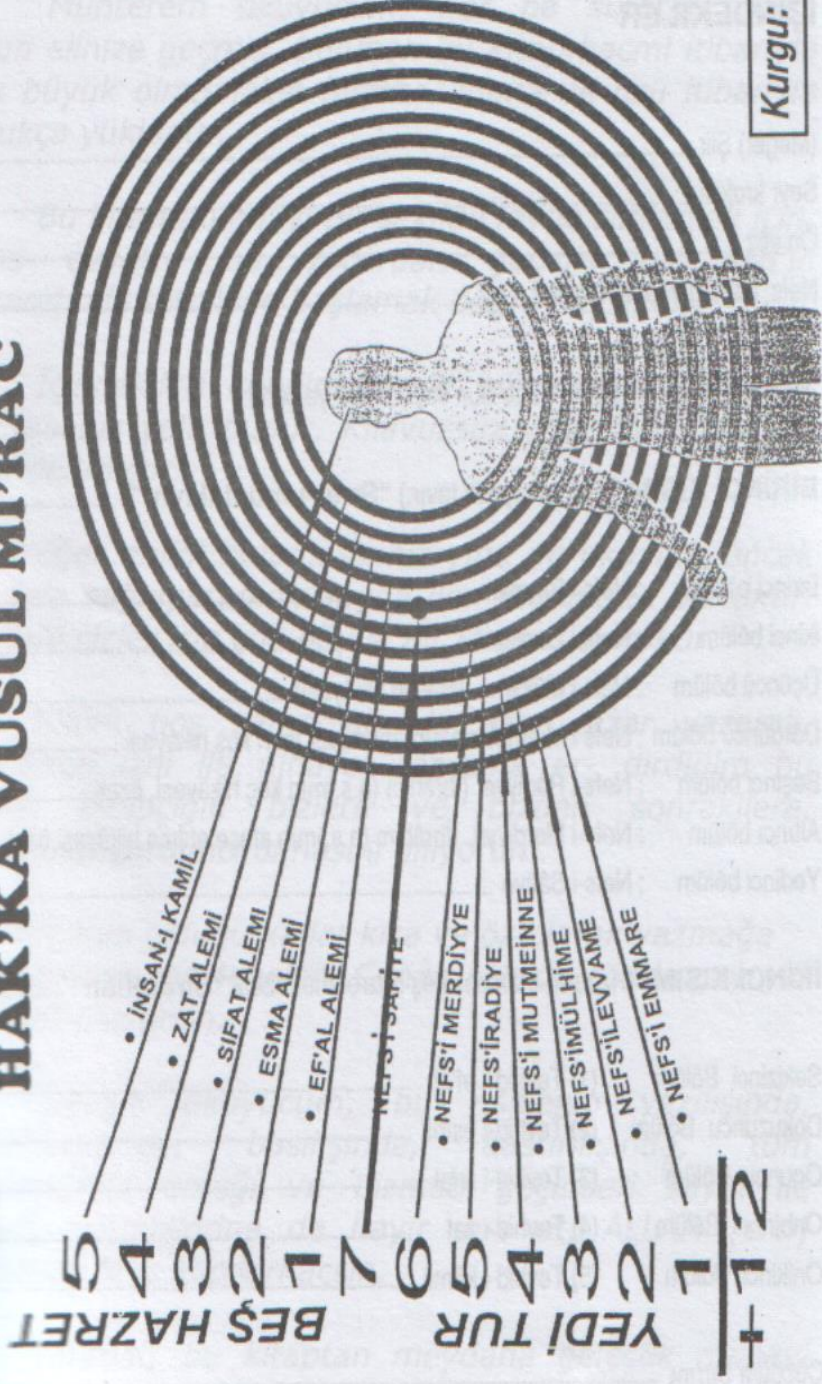
The goal of learning wisdom
Is to use it to reach GOD
It seems that the end of this journey
Is to become a wise man (arif)

God is all perfection
And the existence appears in all faces
It seems that the most beautiful appearance
Is to become a human.

Open your eyes towards GOD
Wait and see what you will receive
It seems that the most beautiful thing
Is to become the lover of GOD. (Habib)

Hear the words from Necdet
And do not detach yourself from GOD
It seems that the most tastiest thing to do
Is to die from ego before the actual physical death.

KENDİNE YOLCULUK HAK'KA VUSUL MİRAC



Kurgu: N.A.

First Chapter: Seven layers (steps) of EGO, the complete journey to GOD (Sirati mustakiym)

Part 1: Nefsi Emmare (the first EGO layer called Emmare)

Part 2: Nefsi Levvame (the second EGO layer called Levvame)

Part 3: Nefsi Mulhime (the third EGO called Mulhime) (the story of the servant called Nasuh)

Part 4: Nefsi Mutmeinne (the fourth EGO layer, the bird story from the prophet Abraham (pbuh))

Part 5: Nefsi Radiyye (the fifth EGO, the male sheep story from the prophet Abraham (pbuh))

Part 6: Nefsi Merdiyye (the sixth EGO, the story of the Prophet Abraham's execution)

Part 7: Nefsi Safiyye (the seventh EGO level)

Second Chapter: Five saint levels (Siratullah, the Journey in, and with the GOD)

Part 8: the Universe of the physical existence (EF'AL)

Part 9: the Universe of the 99 names of GOD (ESMA)

Part 10: the Universe of the GOD's attributes (SIFAT)

Part 11: the Universe of the GOD's essence (ZAT)

Part 12: the Universe of the PERFECT Human (insani Kamil)

INTRODUCTION

Dear Reader, despite its few pages and the small volume, this book you are reading right now has very extensive and deep meaning in terms of its content. In order to benefit mostly from its content, one should also follow the steps mentioned in this book with the proper guide who has already been through this path, a wise man, called Arif. If you wish to start this journey to GOD, the proper and experienced guide called ARiF should be found and consulted. There is an old Turkish saying which says that one who starts the journey without a guide shall get lost.

Even if you cannot find the proper guide, an ARiF, you should still try to read this book and benefit from its content as much as you can. Reading this book shall still give you some useful information about the journey and extent your book knowledge.

I wish that this book, which I was able to slowly finish with the help of GOD, shall provide to all of us great help in the journey to GOD. I also wish that whoever wishes to start this journey to go through the steps/levels of the EGO (mertebeler), I have shortly explained, will get adequate help and patience from GOD.

Dear Reader, please also send your regards and prayers for the people and their passed loved ones, who have contributed both their times and their efforts in finishing and publishing this valuable book.

Dear GOD, please send the spiritual and holy benefits of publishing this book to our dearest Prophet Muhammed Mustafa (pbuh)'s soul. In addition to him, also please send some of the benefits also to our dearest teacher and Sufi master Hazmi Tura and all other USSAKi lovers, dervishes who are also trying to reach GOD.

GOD (Hakk) shall provide great help, sincere and loving heart, and open and keen understanding, in order to understand the content of this book clearly and adequately.

Necdet Ardic USSAKi

TerziBABA TEKIRDAG, 1991

Dear Reader,

I highly suggest that you read this book with the clear mind, without any judgment, and with the pure heart. Also, do not forget to start reading it with the Besmele (Besmele is the phrase to be commonly used when starting to read the Quran verses, "Euzu billahi mines seytanir raciym Bismillah irrahman irrahim"). If we read this book without a clear mind, we cannot understand the content fully and clearly.

Effort is from us, the success is from GOD.

TerziBABA, Tekirdag, 8/8/2004

What really EGO (NEFS) is

Dear readers, I will try to explain about the EGO before starting with the book chapters about its layers/levels. I think that this will help you understand this book with more clarity.

As mentioned in the Quran verses, the explanation of Human's existence relies on the word called EGO (Nefs) and its meaning. In the history of human, many explanations have been made regarding EGO, mainly the first layer/level of EGO called EMMARE. Although, the true and complete meaning of EGO is more extensive and larger than what have been covered in the history. Understanding the complete meaning will only help us understand our self and our existence deeply and adequately.

In the Islamic books that mainly covers the Seriat and Tarikat knowledge levels, mainly, the bad and rioting attributes of the EGO (EMMARE) are being explained. On the other hand, in the Islamic books that covers the Hakikat and the Marifet knowledge levels, the deeper truth of the EGO is commonly explained. (Small explanation here is required regarding four main knowledge levels of the complete understanding of Islam. In the explanation of Islam from a Sufi point of view, there are four major levels of Islamic knowledge, called SERIAT, TARIKAT, HAKIKAT, and MARIFET. SERIAT and TARIKAT levels mainly cover the physical world and its emotional living styles and rules. HAKIKAT and MARIFET levels cover holistic and deeper understanding of Islam on the level of soul and spirit)

“Evvelü ma hâlâkallahu akli vennefsi” Prohpet Muhammed (pbuh)

(“Firstly, GOD has created my mind (intellect/wisdom), and then my EGO”)

Our prophet (pbuh) has mentioned that his EGO was the pioneer of all other EGOS.

I think that only this saying of our prophet shows how important it is to realize the reality of EGO. EGO itself is very important to be acknowledged in the journey to GOD.

Wise men has overall explained the EGO in seven layers/levels (mertebe).

1. First layer is called EMMARE
2. Second layer is LEVVAME
3. Third layer is MULHIME
4. Fourth layer is MUTMEINNE
5. Fifth layer is RADIYE
6. Sixth layer is MARDIYYE
7. Seventh layer is SAFIYE

As the famous Sufi dervish called Yunus Emre said;

If you wish to reach GOD

You have to enter the heart's path

The existence load from your shoulder

You have to get rid of

Also, you have to find a wise man

In order to take him as a guide.

Seven seas, and five oceans,

You have to cross with your wings.

The seven seas mentioned in the above poem is the seven EGO layers, and the five oceans are the five layers/levels of the sainthood.

The Yusuf verse from the holy book Quran (12/53);

"vema überriu nefsi innenefse leemmâretün bissui"

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ
رَبِّي غَفُورٌ رَحِيمٌ

Sahih International

"And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

Indeed, our ego has this unfortunate side, but it only covers some portion of it. If it is not managed and controlled, this bad side can take over the entire EGO. On the other hand, if it is trained and well mannered, our EGO can escape from the EMMARE to reach GOD with the proper journey called MiRAC.

Once the breath of Holy Spirit (Nefesi Rahmani) spread out to the physical universes, its extension in each and every one of those creatures becomes the EGO. That is why, the Sufi masters say "whoever gets to know and understand the EGO, also gets to know the RABB (one of the GOD's names)".

Our Prophet also said; **“men arafe nefsehu fekad arafe Rabbehu”**

(Whoever has become expert on his/her ego, will have become expert on his/her RABB)

The verse called Bakara from the Quran (2/54);

“inneküm zalemtüm enfüseküm”

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوْمِ ۖ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

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And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful

Since we do not realize the true understanding of our EGO, we are not properly dealing with it. Moreover, we are torturing it. This Quran verse is very extensively explaining the reality of the situation.

In the verse called Taha (20/41); **“vestena’tüke linefsiy”**

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

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And I produced you for Myself.

In this verse, GOD is revealing the reality of the knowledge level Prophet Moses belongs to, which is also the natural habitat of EGO.

Also, in the verse called Tawbah (9/128);

“lekad caeküm rasûlün min enfüsiküm aziyzün”

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ۝۱۲۸

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There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

If looked carefully, the messenger who has come to us and appeared on our EGO. This reality itself is very prestigious and honoring for each and every one of us.

In the verse called Ali Imran (3/185);

“küllü nefsin zaikatül mevti”

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ
الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۝۱۸۵

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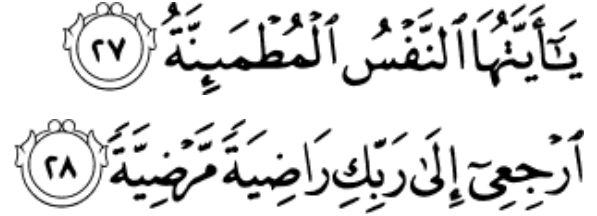
Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

As seen above, it is mentioned that every EGO will taste the death. It means that the death is not the end, it is something to taste. Moreover, the different layers of EGO will taste the different death. The reality is that the death will be tasted by the EGO, not by the physical body. This also shows the importance of our EGO in our existence.

In the Quran verse Al Fajr (89/27-28);

“ya eyyetühennefsül mutmeinnetü” (27)

“irci’iy ilâ Rabbiki râdiyeten merdiyyeten” (28)



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[To the righteous it will be said], "O reassured soul,

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Return to your Lord, well-pleased and pleasing [to Him],

Individual who was on the EGO level called EMMARE, can work itself through the other EGO levels/layers such as LEVVAME, MULHIME in order to reach to MUTMAINNE. Once one reaches to the MUTMAINNE level with the content heart and soul, the verses above will be whispered to his/her ears. On this knowledge level, the message to the ears will also become very personal. The MUTMEINNE EGO, who has experienced all GOD’s names in his/her existence, will become content and happy with GOD, as well as GOD with him/her.

There are also many other verses in Quran regarding the EGO. Whatever we have mentioned so far should be enough for this book.

Sometimes, our Prophet used to say “I swear to GOD who has full control over my EGO”.

As clearly explained above, everybody has EGO including our dearest Prophet. Even GOD has ultimate EGO which is the source of all other EGOS. After all, the word EGO is very important, and moreover, the true source of life.

Wise men describes the EGO as the true source of itself. The level of EGO is definitely higher than the level of the Material itself. EGO has the knowledge of the universe. “Nefsi Kulli” is the official spiritual phrase being used for the ultimate EGO that is the source of all other EGOS.

The combination of the ultimate EGO (Nefsi kulli) and the ultimate knowledge (Akli kulli) is the foundation of all existing universes.

In other words, the first man ADAM is the representative of the ultimate knowledge (Akli kul), the first woman Eve is the representative of the ultimate EGO (Nefsi kul).

GOD has created Prophet Muhammed (pbuh) from GOD’s self, then, created his EGO from GOD’s EGO.

The EGO of the first man ADAM was also created from the EGO of Prophet Muhammed (pbuh)

ADAM himself is also from the knowledge called Rububiyet (GOD's knowledge levels)

After the overall explanation above, we will try to understand the EGO by turning back to ourselves. The existence and the foundation of human involves four major reality.

1. Intelligence (AKL)
2. Spirit/soul (Ruh)
3. The holy light (Nur/EGO)
4. The physical body (Beden)

When spirit and the physical body comes together becomes one, the creature (half from this physical/material world, half from the spiritual world) comes to life. The name of this creature is called EGO. In the existence of human, this creature is also from the second level of Islamic knowledge called ESMA (the holy light, Rububiyet).

Since the two different worlds (materialistic and the spiritual) have some place in this creature, there are two different sides to it. It looks at two different worlds. One side is looking at the physical world, the soil, the materials made up off, trying to relate to it. The other side is looking at the spiritual reality of itself, trying to relate to the knowledge level ESMA. It has both worlds' attributes.

If one is trained and improved well, one release itself from the physical body, the attachment to this materialistic universe. This shall make the one holier and closer to GOD. If not trained, the opposite is simply stronger attachment to the physical world and the physical EGO. This stronger attachment to this materialistic world shall make the ones' destiny like hell.

Once wise man said;

Human comes to this world in two states

One turned human into a holy being, a saint (physical existence turns into spiritual beauty)

Another turned human into a greedy wonderer, never satisfied (becomes full of greed)

The great Sufi, a wise teacher in the history, Mevlana Celaleddini Rumi once said;

“What kind of crime we have committed to deserve to be put on this physical world? The reason we have been placed to this world from the spiritual reality is to save some more souls/prisoners from this jail of materialistic life to take them with us back to GOD”

Human has two graves in this world, one is the soil one will be buried once died, and the other is the physical body itself. In order to save us from both of those graves, we need to remember the prayers of the Prophet Joseph (pbuh). Our EGO is the source of all our feelings and emotions.

The connection we have with this physical world, and the emotions being generated as a result of this connection are all together called the first EGO (EMMARE). This ego always wants to strengthen its ties to this world and to the materialistic urges. It is completely full of himself, and

it can use many kinds of deceptions to get away with its ways. One has to escape from it as soon as possible otherwise, one will waste a lot of time with it.

After the first EGO, there is a second Ego called the LEVVAME. After levvame, there is another ego level called MULHIME. In the third EGO, MULHIME, both hypochondria and GOD's inspirations are major reality, and exist together in the hearts and minds. Hang ups and worries being created by hypochondria have to be cleared from the body and the soul in order to differentiate the true inspirations coming from GOD. In the beginning, dealing with those three EGO levels take up most of the time in the journey to GOD. If one successfully pass those three levels, the elevation towards GOD becomes faster and easier. (The elevation from the level called "esfeli safilin" to the reality called "alayi illiyin")

Considering those initial three EGO levels, the people, the pilgrims, who goes to pilgrimage to Mecca, when walking in between two mountains, SAFA and MERVE, walk faster on the first three rounds. One has to pass those three levels as soon as possible.

There is a hidden secret in the knowledge of Islam, not many people know about. I would like to include this secret here at this part since we are emphasizing the importance of those three EGO levels. Those first three EGO levels that exist in all people, did not exist in the Prophet Jesus (pbuh) because he did not have a father from the physical/materialistic world. Jesus was a miracle from the Holy Spirit that is why, Jesus started his life from the fourth EGO level called MUTMEINNE. As a result, Jesus (pbuh) has never been emotionally attached to anything of this material world. He did not have any emotions or feelings that were the result of those three EGO levels. That is why, with the heavy influence of the GOD's attributes on him, miracles started happening in his short lifetime.

Jesus (pbuh) was very content and full filled on this knowledge level of Islamic reality, but it was not yet the ultimate target in the whole picture of Islam. The down side of this reality of Jesus not having first three EGO levels, was also the reason Jesus was not able to reach GOD completely with all complete knowledge levels of Islam. The missing three levels from the bottom prevented him to completely understand and pass the top three levels of Islam. (Quick reminder here, Jesus (pbuh) has not yet completed his journey to GOD, he will descend and complete it in the future). Those top three Islamic knowledge levels are included in the knowledge level called Muhammediyye since they were introduced to humanity after the Prophet Muhammed (pbuh).

God mentioned in the Holy book Quran about human in five different forms.

1. EGO (Nefs)
2. Human (insan)
3. ADAM (first human)
4. Physical being (Beser)
5. Representative (Khalifa)

Despite this fact above, we ended up using “human” in general. All though, when GOD is talking about us in the holy book, GOD mostly used the term called EGO.

Overall, in the holy book Quran;

The term EGO mentioned 283 times

The term Human (plural) 57 times

The term Human (singular) 37 times

The term ADAM 24 times

The term Physical being 14 times

The representative 6 times

The calculations above were made in 1985 scanning the holy book with extensive efforts.

After careful reviews with the years passing by, we have come up with the more careful numbers along the way. That is why, here is the updated version of the numbers mentioned above;

1. Representative (Halifetullah) 9 times
2. Physical being 39 times
3. ADAM (the first human) 25 times
4. The term “ins” from the entire word insan (human) 3 times
5. Singular form human (insan) 58+1 times
6. Plural human 249 times
7. The term EGO is mentioned 294 times.

In my upcoming books, we will emphasize those numbers again. We will also point out the connection with the holy number 13. We did not want to repeat multiple times here. Even at the first glance, it is quite obvious that the numbers above has connections to the 13.

Extensive explanations regarding the numbers and the connections to the 13 will be made in the books called Six Prophets, the first chapter Ademiyet, and the reality of GOD (13).

Bismillâhirrahmânirrahiym

The Book of Journey to GOD

The School of Wisdom.

First Chapter:

In order to discover one's true reality, we can conclude the overall effort into two parts.

The first part is called seven rounds/states (etturu seba/ etvari seba). As clearly seen from its name, it includes seven levels/layers.

1. First layer is called EMMARE
2. Second layer is LEVVAME
3. Third layer is MULHIME
4. Fourth layer is MUTMEINNE
5. Fifth layer is RADIYE
6. Sixth layer is MARDIYYE
7. Seventh layer is SAFiYE

In this first part, the seeker is more involved with him/herself. The seeker tries to explore the reality of his/her existence, he/she is trying to find his/her true self. This part is internal (enfusi).

Second Chapter:

The second part is commonly called sainthood (hazarati hamse). It consists of five different levels/layers.

1. The Universe of the physical existence (EF'AL)
2. The Universe of the 99 names of GOD (ESMA)
3. The Universe of the GOD's attributes (SIFAT)
4. The Universe of the GOD's being (ZAT)
5. The Universe of the PERFECT Human (insani Kamil)

This part is external (afaki). The seeker starts exploring the outer world. One has to study and work hard in order to be able pass those levels. God pulls the seekers, God wishes to grant the true closeness to HAKK, through those steps. Let's try to explore those steps/levels.

Chapter 1

Nefs-i Emmare (commanding, ordering, deceiving ego)

Out of the seven levels of the knowledge about the ego, the first level of the ego is called EMMARE, which means deceiving, ordering, and commanding. There are some spiritual and daily works to be done in order to be able to win the battle with the first level of the ego. After completing daily prayers (Salats) which are the obligations to the Muslims five times a day;

Additional two-rakat prayer (salat) should be performed as a prayer for the mirac, the spiritual travel to reach God performed by Prophet Muhammad (peace be upon him) in Jerusalem back in the days. Moreover, the chapter 67 (Sura) from the Holy book Quran called Al-Mulk (dominion), should also be cited. Also, from the chapter 59, called Al-Hashr (gathering), the verses number 22 and 23 should be cited (starts with “huvallahullezi...”).

In addition, 101 times a day, the phrase “Estagfirullah” (repentance) should be repeated. After that, three times the chapter 112 of the Holy book Quran, Al-Ikhlâs (purity of Faith), should be cited with the chapter 1, Al-Fatihah (opening). Then, those three cited Al-Ikhlâs and one Al-Fatihah shall be dedicated and sent to the souls of the first Prophet Adam and his wife Eve.

Also, 101 times a day, the phrase “Allahumme salli ala seyyidina Muhammed” should be cited along with the three times Al-Ikhlâs (the chapter 112 of the Quran) and one time the chapter 1 of the Quran called Al-Fatihah. This part of the citations should be gifted to the Prophet Muhammed (peace be upon him), and his wives who accompanied him in his life.

After that, with the careful meditation seating on the knees, or whatever is the most comfortable for the person, one has to clear the mind and the body from the earthly thoughts and concerns. With the contemplation of HAKK in the mind and meditation state, repeat the Arabic prayer “Destur (help) ya Hz. Allah, destur ya Hz Resulullah (Prophet Muhammed), destur ya Hz. Ali, destur ya Hz. Gavsul Azam, destur ya Hz. Pir Hasan Husamettin Ussaki, destur ya recalel gayb, Neveytu lillah feglem ennehu La ilahe ilallah”. From this point on, 700 times “La ilahe ilallah” should also be repeated with the three Al-ikhlas and one Al-Fatihah Quran chapters in the end, again. Those three and one should be gifted to our Master Pir Hasan Husamettini Ussaki and his wife, Helvaci Baci.

The entire daily homework, the citations mentioned above shall be repeated regularly until the dervish notices changes in his/her spiritual state with the dreams.

The official repetition (Zikr) of the first ego, Nefsi Emmare, is the phrase called “La ilahe ill Allah”.

Idraki (the knowledge state): the goal here is to advance further in the journey to HAKK with the daily repetitions (zikrs) towards the destination. The chapter seven of the Holy Quran called Al Ar’af mentions this with the part number 23; “Kale; rabbena zalemna enfusena ve in

lem tegfirlena veterhamna le nekunenne minel hasirin”. It means that “*They said, "Our Lord, we have wronged ourselves, and if you do not forgive us and have mercy upon us, we will surely be among the losers."*

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

Hali (the spiritual state): the person who is on this level of the EGO should gain the spiritual statement that belongs to this level.

In the Holy Quran, the chapter called Yusuf (12/53), it goes; “*Ve ma uberriu nefsi innen nefse le emmaretun bissui illa ma rahime rabbi inne rabbi gafur’ur rahiym*”. It means that “*And I do not acquit myself. Indeed, the soul is a persistent enjoinder of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.*”

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ۝٥٣﴾

The state of the person who is on the level of the EGO (EMMARE): the person who is in the Nefsi EMMARE state is unaware of HAKK (GOD). He/she is lenient to do the damage to him/herself as well as others. He/she is also rebellious and the source of the destruction. He/she does not have good morals, and also does not have forgiveness for others.

Typical attributes of this EGO level (EMMARE): Greed, lust, arrogance, desire to patronize and oppress.

The essential key to open the doors to the second level of EGO from the first level is the phrase called “*La ilaha ilallah*” (Kelime-i Tevhid). The dervish who starts the spiritual journey to HAKK with this phrase called Kelime i Tevhid continues the journey until he/she starts experiencing both spiritually and physically the light (NUR) and the secret of this EGO level.

The color of this level: sky blue, and the color of ashes.

This first level of the EGO called EMMARE is considered a part of the Seriat knowledge level of four total knowledge levels, Seriat, Tarikat, Hakikat, and Marifet.

Human who was originally separated from the HAKK and brought to the physical existence travelling through eighteen thousand universes, the ultimate knowledge, the ultimate ego, Allah's kingdom (Kursi), seven layers of sky, moon, air, fire, water, soil, minerals, plants, animals, etc. cannot comprehend its true origin and reality spiritually. The physical world, in which human come to existence can be giving birth to a physical reality, but it is also separating mankind from its spiritual origins. This reality is explained in the Quran with the verse "Ellezi halakal mevte vel hayate" which means "Allah (cc) firstly granted death. After that, ALLAH has also granted life".

The purpose of coming to the physical life is to follow the path back to HAKK (GOD) spiritually that was used during the creation in order to find God. The ultimate target of this spiritual journey is called the perfect human (insani kamil). Dervish who reaches the spiritual knowledge level called insani kamil, reaches the ultimate goal in the journey to God. Prophet Muhammed (pbuh) said that "Allah (cc), GOD, was a secret treasure. Allah also wanted to be known that is why, all universes and physical life have been established".

The person who is not even on the ego level called EMMARE is at the most distant place from God (HAKK). Without acknowledging this fact, one can be pulled even further away from God. In the Holy Quran, the chapter 89/part 28, called Al-Fajr, it is said "ircii ila rabbiki" meaning that "You should return back to your Lord (Rabb)". Dervish slowly starts feeling this reality with chapter 89/part 28. He/she starts also exploring this reality within. While exploring this reality, if a dervish comes across the group of other dervishes who are on the same journey, he/she feels a need to be a part of that group by wishing to join them. If he/she is accepted to the group, he/she travels along with them with the help of his/her inner capability to discover the God's truth. The true seeker can only start becoming a true person after joining the right crew. Within his/her capability, he/she travels on the path to God. If he/she has the capacity to finish the journey, he/she firstly reaches to him/herself first, then he/she reaches his/her Lord (Rabb). Firstly, the seeker has to find its true self. He/she has to get to know him/herself truly with all the attributes. It is because of the fact that "whoever knows his/her true self/ego, knows his/her Lord". The person who is striving to return back to Lord spiritually before the physical death, becomes familiar with the attributes of the first ego level called EMMARE. He/she had that power of the first level of ego, EMMARE before, but he/she did not know about it. Realizing this fact helps the dervish to stop getting pulled away from God (HAKK).

If all of those twelve ego and hazrat (knowledge levels of the saints) levels can be considered as circles within circles, the first level called EMMARE shall represent the outer circle, which has a lot of room to expand. That is why, if one is not careful with the ego, the first level of the ego EMMARE can pull the one as far as the ego allows. One has to realize this fact as soon as possible to be able to return his face back to God (HAKK). That is why, the knowledge of this level ego is very important for a start-up. One day somebody asked a wise man that how can we pass the first level of the ego EMMARE? The wise man replied; it is not the question of passing, it is the question of realizing it. In other words, being able to understand

this first level completely with all of its attributes and signs. The outside of this first ego level called EMMARE brings people closer to the animalistic behaviors. Towards to the inside of this level, one comes closer to becoming a perfect human.

The Prayers of Prophet ADAM and his wife Eve

Let's try to comprehend the topic that was mentioned above in the Quran chapter A'raf (7/23) within the level of Seriat (Seriat is the understanding of God's reality on the physical level).

The second chapter of the Holy book Quran is the Al-Baqarah. In this chapter, in the heaven, the story of the first human also the first prophet ADAM is extensively mentioned. Especially, his interactions with angels as well as the satin (seytan) are also detailed. This reality gives us a clue about the first appearance of the humanity on earth and in the physical life.

The chapter two called Baqarah/part 30-38;

2:30;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

2:31;

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

2:32;

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ

الْحَكِيمُ ﴿٣٢﴾

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

2:33;

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ

لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا

كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

2:34;

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

2:35;

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

2:36;

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

2:37;

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

2:38;

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

As clearly seen in the parts of the chapter Baqarah above, the story of humanity on earth starts with the first human called ADAM. What needs to be understood here is that one has to start understanding the reality of the first physical human identified as the ADAM within

oneself in order to be able to descend from the heaven one dreams of to the physical reality of this world. This is how returning to reality, returning back to real self can be achieved.

This is why, the dervish who wants to start the journey to the Lord (HAKK) has to understand clearly what it means to be the ADAM (first physical appearance of the Human) on earth. One has to extensively study about the life of the first prophet ADAM. One has to also put oneself in ADAM's shoes to experience truly whatever the first human had experienced once coming to life.

In another chapter of the Quran called Yusuf (12/53), the prophet Yusuf (joseph) explains the reality of this life from the level of the Prophet ADAM's level.

12:53;

﴿ وَمَا أُبْرِئِي نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

"And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

Experiences and the difficulties of the previous prophets can be very educational for a dervish, and they can teach a lot in the spiritual journey to the Lord.

Dear being who happens to look like a human, do please criticize yourself constantly observing your actions and thoughts, please also judge yourself continuously and spiritually. Try to understand where you are in the journey to the Lord, and identify your true self. The physical existence in this physical universe is a blessing. Try to treasure this opportunity and make the best out of it in order to reach God.

If you have mercy for yourself, think carefully, treasure the existence, and make rational decisions. Identify your target, and walk towards it passionately. This is maybe the best choice you can possibly make for your own good. Try to fight with your ego aggressively. Do not waste your time with the projects that are not going to do any good for you in the journey to the Lord. Try to explore and get to know your true self. By doing this, try to elevate your position in the eyes of the Lord. In the end, try to put your name in to the list of the Holy book that has all of the saints and holy people names. By doing this, try to gain the possibility of the eternal life with the company of HAKK (God).

As far as the daily homework and repetitions for this level of Ego called EMMARE, after finishing the repetitions of the Kelime-i Tevhid, "La ilahe ilallah", from the Quran chapters mentioned above, A'raf 7/part 23, Yusuf 12/ part 53 should also be repeated 33 times a day.

The second ego called Levvame (Nef-I Levvame)

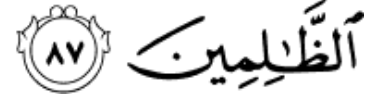
The name of this ego knowledge level towards reaching HAKK (God) on the spiritual path (Seyri Suluk) is called Levvame. Its literal translation is backbiting, reproofing, remorse, and repenting.

Daily repetition (Zikr): “Ya Allah” (the name of God that contains all other names)

Idraki (Understanding/knowledge): the seeker strives to comprehend the knowledge and life of this ego with its full effort.

The name of the sura called [Al-'Anbya'](#) (21/87), 87th verse says;

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ



And [mention] the man of the fish, when he went off in anger and thought that we would not decree [anything] upon him. And he called out within the darkness's, "There is no deity except you; exalted are you. Indeed, I have been of the wrongdoers."

“Fe nâdâ fiz zûlûmâtî en lâ ilâhe illâ ente sübhâneke innî küntü minez zâlimiyn.”

Hali (Spiritual State): the seeker/dervish who wants to reach this level knowledge should gain the proper spiritual statement that belongs to this level.

In Surat Al-Qiyamat (75/1 and 2 verse);

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۙ
وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۙ

I swear by the Day of Resurrection

And I swear by the reproaching soul [to the certainty of resurrection].

“Lâ uksimü bi yevmil kıyâmeti.

Ve lâ uksimü binnefsillevvameti.”

The life and the attributes of a seeker/dervish on this level (Levvame); there are two sides of this levvame knowledge world. One is facing down at the previous knowledge level called Emmare (lower knowledge level), the other one is looking up to the higher level of knowledge called Mulhime (third level). Animalistic attributes of a human comes out to visibility. On this level, the seeker/dervish experiences all kinds of different emotions. One can dance when music is playing, or can cry while something sad is happening. The seeker/dervish is also full of himself, and very arrogant here.

The obvious attributes of this ego knowledge level are ignorance, immaturity, anger, gossip, gluttony, and lust. This person lives in between the fear and the hope.

The key to succeed in overcoming this ego is the repetition (zikr) called “ya Allah”. The seeker continues to do this repetition and the chores every day in order to reach the permanent state of the knowledge state belongs to this ego.

The official color that represents this level is red. It is also still within the Seriat knowledge level out of the entire four levels of Islam (Seriat, Tarikat, Hakikat, Marifet).

The seeker/dervish who used to be in the first knowledge level called Emmare, used to not regret what wrong he/she has done in the previous state. In this second level of ego called Levvame, the same person becomes more aware of his/her own wrong doings. He/she becomes regretful. Despite the fact that he/she still occasionally does the same wrongs, he/she immediately becomes remorseful and repentant. The more the seeker stops oneself before committing wrong, the more one becomes purified and cleansed. Slowly, the dervish becomes free of the ego level’s dominance.

Yet, there is still some danger on this ego knowledge level because this knowledge level has two sides that looks down to the first level as well as up to the third level. In other words, there is still possibility for a seeker to fall down to the previous state called Emmare if one is not careful of its actions. The seeker has to remember the life of the prophet called Joseph (peace be upon him). He struggled to get out of the black hole of the large fish with the help of the daily repetitions (zikrs).

In the verse, Quran says “I swear by the Day of Resurrection, and I swear by the reproaching soul [to the certainty of resurrection]”. Why there is a relationship between the second levels of ego called Levvame and the day of resurrection? This means that God has placed special importance to this level of ego knowledge (Levvame). It is the fact that once the seeker succeeds in passing over this level to the third level of ego called Mulhime, his/her reality of the first ego level Emmare has become extinct. The resurrection day of its first level of ego Emmare happens. The seeker becomes closer to God (Hakk) with one circle of life shorter.

The part of the Prophet Joseph's life is being mentioned in the Quran's verse cited above. The prophet Joseph who's title was also called Zunnun (the owner of the Zun), has left his people and his town without a hope of convincing them not to live sinful lives. He took this action with his own willpower. Once he came to the waterfront, he hopped on a ship to cross over to the other side of the water. However, despite the fact that there was nothing wrong with the ship, it did not move. The captain of the ship assumed that there was a sinner on the ship that is why, it is not functioning properly. Once the prophet Joseph heard this, he jumped to the water to get off the ship. While jumping, a big fish (Dolphin) swallowed him. The big fish has taken him to far away in the ocean, and he lived in the dark stomach of this fish for a while. After sometime, the big fish decided to get Prophet Joseph out of his stomach, and dropped him off by the shore. Meanwhile, the prophet Joseph was granted God's forgiveness with the help of the prayer cited;

“lâ ilâhe illâ ente sübhâneke innî küntü minez zâlimiyn”

This story teaches us a lot in the journey to HAKK (God). Firstly, one should not make decisions without a help of HAKK (God), and abandon its responsibility without a valid reason. It should also teach a seeker/dervish that one should always consult with God and pray to God when confused. One should also learn from the mistakes one makes in his/her life. Moreover, one should always be self-criticizing and aware of one's actions. The seeker/dervish should also be very remorseful for the mistakes he/she makes.

In the stomach of the big fish, the prophet Joseph was in three different types of darkness;

1 the darkness of the Ego level called Levvame of his very existence.

2 the darkness of the fish's stomach.

3 the darkness of the deep ocean

The seeker/dervish in the journey to HAKK (God) is also similarly in those three types of darkness that he/she was not aware of. Moreover, every living human, knowingly or unknowingly, is in the same state. The attribute that makes us human is the open mind and consciousness. The mind, when over shadowed with the deceiving ego, is usually in the first darkness. On top of that, the existence of the physical body also layers another darkness to it. This becomes the second darkness. The existence of the Oxygen layer on earth around human places another additional layer of darkness. This one is the third darkness mentioned above.

In order to break free from those darkness's mentioned above, the attribute called “Zunnun” has to be activated in the mind and the body. “zu” means the owner, and “Nun” means the Ultimate Holy light of God (God's force). God's force becomes visible once “Nun” turns into the Holy light. All angels are from the Holy light, and they are actively involved everywhere with the God's holy force and God's holy attributes. There is no place or point in which angels or God's force cannot penetrate.

The existence of the Oxygen element around us represents the ocean the big fish that swallowed the prophet Joseph lives in. our physical body represents the big fish (Dolphin). In this fish, our mind and consciousness is in another darkness. Once a seeker/dervish forgets his/her duties and chores in the journey to HAKK, one falls into the three darkness's mentioned in the big fish story above. If we look at our deceiving ego like a big fish in the story above, that fish is always ready to swallow us. Our ego (fish) tries to swallow us and keep us in those three darkness's mentioned above for the rest of our lives in order to prevent us from advancing in the journey to HAKK (God).

The goal should be to get out of this deceiving ego (fish) darkness's as soon as possible, and learn how to control it in our favor. God (Cenabi Hakk) tells us the reality of the darkness's of the ego level Levvame with the story of the prophet Joseph (Yunus) swallowed and travelled in the big fish (Dolphin).

In relation to the Joseph story mentioned above, I also have a personal experience with my teacher in the past. My dear teacher called Ahmed Elitas asked me ten questions even before starting the lessons. One of those questions was that "Who was the person in the past that travelled with his/her coffin?"

He also answered his own question with the Joseph story and told me that the prophet Joseph (Yunus) was the one who travelled with his own coffin.

The word "Kiyamet" is made out of two words "Kiyam" and "et". In addition to its own meaning which is the end of the days (the Day of Resurrection), "Kiyam" and "et" means stand up. There are two meanings to this. One is the literal meaning of it. It means physically stand up. The other is the spiritual meaning of it. It also means become aware of yourself and your deceiving ego. The person who is aware of him/herself, becomes remorseful and repentant. The person who starts the fight with his/her won deceiving ego in order to reach God, also experiences his/her own resurrection day. The key is to do that before physically dying. Otherwise, once one dies, one becomes aware of the reality of God in another world anyways, but it will be too late to become remorseful in order to change and correct the mistakes.

The Quran verse called Kiyamet (1-2);

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝
وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

I swear by the Day of Resurrection

And I swear by the reproaching soul [to the certainty of resurrection].

“Lâ uksimü bi yevmil kıyâmeti. Ve lâ uksimü binnefsillevvameti.”

Daily work of this level ego Levvame is to repeat the official Zikr “Ya Allah” as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego.

The third ego called Mulhime (Nef-i Mulhime)

Mulhime means that the person who can receive the true inspiration from God.

Daily repetition (Zikr): “Ya Hu”

Idraki (Understanding/knowledge): the seeker thrives to comprehend the knowledge and life of this ego with its full effort.

There is an explanation in the Quran Sura named At- Tahrîm with the verse 8 (66/8);

﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

Yâ eyühellezîne amenû tûbû ilâllâhi tevbeten nasûhâ.”

O you who have believed, repent to Allah with sincere repentance

Hali (Spiritual State): the seeker/dervish who wants to reach this level knowledge should gain the proper spiritual statement that belongs to this level.

In the sura called Al – A la (87/14);

﴿١٤﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

“Kad eflaha men tezekkâ”

He has certainly succeeded who purifies himself

The life and the attributes of a seeker/dervish on this level (Levvame); there are two sides of this Mulhime knowledge world. One is facing down at the previous knowledge level called Levvame (lower knowledge level), the other one is looking up to the higher level of knowledge

called Mutmainne (fourth level). On the outside, the seeker looks like a pious and devout person. On the inside, however, the seeker tends to be lenient to wrongdoing and devilish behaviors. He/she also tends to be arrogant, hypocritical, and conceited. Mulhime ego is both capable of charity (good deeds) and evil. Inspiration (revelation) and hypochondria (wrong assumptions) are both exist in the level of ego.

Color; Green. The key name to be repeated in this level is HU. This is also the beginning of the knowledge called Tarikat (the Path). This is also the state of relief and agony.

The seeker who has been travelling in this spiritual journey to HAKK, starts to realize the change in its behaviors and feelings. The seeker also starts experiencing different emotions that was there, but he/she was not aware of them. Some of those feelings and emotions are the true inspirations and revelations from God, and some of them are devilish inspirations and wrong assumptions (hypochondria).

The most important skill the seeker should develop in this level is the one that can help him/her to understand which one is what, and separate the good from the evil. If this goal is accomplished, the seeker can differentiate the good from the bad, and profit from the good inspirations in the journey to HAKK. In order not to fall back from this state, one should repent with the help of tevbe i Nasuh (the penitence). The story of a person called Nasuh will be mentioned at below.

In order to succeed in rising up in knowledge from the level called Levvame to the level called Mulhime, the seeker follow the path of the prophet Joseph (as) and his story of the fish. The prophet Joseph (as) was able to come out of the fish to board with the Noah's ship. Whoever cleans the ego, shall reach the tranquility and serenity in the end.

The sura (4/125);

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

“Men esleme vechehu lillâhi ve hüve muhsinun”

And who is better in religion than one who submits himself to Allah

The seeker who tries harder in the journey to HAKK, turns its face toward Allah (God) with all its honesty. This work brings the seeker sometimes peace and sometimes agony. If the seeker chooses the easy path in order not to face the difficulties, he/she turns back. If he/she chooses the difficult path and face the hardship, the seeker might stand a chance to get closer to God, and advance in its journey. This is the God's gift to the seekers who choose the difficulties to get closer to God.

There is a short story in the Mevlana Celaleddini Rumi's book caked Mesnevi about this topic. This story explains that what the tevbe i Nasuh (repentance) is.

“Once upon a time, there was a man with the name Nasuh. He was working at the Turkish bath called Hamam. He did not have a facial or bodily hair, which is why he looked like a woman. He always hide the fact that he was a man. In addition to that, he was a deceptive and tricky person. Because of the fact that his voice sounded also like a woman, he was able to get away with pretending like a woman to work in the Turkish Baths with woman.

He dressed like a woman and he acted like a woman in order to conceal himself among the women. His ego was very high and tricky. He enjoyed even working on the Sultan's wives and daughters in the Turkish bath. He was washing them, cleaning them, and enjoying touching them. Occasionally, he felt bad and tried to repent, but his strong ego has prevented him from doing so. One day, he has asked a pious wise man to pray for him in order to repent and stay away from the wrong doings. The wise man spiritually saw his sins and wrongdoings but did not reveal them in order not to embarrass him. The wise men who has true connections with God (HAKK) can see the faults in people but they do not reveal them. They keep secrets. Moreover, they also seal the lips of their students, whoever they give this skill. The wise man saw his wrong doings and said;

“Oh my dear child, who's inside is rotten. HAKK (God) shall rescue you from your own wrong intentions”

This prayer of the wise man went up to heavens and heard by God. Eventually, this guy called Nasuh has changed into a decent man. The wise man disappears in the existence of Allah (God). That is why, whatever prayer the wise man has are always being answered and accepted by God.

One day, when Nasuh was working at the Turkish bath (Hamam) trying to fill the hot water tub, Sultan's daughter has lost one of the pearl earrings. All women in the bath started looking for that pearl earring. Firstly, they closed all the doors in order not to let anybody out without a search. They have searched everybody's belongings but could not find the earring. In order to advance the search, they have asked everybody to take off all of their clothes. When the Sultan's servants shouted out to take off all the clothes, our guy Nasuh has become scared. He realized that if he were to take off all the clothes, his secret of being man, not woman will be revealed in front of everybody. He knows that once the secret is out, the Sultan's servants will kill him. His death has come to the front of his eyes. He started shaking of fear. He started praying God;

“My Dear Lord (Rab), I have repented multiple times in my past before, but multiple times I did commit the same sins again. Eventually, I have realized that today is my last day. My faith is going to be sealed. Once it is my turn to be searched, God knows how much of the shame I am going to experience in front of everybody. Please do not give this kind of unfortunate faith to

even an unbeliever. This is very painful. I have come to your door for repentance and forgiveness, please answer my prayers. I wish that I was not burn. It feels like many snakes are biting me right now. My time is up, please rescue me from this pain and suffering. I am repenting for all of my sins and wrong doings. Please answer my prayers and accept my apology. If I forgive my repentance and commit any sin again, please do not even listen to me and answer my prayers anymore. “

While he was praying and mumbling, he was also sweating and crying. His tears were dropping like a rain.

He was asking God not to let anybody else to be in his position. He was crying for himself and picturing the angel of death (Azrail). He was repeating so many times “Dear God” (ya Rabbi) that even the doors and the walls started repeating with him.

Once he heard the voice “We searched everybody but Nasuh. Nasuh come over here”, he fainted. It was as if his soul came out of his body and flew away. Once his conscience got separated from his body quickly, his secret has reached God (Hakk). He has become an empty being. His existence disappeared. His existence disappeared from his body and reached God. He reached Hakk. After that, the ocean of mercy has erupted and over flowed.

Once his soul escaped from the sinful physical body, it has returned back to its source. It was like a trapped bird escaping from its trap and flying away to its freedom. After this, even the devil turns into a beautiful being. Angels become even jealous of that devil. The entire world turns into the green garden. All the trees blossom fruits. Wolf and the sheep also becomes friendly with each other.

After this excruciating fear, Nasuh has experienced in seconds, another one shouted;

“I found the lost earring here”

After he heard this, the fear disappeared.

After the earring found, the crowd in the Turkish bath has become cheerful. Once fainted, Nasuh has again gained his conscience. Everybody was apologizing Nasuh for assuming that he might be the suspect. In reality, from the beginning, everybody was actually suspicious of him. According to everybody, Nasuh was the closest to the Sultan’s daughters and wives that is why they have suspected him in the first place. That is why, in the end, they were apologizing from him. Nasuh told everybody that there is no need to apologize. He also said that he is not that good of a person actually. This is a very good lecture from him from God. It served him right to be the first strongest suspect. He also added that whoever assumes any fault in me cannot even imagine the half of the reality.

Firstly, the devil was my guide. I was the only one who knows how much of the bad deed I was capable of. My dear Lord, however, saw my inside, but still did not reveal it to others. My dear God did not put me in shame. The mercy of Allah has taken over. It did not leave me alone with the devil. God has forgiven me and erased all my wrong doings. God has given me another change to repent. Allah has written my name on the book of the saved and rescued people. I belonged to Hell, but God has saved me from it to Heaven. God has even included me for the prayers (5 time daily prayers)) I was not able to perform. I fell into the dark holes. Allah has dropped a rope to save me. I held onto that rope and got saved. Millions of gratitude to my dear Lord for saving me from this sorrow. I am not capable enough to pay you adequate respect and thanks.

After that, somebody called Nasuh and told him that the Sultan's daughter is very grateful. That is why, she wants you to wash her in the bath.

Nasuh rejected him. He told him that Nasuh is not going to trick or cheat people anymore. He said to him to find somebody else instead of him. He is not going to work anymore. He said;

“I died once and came back to life with this experience. I experienced the nothingness and death. I repent from my sins truly. I will not break my words anymore.

The moral of this story is the fact that the seeker whose goal is to reach another higher level of ego called Nefsi Emmare (fourth level), takes the steps slowly and carefully with a higher sense of clarity and steadfastness.

Daily work of this level ego Mulhime is to repeat the official Zikr “Ya Hu” as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlās should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego.

The fourth Ego called “Mutmainne”

On this level of the knowledge, the seeker is reaching to the ultimate peace. It is the state of the content and satisfaction.

Daily repetition (Zikr): “Ya Hakk”

Idraki (Understanding/knowledge): it is explained in the sura Al-Fajr (89/27-28);

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

Sahih International

[To the righteous it will be said], "O reassured soul,

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

Sahih International

Return to your Lord, well-pleased and pleasing [to Him],

Hali (Spiritual State): this is explained in the Sura Al-An'am (6/79);

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

Sahih International

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah ."

The life and the attributes of a seeker/dervish on this level (Mutmainne);

This knowledge level also has two different ways to go to. One of them is facing and taking the dervish back to the previous level, Mulhimme. Another direction is towards the next coming knowledge called Radiyye (the fifth level).

On this level, the seeker/dervish becomes peaceful and content. He/she acts like an angel with very good manners. He/she becomes very pious and down-to-earth. He/she also enjoys becoming loyal to God and God's wishes. At the same time, he/she still fears losing this state and returning back to the state of ungratefulness.

Color: White. The key to opening the next coming knowledge level from this level is the repetition (zikr) “HAKK”. On this level, the seeker also fully understands the knowledge level called TARIKAT. The states of relief and anxiety both come and go to the seeker occasionally.

Let’s try to explain this level little more extensively. The seeker/dervish, who used to be anxious and suspicious in the previous levels, reaches the peace and the ultimate content. The holy peace comes to the seeker on this level. He/she substantiates the trust on himself as well as on God. He/she also begins to discover him/herself deeply.

This is a special place in which God invites the seekers/dervishes who repeat the zikr “HAKK” to God. Only the ones who truly know the meaning of “whoever gets to know his/her EGO, knows his/her Rabb (the holy names on the level of Esmā, Tarikat)”, can comprehend this holy invitation. The seeker has to work hard in order to be able to reach this place. It is a very special place for very special people.

Only the seeker who can hear from heart can reach this place. This call is only possible for the ones who can hear the holy inspirations from God. Others can only hear the words, but cannot go any further passing this state. The person who had been praying to God before reaching this state still gets a call telling him/her to turn to RABB. I wonder where they were praying to before, to which God they were praying to.

The seeker, used to be unaware and unconscious before this knowledge level, were praying to his/her imaginary RABB (GOD). Everything the seeker was interested in and curious before like money, material things, fame, worldly knowledge, passions, desires, anything other than GOD can be considered the imaginary GOD. When the seeker realizes that, and turns to HAKK (GOD) from all those things, he/she starts hearing the holy call.

The EGO who has become Mutmainne, can only hear the holy call directly coming from God without a third person in the middle because this Ego is actually now in the true presence of Rabb. Before this state, he/she was praying to imaginary Gods. Now, he/she is turning to real Rabb (GOD), Rabbul Erbab. That is why, he/she is getting the holy call personalized to him/her. He/she is advancing in getting to know him/her true self.

It is a great fortune to reach this state in order to receive personalized special message from GOD. Congratulations to the ones who have reached this state. Let it be ultimate LOVE.

Until this state, all previous messages and callings are mainly general and public. After this point, the call becomes personal and special to an individual. What a beautiful experience to get a personal and special call from GOD. The seeker who reaches this state, replies back to GOD with the Sura 6/79;

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

This is also a state, in which, the seeker/dervish, escapes from duality.

The Sura, "Those who have believed and whose hearts are assured by the remembrance of Allah, Unquestionably, by the remembrance of Allah hearts are assured." Sura13/28", also explains this state adequately.

On this level, the repetitions of God's names are not only repeating the words. It is to comprehend clearly the RABB firstly, from the knowledge level called Rububiyet, then exploring the deeper knowledge of GOD called ULUHIYYET.

In order to understand this, we can look at another Quran verse about a part of Prophet Abraham's life. Al-Baqarah (2/260);

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ لَمَّا تَوَّابٌ
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

Sahih International

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "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."

Summarized Comment about the story above:

As known, there are valuable lessons to be learned from the life of Prophet Abraham. One of them is the reality of rising back to life after death. Prophet Abraham wished to see how the death comes back to life again since the death and awakenings are two major topics people have been ultimately curious about.

God asked Abraham if he does not believe that GOD grants lives and also deaths. Abraham said that he believes it, but in order his heart to be completely satisfied, he needs to see it.

According to the common belief, those four birds mentioned above were peafowl, rooster, crow, and pigeon. Three of those birds represents the EGO level Emmare, and one of them represents Levvame. Peafowl represents accessories, jewels, arrogance, and attachment to this world. Rooster represents offensive torture. Crow represents the low life. Pigeon, lastly, represents desire.

The story above explains to us that we need to kill those attributes mentioned above in us. Once the seeker/dervish reaches this fourth level of Ego, he/she becomes free of those hang ups, attributes. Killing those attributes just simply means controlling those attributes effectively.

The seeker should convert those negative attributes into controlled positive ones. Like in the Abraham's story above, once he/she gets rid of the bad attributes like slaughtering those birds, those attributes should not resist.

Two of those birds, crow and pigeon, are mainly in the air flying. The other two, peafowl and rooster, are mostly walking on earth, not flying.

Crow is the darkness on the ego level Emmare. It relates to uncertainty, low life, the traps of the Emmare.

Pigeon is the desires of the ego. It also relates to everything that is not GOD. Anxiety and uncertainty are also attached to this animal in this story. One cannot fight with them alone.

Peafowl is all accessories and jewelry. It is the ultimate attachment to physical world. It is also a desire to govern and patronize others, and wishing to become the leader.

Rooster is the garbage. The garbage container of the Emmare Ego level. All though, the seeker mistakes it to be his/her precious domain. If the rooster manner takes over the seeker, the seeker tries to become the master of his/her domain. He/she continues to live with those manners.

If one does not get properly trained with the knowledge of Tevhid (La ilahe ilallah), one ruins his/her life with the misunderstandings and assumptions. One wastes his/her life with the wrong purposes, and aims. We have to pay close attention to this reality and try to understand in order not to kill our precious life time, and waste our efforts.

If we want to clean ourselves from our negative attributes, we need to learn from the story above. Like slaughtering those birds, we need to rip those attributes into smaller pieces in order to manage them easily.

The Quran verse also suggests to tear those birds into four pieces and place them on the four different hills. Those four hills represents four main substances that constructs human body, soil, water, fire, and air. Those main substances have effects on our both materialistic and spiritual existence.

Those four pieces of birds replaced on four different hills are also actually the four different types of manners the seeker has coming from those four different substances of life.

The animals that are well trained by their owners usually behave accordingly and obey them. Since we are the managers of our animals and our animalistic behaviors, they have to obey us.

The four different pieces, torn by the owner to be trained well, comes back to their sources voluntarily once called back. They wish to join back to their origins. All though, they are not the same old pieces anymore. Now, they are holier and cleaned in order to get closer to God. In addition, they will become great help for the seeker while walking on this path warning the seeker for the potential risks and dangers.

Now, Peafowl opens its beautiful wings and looks the most prettiest like the seeker who opens his holy wings to protect the people around him/her.

Rooster becomes the inviter, caller, and multiplies the true knowledge in him in order to spread it around him.

Crow will use its black color in order to covertly sneak in to the darkness to find out potential treats and traps that awaits the seeker along the way in order to warn him/her before it happens.

Pigeon will become the messenger that will carry the good news from God to seeker's heart.

An animal (hayvan), that is actually just the existence of GOD's name called Hayy in its physical body, once used in a holistic manner, becomes a very good helping friend for the seeker in the path to GOD. This reality is also exemplified on more than several occasions in the stories of the Holy book Quran. Four of those animals are peafowl, rooster, crow, and pigeon. They were mentioned with the prophet Abraham. On the Abraham level, the existence of the God's name Hayy reaches back to its source successfully. Otherwise, they might be associated with something other than God, which is not correct in reality.

After sailing on the oceans for a long time, Prophet Noah sent a pigeon in order to find out about the state of the flooding. Pigeon came back with the olive branch. This implied that the water is finally drying out from the face of the earth.

Once God suggested Prophet Moses to throw his baton (stick) to the floor, the baton turned into a snake. Moreover, snake swallowed all other stuff created by other magicians to help him with the confrontation.

A dolphin swallowed and showed hospitality to the prophet Joseph for some time.

Prophet Solomon's bird has brought him news from the other side.

A dog watched over the holy people who slept hundreds of years in the cave.

A camel came out of a rock in order to help another prophet (Salih) perform a miracle.

A pigeon and a spider helped prophet Muhammed (pbuh) and his journey mate Ebu Bekr to help them hide in the cave by covering the entrance. We have mentioned the meaning of the pigeon before. Spider is usually known by its deceptiveness. It is a hunter and a trapper. It hunts other animals, mostly larger than itself.

When pathfinder found the cave they were hiding in, he stated that they were in the cave, but people around him did not see the reality. At that time, pigeon has caused them to dream into false imagination. They assumed that there was nobody in the cave since the pigeon has hatched eggs in its bed in the front of the cave's entrance. Moreover, the pigeon was not disturbed or bothered. Spider also played them well with their own hallucinations. Those two small HAYYvan (animals) have caused them assume that there was nobody in the cave. They thought that since there is a live web of a spider covering the entire entrance, there cannot be anybody in it. If they were to listen to the pathfinder instead of their own selves, they would have looked into the cave and found the prophet and Ebu Bekr.

With the miracle of four birds, Allah (cc) wanted to show Prophet Abraham its glory and greatness. This experience was introduced to us via Prophet Abraham in order to learn from it.

The night journey of Prophet Abraham is very important part/rank of the entire holy journey to HAKK (Seyri Suluk). His life story can be a very good example for the seeker in terms of several different levels of Ego knowledge. The four bird story was one of them given to him by GOD, after his successful approach to the knowledge of Mutmainne.

The reason that there is a place in front of the Kaaba in the holy city Mecca that has Prophet Abraham's footprint is to remind us that the seeker has to follow his footsteps to reach God.

The knowledge level called Mutmainne is the first stop to find the peace and content for the seeker among all other levels. Nevertheless, there is a certain place in all levels of ego levels in which the seeker can find some peace and content related to that level.

Back in those days, when the seeker/dervish used to reach this level, he/she was given a special hat called “arakiye” in order to reward him/her.

After reaching to this level, the seeker finds him/herself a new target called “Safiyye”.

May Allah provide strength to all the seekers on this journey!

Daily work of this level ego Mutmainne is to repeat the official Zikr “Ya HAKK” as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlās should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

The Fifth Ego “Radiye”

It literally means that Ego is satisfied and content on this level.

Daily repetition (Zikr): “Ya Hakk”

Idraki (Understanding/knowledge): it is explained in the sura Al-Fajr (89/27-28);

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

Sahih International

[To the righteous it will be said], "O reassured soul,

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

Sahih International

Return to your Lord, well-pleased and pleasing [to Him],

Hali (Spiritual State): this is explained in the Sura Al-Bakarah (2/153);

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٣﴾

Sahih International

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

The life and the attributes of a seeker/dervish on this level (Radiye);

This knowledge level also has two different ways to go to. One of them is facing and taking the dervish back to the previous level, Mutmainne. Another direction is towards the next coming knowledge called Merdiye (the sixth level). On this level, the seeker shows the utmost patience for everything happening to him/her. The state of contemplation is also very high and sensitive. He/she still fears to lose God's acceptance.

This is the state that has patience, submission, and acceptance. It also has fear and contemplation. Angel like miracles are also his/her very interest.

Color: Yellow. The name of Allah called "HAYY" is the key to the success on this level. It is also the continuation of the knowledge level TARIKAT.

With the previous efforts, the seeker has already reached the Mutmainne level with the hard work. By doing that, the seeker completely turned his face towards God and said that "Dear God, I am completely surrendering, please order what to do". This time, God suggests the seeker that "with the complete satisfaction turn to your RABB". With this call from God, the seeker's task becomes harder because this is the level to gain GOD's complete acceptance. That is why, it is very normal to face some difficult hardships to pass the exam.

Allah grants the seeker a new life and strength with the daily repetition called HAYY. With this additional strength, the seeker is able to get over the upcoming difficulties. The state of anxiety and relief is lot more obvious on this level. Allah may help those who are trying to pass this difficult and complex knowledge level.

On this level, the seeker, who has to deal with some financial and family issues, has to also be extra patient with the people and family members around him. He/she has to realize the fact that everything that is going to happen during this period of his/her life is a part of the exam to pass this level. He/she has to be extra patient and content when dealing with them.

The Quran's sura called Al-Bakarah (2/156) says;

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

"Dear Believers, ask for help with the daily salat prayers and patience, Allah is definitely with the ones who are patient"

As clearly stated above, the most important virtues for one to be successful in anything are patience and daily salat prayers. The seekers who choose to pray every day five times with patience shall have God's full support and existence with him/her. The ones who truly believe that God is with them, cannot possibly fail in their efforts.

The difficulties the seekers face on this level are very hard to be resolved. That is why, they face very serious hardship in order to pass this state. They try very hard to strip off of their physical Ego. They try also very hard not to complain about those difficulties. They try to assume that everybody else around them are better than them. When their true Rabb calls; "Dear content and satisfied Ego, let's turn back to your Rabb", they say "Order dear Rabb, I will obey without questioning". The beauty and the difficulty that comes from God are both fine with us.

After that, God replies to the seekers with the Sura (2/155);

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Sahih International

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

There is another good story from Prophet Abraham's life regarding this knowledge level. The Sura from the holy Quran called As-Saffat (37/100-111);

37:100

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Sahih International

My Lord, grant me [a child] from among the righteous."

37:101

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

Sahih International

So We gave him good tidings of a forbearing boy.

37:102

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانظُرْ مَاذَا تَرَى ۚ قَالَ يَتَّبِعُكَ أَفْعَلُ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ ﴿١٠٢﴾

Sahih International

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

37:103

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

Sahih International

And when they had both submitted and he put him down upon his forehead,

37:104

وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾

Sahih International

We called to him, "O Abraham,

37:105

قَدْ صَدَقْتَ الرَّءْيَاءَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

Sahih International

You have fulfilled the vision." Indeed, We thus reward the doers of good.

37:106

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

Sahih International

Indeed, this was the clear trial.

37:107

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

Sahih International

And We ransomed him with a great sacrifice,

37:108

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

Sahih International

And We left for him [favorable mention] among later generations:

37:109

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

Sahih International

"Peace upon Abraham."

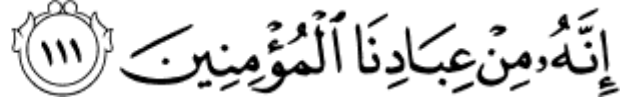
37:110

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

Sahih International

Indeed, We thus reward the doers of good.

37:111



Sahih International

Indeed, he was of Our believing servants.

As clearly seen in the above story, the name of Abraham's son is not clearly defined. That is why, there are different takes from the same story.

Islamic intelligence mostly believe that the son mentioned in the story was Ismail (as). Muhyiddini Arabi and some others, on the other hand, believe that he was Ishak (as). The Holy book of Tevrad (the Old Testament brought to humanity by Moses the Prophet) also states that the name of Abraham's son was Ishak (as). There should be a special reason for the Quran not to mention the name of the son.

When renovating the Holy Kabaa in the city Mecca, ismail (as) was there to help his father Prophet Abraham.

Our opinion about the fact that there was no name mentioned in the story above is that if it was specified, it would only concern the future coming society coming from that specific son of Abraham lineage. Now, it concerns both ismail's and ishak's lineage, meaning both Jesus' and Moses' society coming from one son of Abraham, and Muhammed's society coming from another son of Abraham. Prophet Jesus and Moses' society comes from one son of Prophet Abraham called Ishak (as), and Prophet Muhammed's society comes from another son of Abraham called Ismail (as). This reality also shows that the seekers from both societies go through the same steps/levels to a certain point on the journey to GOD. All though, the Society of Jesus and Moses only try to own this story.

Even though, the life and the understanding of this state is very difficult, Allah shall help those who are on this level trying to pass to upcoming knowledge level. One of the 99 names of ALLAH called Hadi is the helper for the seeker on this level.

The seeker with the goal to reach next EGO level called Merdiyye, tries to slowly continue on this journey with absolute certainty.

There is a little change to make for the daily zikr repetitions. The Quran Suras belong to the previous knowledge levels' states and lives can be dropped.

Daily work of this level ego Radiyye is to repeat the official Zikr "Ya HAYY" as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels

state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlās should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

Our additional suggestion on this level is to add the phrase “Selamun ala Ibrahim” (Peace and greetings to Prophet Abraham) to our daily lives whenever we remember.

The Sixth Ego “Merdiyye”

It literally means that Ego is satisfied and content on this level. In addition, GOD is also satisfied with the seeker.

Daily repetition (Zikr): “Ya Kayyum”

Idraki (Understanding/knowledge): it is explained in the sura Al-Fajr (89/27-30);

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

Sahih International

[To the righteous it will be said], "O reassured soul,

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

Sahih International

Return to your Lord, well-pleased and pleasing [to Him],

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

Sahih International

And enter among My [righteous] servants

وَادْخُلِي جَنَّاتِي ﴿٣٠﴾

Sahih International

And enter My Paradise."

Hali (Spiritual State): this is explained in the Sura Al-Bakarah (2/152);

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Sahih International

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

The life and the attributes of a seeker/dervish on this level (Merdiyye);

This knowledge level also has two different ways to go to. One of them is facing and taking the dervish back to the previous level, Radiyye. Another direction is towards the next coming knowledge called Safiyye (the sixth level). On this level, even though, the seeker is almost free of his/her ego attached to the physical needs, he/she is finally coming to the end of the physical attachment to it.

Color: Black. The key repetition to this knowledge level is KAYYUM. It is the continuation of the knowledge level called TARIKAT.

The seeker who is reaching to this level called Merdiyye, slowly starts listening to his heart and hears the call from HAKK that is the Suras from Quran mentioned above (Al-Facr 89/27-30). This call itself makes this person a very special seeker in the kingdom of Allah. The Holy light (Nur) starts enlightening this seeker personally. This seeker gains GOD's love and trust. With this special treatment from GOD, the seeker loses him/herself in ecstasy.

He/she leaves the physical life and turns to his/her inner spiritual life. The seeker is only involved with GOD on this level. Their Rabbs tell them that "call my names so I can call your name, be grateful with what I provide to you, do not be ungrateful". This call means a lot to the ones who can hear true inspirations from GOD.

On this level, the zikr (repetitions) and the seeker who does the zikr becomes one. There is no option for the seeker but performing the remembrance.

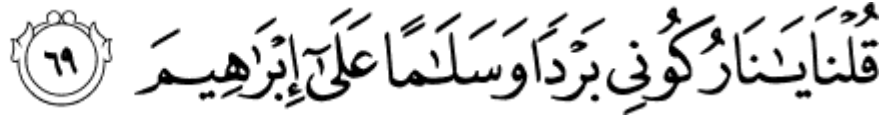
The seeker continues the repetitions with the previous lessons now including KAYYUM. Inevitable result of starting to repeat the name called Kayyum is the infinite existence with its reality. The seeker gets rid of most of his/her physical dependence and anxiety.

One can only gain GOD's (HAKK) ultimate trust and acceptance with getting rid of one's anxiety and uncertainty. The surrender that started with the previous levels of Ego comes close to perfection.

The Holy call from GOD that says "get away from between GOD (HAKK) and your true reality in your heart, so GOD can shine through you" explains the seeker's life on this level. Finally, this body of us, GOD's loan to humanity, is being returned back to its owner. The struggle of trying to prove our physical existence comes to an end. This results gaining GOD's trust and acceptance. The seeker becomes one of those people who has gained the Ultimate trust and acceptance. In the Sura 5/119, a part of that says "Allah being pleased with them, and they with Him".

According to the common belief, our dearest caliph Hz. Omar has expressed his gratefulness when reaching to this level by saying “ene razi, ente razi” meaning that I am satisfied, and you are satisfied by me. A part of the Sura 5/ Ayat 54 also says “...a people He will love and who will love Him”.

In here, it is also necessary to remind ourselves the story of Prophet Abraham when being thrown into the giant fire in the middle of the city. The Sura Al-Anbya (21/69);



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Allah said, "O fire, be coolness and safety upon Abraham."

Mehmet Vehbi Efendi from Konya explained the story above in his book called Hulasatul Beyan;

When Abraham has reached his adulthood, he started destroying commonly used idols being prayed to from his society because he realized that it was wrong. His society discovered that and decided to burn Abraham publicly.

Abraham's society decided to burn him for destroying the idols. They imprisoned him first. They have built a place in the city Babel (currently in Iraq) to create a giant fire. They have also asked public to bring wood and materials to make the size of the fire larger. The public started bringing extra wood even for the sake of their deceased loved ones.

They have filled the place with lots of wood. They have burned those wood for seven days. On the eighth day, they have thrown Prophet Abraham into the fire. While in the air, Prophet Abraham was repeating the phrase “Allah is sufficient for us, what a beautiful representative Allah is”. When he was about to touch the giant fire, according to the common belief, the giant fire has turned into heavenly garden of flowers. On this knowledge level, Prophet Abraham stayed for seven days, and he stated that those were the most delicious and joyful seven days of his life. Also, it was claimed that all the fire on earth was extinguished on that eighth day.

It was very clear that even though, he was thrown into the fire, he was very content and satisfied with GOD, and he did not ask for help while in the air. This incident has made him extra content and satisfied and caused him to reach the knowledge level Merdiyye.

In the end, he has turned into the loved one after loving GOD for quite a long time in his previous lifetime. The seeker who continues to his/her journey like prophet Abraham comes close to the door that opens to the next knowledge level called Safiyye.

Daily work of this level ego Merdiyye is to repeat the official Zikr “Ya KAYYUM” as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do

with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

It is also suggested that every time the seeker faces difficulty on this level, it is beneficial to repeat the Abraham's phrase "Allah is sufficient for us, what a beautiful representative Allah is".

Allah shall help everybody to reach their goal on this path to HAKK, Amin.

The Seventh Ego "Safiyye"

Literal meaning of the word safiyye is purity. This ego level represents the absolute purity.

Daily repetition (Zikr): "Ya Kahhar"

Idraki (Understanding/knowledge): it is explained in the sura Mu'min (40/16);

(Limenil mulkul yevm lillahil Vahidil Kahhar)

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ١٦

Sahih International

The Day they come forth nothing concerning them will be concealed from Allah . To whom belongs [all] sovereignty this Day? To Allah , the One, the Prevailing.

Hali (Spiritual State): this is explained in the Sura Al-Bakarah (2/132);

(Fela temutunne illa ve entum muslimune)

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ١٣٢

Sahih International

And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

The life and the attributes of a seeker/dervish on this level (Safiyye);

The obvious attribute of this knowledge level is the absolute purity and clarity. Nothingness is the sign for this ego. The seeker feels emptiness, nothingness, and absolute neutrality. He/she is without the boundaries in here, he/she is colorless. There is no attachment to this physical needy world after reaching Safiyye. The seeker secludes him/herself from everything.

He/she finally discover him/herself in another spiritual world, reality. It is to be able to escape from this fake world, and to enter to the real universe that shall last forever with Allah. In other words, it is the end of this physical illusion world, and the beginning of the real spiritual one in eternity. If one wishes, one can stop here in one's holy journey to God (Hakk). Otherwise, one has to work harder in order to advance more in the journey.

Color: Colorless. The key to this level is the name "Kahhar". It is the end of the knowledge level called TARIKAT. And, the seeker is ready to start with the upcoming level called HAKIKAT. It is also the start of the seeker's true kingdom and crown.

The seeker, who started with the first ego level Emmare and reached the level Safiyye, starts realizing the extreme changes in his/her spiritual state. One realizes the fact that the physical existence of his/her that used to be a matter is actually nothing but illusion. With this comprehension, the seeker replies back to Allah stating that the true owner of this physical body and universe is Allah, who is also Vahid (one) and Kahhar.

The seeker also contemplates that there is no duality in reality when it comes to God. We are only the shadows of Allah (God) in this world. We don't separately exist, we are all one with God. The life of this level is very unique to the only ones who reach this level in terms of the experiences.

The name KAHHAR helps seekers reach that absolute purity. It clears all fake physical existence and illusions from their minds. This purity is the ultimate clarity for the seeker with only the true spiritual existence. "Do not die, except while you are Muslims..." is the part of the Sura above that explains the state of this knowledge level.

The literal meaning of the word Muslim is the absolute surrender. It is to escape from the illusions in order to reach this absolute purity and surrender. On this level, Allah wishes us to die with absolute purity clearing ourselves and egos from all those worldly illusions and anxiety.

Our dearest Prophet Muhammed (pbuh) also said that "die before the physical death comes to you". It also clearly explains this situation. (Mutu kable ente mutu)

The seeker who kills the ego and reaches Hakk (God), comes back to life as a shadow/representative of Hakk (God). After that, the seeker shall never actually dies.

In another Prophet Muhammed's saying, "Men sare bil ilmi hayyen lem yelud ebeden" meaning that whoever is full of God's knowledge shall never die, lives forever. This is also the knowledge of knowing oneself truly.

In some other Sufi (tasavvuf) schools, with some of the alternative teachings, the teachers stop the seeker's journey to Hakk on this level Safiyye, and some add more levels in between.

Up to this seventh level so far, the journey is mainly internal (Enfusi), in other words, within the seeker. From this point on, the journey will be external (Afaki). One has to finish both of those journeys, internal and external, in order to be able to truly reach God, and the knowledge called Tevhid (oneness). Efforts come from the seeker, the success is eventually granted by God.

Daily work of this level ego Safiyye is to repeat the official Zikr "Ya KAHHAR" as many times as the teacher suggests. And also the verses of the Quran that represents this ego levels state and knowledge shall also be repeated 33 times during the daily tasks. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

Let's summarize all explained above in here;

The seeker starts the journey with the phrase, kelime i tevhid, "La ilahe illallah". He/she tries to comprehend the meaning of it while repeating it with the daily work.

With Ya Allah, the seeker contemplates the existence and the reality of Allah.

With Ya Hu, the seeker tries to see God everywhere.

With Ya HAK, the seeker tries to experience Allah everywhere and in everything.

With Ya HAY, the seeker tries to actually be a holy one, who has a true holy life.

With Ya KAYYUM, the seeker tries to understand the reality that the entire universes can only exist within the reality of Allah (God).

With Ya KAHHAR, the seeker shall try to remove all the illusions and assumptions about this life and the existence.

In here, we would like to add another part that explains the phrase mentioned many times in this book called "Mursidinin himmeti irsadir" (the true teacher helps the student).

Bismillahirrahmanirrahim

Esselamu aleykum ve rahmetullah

Dear loved ones, the soulmates, the spiritual friends, and the conversation reflectors,

Dear brother, I wish that Cenabi Hakk (Allah) shall grant all of us with health, prosperity, and wisdom in order to understand these explanations.

After this small introduction and wishes, let's start with the explanation, the answer to your letter asking me what it means.

1. Mursidinin himmeti irsadidir:

The seeker who tries to go further in his/her spiritual journey and pass to another knowledge level, needs to learn more about the next upcoming level. The spiritual teacher, Mursid, who helps the student and shows him/her the correct path to follow is the true help that is needed by the seeker. The maturity of each and every level is the desired goal for the seeker in order to be able to see the upcoming knowledge level's doors. In order for the seeker to be able to reach this maturity, the spiritual teacher also spends some effort helping him/her on this journey. The help that actually comes from the teacher is called Himmet. In other words, the will of the heart, the effort that is spent without any expectation in return.

2. Conversation, Discourses:

The spiritual discourses are also another way of having friendly conversations with people. The Sufi discourses are also called "can sohbetleri", the conversations that brings true life.

The friends of Prophet Muhammed (pbuh), who was in his discourses and teachings, were also called "ashab" back in those days. Ashabi kiram in Arabic means that the friends who are being offered, served. Based on this reality, the people whoever appear to be in the live Sufi discourses of those holy teachers can also be called Ashabs.

True and effective discourses come from four different channels. The first channel is the voice, the second channel is the meaning of the mentioned words, the third channel is the soul of the word, and the fourth one is finally the holy light, the energy of that soul and the words. If any of the Sufi discourses is not sparking up the attention of the people who are listening, it is most likely missing one of those channels mentioned above.

The word "Feyz" is also commonly called for the effective discourses. It literally means the inspiration. If any discourse sparks up people's attention, and inspires them to think and contemplate more on Allah, it usually means that the level of discourse's FEYZ is very high and reaching to the listeners.

3. Seriat, Tarikat, Hakikat, Marifet;

Seriat is the name of the level of life mostly related with the physical orders of one's life. It regulates people's lives, so no one can disturb each other while living in Public. It also brings some rules and orders to the society in order to maintain the peace.

Tarikat is mostly related with one's emotions and feelings. It is the universe of the feelings. All the feelings and emotions of the people are parts of this life.

Hakikat is to get to know one's true self. One gets to know oneself in order to place oneself anywhere in the spiritual journey. The seeker needs to know him/herself firstly in order to be able to get to know his/her Rabb.

Marifet is the true knowledge of God (Allah). This level is the knowledge of Hakk also. One starts to comprehend Allah and Allah's attributes and universes on this level.

In other words, in Seriat, there are feelings that are not known, in Tarikat, the feelings are known, but not managed. In Hakikat, there are feelings and emotions that are known and managed. In Marifet, those feelings and emotions are known, managed, and can be controlled or killed if necessary.

Sura Bakarah (2/261);

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

Sahih International

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

As mentioned in the Ayat above (the ones who spend their wealth in the way of Allah), the most precious wealth in people's lives is the time. Spending one's time in the way of Allah shall be the most precious service, one can possibly do and benefit. This is Allah's most important grace. The seeker, who earns hundred times after passing each one of those ego levels, totals up to seven hundred times after reaching and fully experiencing the seventh ego level.

Allah shall provide all of us, sufficient help and inspiration in order to be able to go further on this holy journey. Effort is on us, the success is granted and provided by Allah.

Chapter Two

Hazarati Hamse (Saint Knowledge Levels)

Combining all existence into oneness by comprehending five main knowledge levels (ranks). (SIRATULLAH)

Part Eight: Tevhidi Efal (Universe of matters)

Part Nein: Tevhidi Esma (Universe of Allah's names)

Part Ten: Tevhidi Sifat (Universe of Allah's attributes)

Part Eleven: Tevhidi Zat (Universe of Allah, the essence)

Part Twelve: Insani Kamil (Perfect Human)

PART EIGHT: Tevhidi Efal (Universe of matters)

It is the combination of all happenings and physical matters. The knowledge rank is Tevhidi Efal. The daily repetition is "Ya Fettah". This is the universe of physical existence. The prophet in the Islam's history of this level is Abraham (pbuh). Its attribute is "Halilullah". The phrase that belongs to this level is "La faile ilallah", in other words, everything is done by Allah. This is the journey to Allah.

Idraki (Understanding/knowledge):

In the sura called Fussilat (41/53);

"Senürihim Âyatina fil âfaki vefi enfüsihim hatta yetebeyyene lehüm

ennehül Hakk'u"

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

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We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

Hali (Spiritual State): Sura Qasas (28/88)

“Küllü şey’in helikün illâ vechehu lehülhükümü ve ileyhi türcaun.”

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ لَدَى الْحُكْمِ وَإِلَيْهِ تُرْجَعُونَ

Sahih International

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

The life and the attributes of a seeker/dervish on this level:

On this level, the seeker, who has passed previous seven ego levels firstly combines and unites everything into oneness in him/herself. Previously, he has become colorless and stripped his pure soul from his physical body. Now, he/she is ready to color him/herself with Allah’s attributes. There is a different and special kind of unique understanding of one self.

Once, the seeker completes his/her purity in him/herself, it is now time to discover the outside from a special kind of Godly view. The key to this level is “Fettah”. This level is also the beginning of the knowledge level called Hakikat.

The seeker who has experienced and explored the inner reality, now starts experiencing the same with the outer world and happenings. In the holy book Quran, it is declared that Prophet Abraham was the first person who has reached this level (in the sura 41/53).

The seeker who reached this level also gets to comprehend the reality of Allah’s messages (Ayats, Suras). He/she experiences the true source of God’s words. In addition, he/she also comprehends the fact that everything is caused and done by Allah. One has to be careful and always keep in mind that everything that is happening to him/her comes from Allah. This special kind of understanding only belongs to the ones who reach this point.

“Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.” (in Sura 28/88)

Even though, this Sura is related to the Armageddon day (last days), it is also a very good explanation of our days on this knowledge level. Everything around us is different appearances of HAKK’s existence on several different levels. On the personal level, in other words, by fully comprehending this reality, the seeker’s physical Armageddon day comes to him/her.

This level is also the point in which the seeker joints his/her spiritual world and this physical world together into oneness. That is why, it is called “hullet”, the knowledge level of true friendship. That is also why, Prophet Abraham is also called Halilullah.

The one contemplates the fact that everything happening around the world is intended by Allah, but only performed and executed by humans. Allah utilizes human to perform and act. The key phrase is La faile ilallah (everything is done by Allah).

The Sura Nisa (4/125);

“Ve men ahsenü dinen mimmen esleme vechehü lillâhi ve hüve muhsinün

vettebea millete İbrâhime hanifen vettehazellahu İbrâhime haliylâ.”

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَأَخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

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And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

On this level, the seeker who surrenders him/herself completely to Allah like Prophet Abraham, gains the attributes as the true friend of Allah, Halilullah. One should absolutely surrender oneself back to the knowledge level Uluhiyyet.

The Sura Nahl (16/120);

“İnne İbrâhime kâne ümmeten kâniten lillâhi hanifen ve lem

yekü minel müşrikin.”

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Sahih International

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

During his time, Prophet Abraham was the spiritual leader of his society and the highest and most pious holy wise man who was at the highest knowledge level of Allah. He was the first to experience and completely comprehend all names of Allah in his existence (esmaul husna). Each and every one of those Allah's names is actually one entire society (ummet) itself. Holy happenings come to life through those holy names of Allah. Based on that, the one who can explore as many as Allah's names in oneself, can have that many societies in oneself.

Thus, Abraham has become the father of all societies and people by being able to control and manage all the names of Allah in himself. He was able to unite all of them into oneness. He is also called the father of Tevhidi Efal (oneness of all happenings).

All of Allah's names were taught to the first Prophet Adam, but all of those names were dressed to Prophet Abraham, and he has become the true friend of Allah (Dost).

In the Sura Bakarah (2/135);

**“Ve kâlû künû hüden ev nasâra tehtedü, kûl bel millete İbrâhime hanifen
ve mâ kâne minel müşrikin.”**

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

Since Abraham was able to control and manage all the names, he also knew the reality of all matters. In all matters, he was able to comprehend Allah's existence. That is why, he knew there was nothing else but Allah in all existence. He also realized that there was no polytheism. The seeker who also comes to this level, also realizes that there is no polytheism.

“Kâle inni câilüke linnâsi imamen, kâle ve min zürriyyeti.”

With this Ayat from the Holy Quran, it can clearly be declared that Allah has appointed Prophet Abraham as the holy leader (imam, priest) of the knowledge level called Ef'al (universe of matters). The seeker, who reaches this level also becomes one of the Abraham's society.

On this level, there is also daily repetition change on our homework. The “La ilahe ilallah” repetition is reduced from 700 to 600 daily. Previous Ayats that belong to the state and the life are being dropped here. The key name Ya Fettah is added to the daily work 100 times. Then, 100 La faile ill Allah is added also to our homework. In addition, 33 times of the Ayats that belong to the state and the life of a seeker on this level are also added.

After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

PART NINE TEVHIDI ESMA (UNIVERSE OF ALLAH'S NAMES)

It is the combination and the unity of all Allah's names. The knowledge level is seclusion (tenzih) in the common Sufi language. Its daily repetition is “Ya Vahid” (100 times a day). It is also the universe of angels, the universe of dreams. Its dedicated Prophet in the history of Islam is Moses (pbuh). Its reputation is “Kelimullah”. And, its phrase is “La mevcude ilallah” (100 times a day). It literally means that Allah exists in everywhere and everything.

Idraki (Understanding/knowledge): in the Sura Bakarah (2/115);

“Velillâhil meşriku vel mağribu fe eynema tüvellu fesemme vechullah, innellahe vasiun aliym.”

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِيعُ
عَلِيمٌ

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And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing.

Hali (Spiritual State): in the Sura Rahman (55/26-27)

“Küllü men aleyhe fe'nin ve yebka vechü Rabbike zülcelâli vel ikram”

[55:26](#)

كُلُّ مَنْ عَلَيْهَا فَانٍ

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Everyone upon the earth will perish,

[55:27](#)

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

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And there will remain the Face of your Lord, Owner of Majesty and Honor.

The life and the attributes of a seeker/dervish on this level:

Previously, in the universe of matters (Ef'al), the seeker has united all the actions and happenings around him/her. On this level (Esma), he/she is going to try to unite all names of Allah into one (Tevhidi Esma).

The seeker realizes that everything that is happening in this universe is a result of the names of Allah performing their attributes. It is the continuation of the knowledge level called Hakikat.

On this level, the one, who has experienced and united all the happenings around him into oneness, now starts to also comprehend the fact that everything is not only from one united source, but also, they are directly connected and performed by all names of Allah. The source of all actions and incidents is the names of Allah. In addition, they are also eventually being united into oneness. The seeker also realizes that God (Allah) is all perfection. There is no fault in Allah, and Allah's actions. The holy seclusion (tenzih) starts here. The seeker secludes Allah from all of the imperfections of life. God is perfect. Nothing can danger Allah's perfection.

One has to realize Allah's perfection firstly. Then, he/she comprehends the reality of secluding Allah from all of the imperfections. After that, he/she can truly distance Allah's reality in his/her mind from all of the faulty ideas. Otherwise, one might make assumptions, and wrong judgements about the perfection of Allah. One might mistakenly assume that God can do this, or God cannot do that.

The knowledge and comprehension of this level (Esma) was firstly granted to Prophet Moses, and through him, to his people. Unfortunately, his people were more interested in worldly wealth and materialistic life. That is why, they did not correctly understand the teaching. "East and West are all belong to Allah, wherever you turn you will see Allah's face" clearly explains this knowledge level and its state of life.

Daily, the seeker repeats the name "Vahid" along with the phrase "La Mevcude ilallah".

Everything visible and happens around us is the reflection of Allah's names. The seeker who reaches this reality will travel far on this journey called Siratullah, Marifetullah (Allah's knowledge).

Everything that is created in this universe is bound to die, but only, Rabb (Allah) who is the ultimate provider and graceful is eternal and everlasting.

On this level, all illusions in the seeker's mind are being destroyed, but only the true reflections of Allah names appear. In reality, the truth is always there in every seeker's mind and heart. All other illusions that comes to life usually covers them, and prevents them from shining.

The seeker destroys all illusions here in order to make space for Allah's names to shine in your mind and heart. He/she also experiences Allah's perfection secluding all faults from Allah.

The Islamic knowledge rank of Prophet Moses, and the reality of the Valley called Eymen is at here. The name of the part of this holy journey up to the end of the seventh ego level called safiyye is called "Sirati mustakim". Another part of this holy journey that starts with the universe of matters (Ef'al) is called "Siratullah".

In the Sura Shuraa (42/53);

“Sıratıllâhillezi lehü mâfissemavati ve mâ fil’ardi elâ ilellahi tesîrul umur”

صِرَاطِ اللَّهِ الَّذِي لَهُ، مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ



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The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth.

Unquestionably, to Allah do [all] matters evolve.

While finalizing this part also, we shall pray Allah to provide us the success on this journey. The effort is from us, the success is from Allah.

Daily repetition that used to be 700 “La ilahe ill Allah” is being reduced down to 500 here. 100 times “Vahid” is added to the daily work. Also, 100 times “La faile ilallah” and 100 times “La mevcude ill Allah” is also added. After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlâs and one Fatihah to our dearest Prophet Muhammed (pbuh).

There are more details about this knowledge level in both of my other books called Prophet Moses (pbuh), and Kelime Tevhid.

PART TEN TEVHIDI SIFAT (UNIVERSE OF ALLAH’S ATTRIBUTES)

It is the combination and the unity of all Allah’s attributes. The knowledge level is resemblance (tesbih) in the common sufi language. Its daily repetition is “Ya Ahad” (100 times a day). It is the start of the truth of Muhammed, and its dedicated Prophet in the history of Islam is Jesus (pbuh). Its reputation is “Ruhullah”. And, its phrase is “La mevsume ilallah” (100 times a day). It is the start of a journey in Allah (Seyrifillah).

Idraki (Understanding/knowledge): in the sura Ali Imran (3/185);
“küllü nefsin zaikatül mevti” (Every soul will taste death)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ
 الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
 الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

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Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

Hali (Spiritual State): in the Sura Al-Bakarah (2/253);

“ve eyyednahü birûhil kûdüsü” (We supported him with the Pure Spirit)

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ
 بَعْضُهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
 بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِن بَعْدِهِم مِّنْ
 بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ
 مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

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Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But

they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

The life and the attributes of a seeker/dervish on this level:

On this level, the seeker who experienced the reality of Allah's names and their reflections on the daily events, now even goes deeper with the understanding and realizes that even the names of Allah are coming from another level called the universe of Allah's attributes (in general there are seven Allah's attributes; Hayat (Life), ilim (Knowledge), irade (will), kudret (ability), kelam (speech), semi (ability to hear), basar (ability to see). The source of the names are also the attributes.

The seeker also realizes that the unification on the names of Allah happens here also for the attributes. Those seven attributes are also commonly called "Sifati subutiyye" in the common sufi literature. The seeker passes from the seclusion (tenzih) to resemblance (tesbih).

The seeker also comprehends the existence and the reality of Allah on the level of the attributes.

The ayat, "Every soul will taste the death", explains this reality quite adequately. We can also translate this ayat as "every ego will taste the death". This ego is a very common one that exists in every creature. After that, with the statement "they witnessed and swore on their egos", they shall experience the truth and explore their holy Ego on the level of resemblance (tesbih).

It is very difficult for anybody who reaches this level to be able to sustain and survive on it.

Previously, Allah's statement that says "I blow some from my soul to him" for Prophet Adam (pbuh), turns into "we blow some from our soul to him" for Prophet Jesus (pbuh). They are clearly the attributes of Allah. The statement "we support him with the Holy Spirit (Ruhul Kudus)" also obviously emphasizes the grace and the specialness of this knowledge level.

The seeker who approaches this level, disappears and dissolves in Allah (Fena fillah). The father of this level is the Holy Spirit (Ruhul Kudus).

Unfortunately, very few of today's Christians can understand this reality of Jesus. Most of the Christians and clerics try to explain this reality with the trinity (Father, Son, and the Holy Spirit) mistakenly. They do not understand the reality of the Jesus' knowledge level.

Since the one who has already disappeared and dissolved in Allah can not have a life of its own, he/she does not have the rules of physical life (Seriati). That is why, today's Christians who try to obey the rules that came with Prophet Moses to humanity, are in confusion and uncertainty.

Sadly, even some of today's islamic clerics accept the western view of Jesus Christ for the sake of imitating the western Christian clerics out of the admiration despite the reality and existence of the Holy book Quran's clarifications.

There are also many dangers one can face when approaching this level "Fenafillah". The most dangerous one is apathy (emotionlessness, detachment). One does not want to concern him/herself with anything on this level since he/she has disappeared in Hakk. If the seeker falls back to physical Ego levels from here, and assumes that the success belongs to him/her, it would be the most devastating end for him/her. He/she might end up becoming atheist if he/she does not act cautiously.

“La mevsufe ilallah” should be repeated often in order to be able to further advance on this level. The daily repetition of Allah’s name is “Ya AHAD”. The seeker who comprehends the fact that all of his/her attributes and acts only comes from Allah’s attributes and will, can only safely walk on this level without any hesitation. In the holy book Quran, it is stated that the first human to reach and experience this level was the Prophet Jesus (pbuh).

Allah shall provide all the strength and power to the ones who try to pass this knowledge level.

We need to modify again our daily homework on this level also. The daily repetition “La ilahe ilallah” that was being repeated 500 times a day previously, now being dropped down to 400. The name “Ya Ahad” repetition shall also be added here 100 times a day. In addition to that, “La mevsufe ilallah” shall also be added daily 100 times a day. In addition, 33 times of the Ayats that belong to the state and the life of a seeker on this level are also added.

After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

Since it is directly related to this topic, it is beneficial to include the part called “Tevhidi Sifat” from one of my another book called “Kelime Tevhid”.

On this level, The seeker passes from the seclusion (tenzih) to resemblance (tesbih). The knowledge level of Jesus (Iseviyyet) is the environment for the Holy Spirit (Ruhul kudus) to appear. The part of the Kelime Tevhid (La ilahe ilallah) that is “La ilahe ell...” is repeated with the full comprehension. The other part, the end of it, “ah”, is repeated only with the tongue without understanding. Accordingly, on this previous level that belongs to Moses (pbuh), the part of the Kelime Tevhid, “La ilahe il...” (First lam of Allah), can only be fully comprehended and repeated with understanding. Including Prophet Moses and Prophet Jesus, their Kelime Tevhid becomes “La ilahe illah ella”. With this fact, the upcoming Society of Jesus and Moses has ended up living in the hallucinations and illusions since the full understanding of Kelime Tevhid had not yet revealed (not completed as La ilahe ilallah).

The upcoming knowledge level after Jesus, the eleventh level, can only reveal and add the second hidden letter “elif” of the word Allah to the phrase La ilahe ilallah. This hidden “elif”’s knowledge border has frightened the previous Society since this is the borderline between existence and disappearance.

The seeker who reaches the Jesus’ knowledge level and experiences “La ilahe illa ella”, disappears in HAKK. It literally means that there is no God. The seeker realizes that there is no other God to believe and obey. Since literally, the seeker still not fully comprehend the entire Kelime Tevhid fully, there is still a danger for him/her to fall back to his/her old physical ego and loose the path.

The follower of this path eventually and mistakenly turns “la ilahe illa ella” into “la ilahe illa ilahe”. Eventually, goes back to his/her older states. He/she might even end up being idolater.

Right before Prophet Jesus comes back to life again in the future, he will complete his holy journey by adding last two knowledge level of Islam in order to be completely able to repeat “La ilahe ilallah” including the word Allah. By doing this, Jesus (pbuh) shall also become Muhammedian, the one from the society of Prophet Muhammed (pbuh). After he comes back, he will rule with the standards and laws of the Islamic Muhammed.

On the tenth level of Islam, the seeker reaches the level of Jesus in which, he/she also is able to comprehend and repeat up to second letter “Lam” of Allah completely. The seeker reaches the hidden letter “elif” here in the word Allah. This is the elif that exist vocally but does not exist in written. This is the reality of “sidrei munteha”. This is the level in which, the angel Gabriel told Prophet Muhammed that he cannot go up to Allah passing this point, otherwise he might burn and destroyed during the holy journey Mirac. Prophet Muhammed still insisted on continuing the journey and stated that “if I burn, I will get burned, that is ok, I will still try”. He reached Allah (Hakk) after that. This only shows that only the seekers who follow Muhammed’s path can pass this stage and reach God.

The system on the tenth level is quite different than the previous passed levels. On this level, in order to be able to reach to the second letter “elif” in the word Allah, is very difficult and almost impossible since there is no physical attachment. There is only words and understandings. The seekers who reach this level become idle and effortless since they disappear and detach themselves from this world. That is why, they do not also have any wishes or attempts to pass this knowledge level. They are only taken to an upper knowledge level with somebody else here. Since they are effortless, somebody else from the upper level has to help him/her. What happens is that a messenger will be sent to the seeker on this level from the eleventh knowledge level. This messenger will touch the seeker in order to help him/her to wake up to continue the journey. Some of them wake up, some of them don’t. The ones who wake up are the ones who did not fall in sleep completely. The ones who does not wake up are the ones who completely disappear in HAKK. Some of the chosen ones from them are being assigned with the new duties by HAKK.

The successful ones takes the reality and understanding of Jesus, and leaves the physical body behind. They whisper the daily prayer call (Ezani Muhammediye) into their ears of the understanding of Jesus’ knowledge. From this point on, the truth of Jesus (mana i iseviyye) turns into the truth of Muhammed (mana i Muhammediye). Eventually, the door to the eleventh knowledge level opens for them.

PART ELEVEN: TEVHIDI ZAT (UNIVERSE OF ALLAH, THE ESSENCE)

It is the unification of resemblance (tesbih) and seclusion (tenzih). It is simply uniting the absolute existence, the essence (zat). On this level, the seeker reaches Baka billah, permanent residency in Hakk. The daily repetition is “Ya Samed”. It is the universe of Allah. It’s representing Prophet is Muhammed Mustafa (pbuh). It is the Habibullah, the lover of Allah. The phrase that belongs to this level is also “La Magbude ilallah-la ilahe ilallah”. After reaching this

level, the seeker is phasing into the part of the journey in which he/she is in Hakk with Allah. The Sura of the holy book Quran that belongs to this level is Al-Ikhlâs (112).

Idraki (Understanding/knowledge): in the Sura Ali Imran (3/18);

“shhidellahü ennehü lâ ilâhe illâ hüve”

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

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Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Hali (Spiritual State): in the Sura Taha (20/14);

“inneniy enellahü lâ ilâhe illâ ene fabüdniy”

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

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Indeed, I am Allah . There is no deity except Me, so worship Me and establish prayer for My remembrance.

The life and the attributes of a seeker/dervish on this level:

The seeker, who has lost him/herself with the previous level, comes back to him/herself and gains back his/her conscious again. However, this coming back is not going to be the same old ego/self of him/herself. This time, it is completely spiritual and holistic. When people look at him, they will not realize the difference. The seeker continues his/her life from now on being in the presence of Hakk permanently (Baka billah).

On this level, the seeker lives with Allah’s attributes and morals. That is why, the life on this level is very difficult to survive. The key daily repetition on this level is “Samed”.

It is also the beginning of the Islamic knowledge level called Marifet (4th level).

Let’s try to explain the life on this level. Previously, the seeker comprehended the seven attributes of Allah and unified them into oneness. After reaching this level, he/she also realizes that even those attributes are coming from the Single source, Allah.

All universes (Efal, Esmâ, Sifat, Zat) and creatures comes from Allah. The seeker experiences this on this level and becomes satisfied and content.

Overall, when a person who lives in plurality, assumes that the pen is the item that writes the scriptures. On the other hand, the person who is in oneness (Vahdet), the Arif, firstly recognizes the pen, then, he/she recognizes the hand holding it, then, the body which is performing the hand, and in the end, he recognizes the intelligence (the brain) that actually governs the entire writing action. Nothing could have been accomplished, if there was no brain governing the process.

Writing action mentioned above can only happen, once the brain, the intelligence starts the process. The brain is the essence of this action. The rest of others, such as pen, hand, and the body, are only the suitable and useful materials to perform.

The perfection of this level is the fact that even the essence is not eternal (fenai zat).

The seeker eventually realizes and comprehends that all the other essences are even just extensions of the ultimate and absolute essence of Allah. By doing this, the one replaces his/her own temporary essence with the ultimate and the only truthful essence of Allah. He/she becomes a permanent residence in Allah (Baka billah). After this point, those people who reached this level, shall not die because they killed their ego, and spiritually died before the physical death. They are born again with Hakk in Hakk. Those are also the only people who can cite the Sura called Al-Ikhlâs (Kulhuvallahu Ahad...) truthfully with complete understanding.

On this level, the phrase Kelimei Tevhid (La ilahe ilallah) can only be truthfully and completely cited and repeated. It finds its true meaning. "Allah is witness to its existence, and there is no other God" also explains this level adequately. All Ayats (the parts of the Sura) of the holy book Quran have connections to different levels of the Allah's knowledge. This Ayat, which is just mentioned directly comes from this knowledge level.

It will be very beneficial for the readers to recognize the knowledge level sources of the Ayats being repeated when citing the holy book Quran. Citing the Quran, and completely reading it with the full understanding and comprehension can only happen once we fully understand the knowledge level of Islam.

In the Sura Taha (20/14);

"inneni enellahü la ilahe illa ene fagbüdniy "

١٤ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

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Indeed, I am Allah. There is no deity except me, so worship me and establish prayer for My remembrance.

In this Sura, it is clearly stated that all creatures' existence are the existence of Allah, and all the prayers should only be done for Allah. The prayers for Allah on this level is called "ubudet". The seeker who reaches this level only knows the essence of those prayers. It is not like the prayers that were being performed previously. It is the continuous prayer, "Salatu daimun". They are in full perfection in prayers on this level. Those people cannot be easily recognized from the outside, and their prayers are only for Allah with complete correct intentions. Allah makes a mirror of those people in order to reflect Allah's knowledge and

reality. If Allah wishes, Allah keeps those people with Allah, or Allah sends them back to people (Halk) with providing them one additional knowledge rank. The seeker on this level only concerns with Allah. He/she sees nothing else but Allah. The statement that is “I don’t pray to Allah that I don’t see” becomes reality here. For those people, there is no fear and sadness. It needs lots of effort to be able to reach this state. Allah shall help them who wishes to reach here. Amin.

The first person in the history of humanity who reached this knowledge level was Prophet Muhammed (pbuh). He united the seclusion (tenzih) and the resemblance (tesbih) into oneness, and combined them together. He reached the unity (Vahdet) by combining the knowledge and wisdom levels of Prophet Moses and Jesus. He comprehended the fact that those were no different paths. Those were only the different level ranks in the complete knowledge level of Islam. He was the first who was granted the name Habibullah (the lover of Allah). With the knowledge of unity (Vahdet), which was brought to humanity by Muhammed, he helps people to reach the ultimate and highest knowledge level of Islam called Marifetullah. This path is open only for the people who are the followers of Prophet Muhammed. We need to pay attention to this and try to benefit the most possible way. We are also coming to the end of this level. Effort is from us, the success is granted by Allah.

As far as the daily repetitions, the Kelime Tevhid repetition is being dropped down to 300 a day. “Ya Samed” will also be added to the daily homework. In addition to that, 100 times “La Magbude ilallah” shall also be added.

After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

In addition, 33 times of the Ayats that belong to the state and the life of a seeker on this level are also added.

I would also like to add the part that explains “Tevhidi Zat” from one of my books called Kelime Tevhid.

Those people shall not die anymore since they have already reached Hakk and spiritually died before their physical death. Only those people can truly recite the Sura called Al Ikhlas with full and complete understanding. The phrase Kelime Tevhid completes itself on this level. However, there is still last part left that is the “hu” in the end of the name Allah. The light of that “hu” is getting visible.

The words of Allah, “Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.”, explains this reality sufficiently.

“Indeed, I am Allah . There is no deity except Me, so worship Me and establish prayer for My remembrance” also explains this reality from another point of view.

The prayer being performed on this level is called “ubudet”. “ibadet” is the name when people (kul) performs the prayer, “ubudet” is the name when Allah performs it.

Firstly, Prophet Muhammed reached this knowledge level, and he is the representative of it. Previously, the knowledge level of Moses and Jesus has not reached the silent letter “elif”. With the revolution of this knowledge level, that silent “elif” were discovered by combining and uniting the reality of Moses and Jesus. This reality has also added additional value to the previous two knowledge levels for Moses and Jesus.

Now we come to the last door of the ultimate target on the journey to Hakk. Only the seeker whose ears, the daily prayer call (ezani Muhammedi) is being whispered, can reach this knowledge level. Others cannot reach it.

There is only one last knowledge level left for the seeker after reaching this state. It is the “hu” of the word Allah that is in the end of it.

The silent letter “elif” that wishes to reach the “he” across it, it mourns for “he” by saying “ah”. This mourning is actually the mourning for reaching its ultimate self. Whatever comes out of it, it is the “hu” which is the source of ultimate self. Regardless of them knowing this or not, the true source of all yearnings and love is here. The ones who knows this secret eventually reach Hakk, others reach their egos.

The name “Hu” of Allah is the one that eventually burns. Unfortunately, some people labels the seekers who repeat this name “hu” as “Hu callers” in a negative manner.

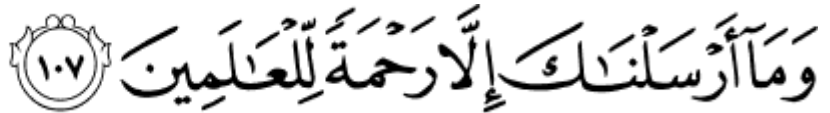
In one of my visit to Mevlana Celaleddini Rumi, one of the calligraphy hanging on the wall attracted my attention. The top of that art piece has the word “Ah...”, and the bottom of the art piece was the word Hz. Muhammed (pbuh). That “Ah...” was actually the “AH...MED”.

Let’s turn back to our journey here. In here, we shall try to reach the last letter of the phrase La ilahe ilallah in order to complete the meaning. The name of the last level is called “Insani Kamil”, perfect human.

PART TWELVE: INSANI KAMIL (PERFECT HUMAN)

It literally means perfect human. It is the unification of all unities (Cemul Cem). Its daily repetition is the name “Allah”. It is including all the universes. Moreover, behaving appropriately depending on the universe. Its Prophet is Muhammed Mustafa (pbuh). Its reputation is “Abduhu and Resuluhu”. Its phrase is “La ilahe illallah muhammedurrasulullah”. The path is now from Hakk back to Halk (society) (Seyri anillah). The correspondent Sura is Al-Fatihah (el-hamd).

Idraki (Understanding/knowledge): in the Sura Al-Anbya (21/107);
“ve ma erselnâke illâ rahmetenlil âlemin”



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And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Hali (Spiritual State): in the Sura Al-Anfhal (8/17);

“Ve ma remeyte iz remeyte ve lakinnallahe rema”

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ



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And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test.

Indeed, Allah is Hearing and Knowing.

Also, in the Hadith that says “men reani fekad reel hakk” (whoever sees me sees Hakk), the state of this knowledge level can easily be also understood.

The life and the attributes of a seeker/dervish on this level:

Previously, the seeker who has reached “baka billah”, permanent residency in Hakk, was unaware of his/her surroundings. Then, he/she is being woken up, and getting dressed up with a new outfit in order to be sent back to the physical life of him/her. Outside of the dervish looks like a seriati Muhammedi (the orders of the physical life), inside of him/her is actually the truth/reality of Muhammed. He/she is very smooth and peaceful. His/her new duty is to help others who have capacity and potential with the same holy spiritual journey. (Mir’ac)

Life goes on like this, outside is “halk” (society), inside is “hakk” (Allah). The key to this knowledge level is continuous repetition of “Allah” (ismi celal) and “La ilahe ilallah” (kelime-i Tevhid). It is the level called Marifet. After this point, the seeker becomes perfect, and independent. There is no end to this knowledge level, that is why, one can go as far as he/she can as long as he/she lives in this life.

Let’s try to explain here.

The seeker, with the help and permission of Allah, starts from the first level, and travels a long way to the end of the journey. He/she accomplishes unimaginable by completing this journey.

The phrase that goes “get out of the way so the Creator can shine through you” means that, by traveling all the knowledge levels and killing the ego in order to cleanse oneself, one comprehends Hakk’s existence and reality in him/her. Moreover, he/she also realizes this reality is actually already in him. It is like the water reaching the ocean, evaporating up to the clouds, and raining back to the world.

One drop of water joins other drops around it, and forms small creeks. Creeks turn into rivers. Rivers eventually reaches the oceans. This cycle continues permanently. Whoever recognizes this circle, also comprehends the secret of the universe.

The first person who has completed this journey, and return back to the society is the last Prophet Muhammed (pbuh), the first perfect human (insani kamil).

It is not possible to distinguish the perfect humans among others. They do not have distinctive attributes. Only the people with wisdom can identify. Whoever looks for them, find them, and follows them, can have possibility to join them for this holy spiritual journey.

The specialty of this knowledge level is the unification of all unities (Cem ul cem). In one's existence, one combines and unites all of the universes (efal, esma, sifat, zat).

All though, the outside of the seeker looks normal and casual, the inside is completely content with all ranks of Hakk. Hakk appears in whichever knowledge level/rank Allah wishes through this perfect human. There is nothing but Hakk in his/her existence.

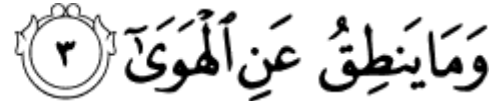
The great Sufi teacher called Beyazidi Bestami says "it has been over 40 years, the society thinks that I live among them, but actually, I am with Hakk".

The perfect human, with the Hadith "refer to people only on their degree of understanding", knows the capacity and understanding of people who listens to him/her, and explains the matters accordingly. If he/she sees a capacity in the student, he/she sometimes calls them from a higher knowledge level in order to pushes them to their limits. If he/she does not see the capacity, he/she leaves the student alone on the level the student is on.

The perfect human understands all knowledge levels of Islam, the holy book Quran, and the Prophet's sayings (Hadiths) fully with all of their aspects and ranks. They are always beneficial, and graceful to everybody and every creature.

In the Sura Necm (53/3-4);

"ve ma yentıku anil heva

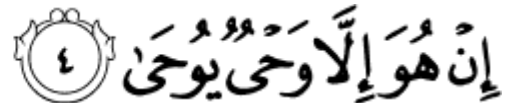


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Nor does he speak from [his own] inclination.

[53:4](#)

"in hüve illa vahyün yuha"



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It is not but a revelation revealed,

1. Only those words can reach their targets.
2. In there, it shines the light of Muhammed.
3. Those words heals the hearts, provide peace to the souls.
4. Ripens the fruits, and awakens the death.
5. Sobers up the drunken, intoxicates the spirit on another level.
6. Awakes the sleeping one, energizes the lazy.
7. Takes the traveler to the destination.
8. Solves the conflicts, takes the lover to the loved one.
9. Opens the curtains of the shy ones.
10. Gives hopes to the unhopeful.
11. Turns ignorance to wisdom.
12. Turns stone to gold.
13. Turns a random person to a king, turns a king back to a random person.
14. The words of the perfect human are special and treasure.

Those people are only happy with Allah's zikr (repetitions), Allah's conversations, and discourses. Only those can truly be "abduhu" abd/kul (person). And, resuluhu, only those can reveal the true messages from Hakk. Those are the true people of Kelimei Tevhid. The perfect human is also the one who comprehends and understands the Sura Fatiha completely.

The letter "elif" is the perfect human. Moreover, it is composed of 12 dots, which represents 12 knowledge levels. Seven of them are seven levels of Ego "etturu seba" (seven rounds), five of them are the five levels of Sainthood "Hazarati Hamse". In addition, there is one more invisible level that is 13.

Only those who reached here can fully show appreciation (hamd). The rest of humanity can only show as much of an appreciation as their knowledge level.

In my book called "Namaz" (Salat, daily prayers), we have explained eight levels/ranks of appreciation (hamd).

The Sura Fatiha has two faces. One side is facing human (makami abdiyyet), another is facing God (ilah, makami Uluhiyyet). Being able to comprehend both sides is only possible for the perfect human. The true appreciation (hamd) can only be performed fully by Hakk, the expert of Hakk. That is why, the Sura Fatiha is a special gift for the followers of Muhammed (pbuh).

"We only send you as a grace to all universes" statement that finds a place in the Muhammed (pbuh), becomes also an attribute for the perfect human with the grace of Muhammed. Those people also become grace to all universes.

Because the perfect human carries the light of Muhammed in their heart, and follows the rules of Seriat in his/her daily life as an honor.

Cenabi Hakk (God) provides mercy to the people because of the perfect human in the universe. Unfortunately, society does not realize this reality.

The statement that says; “when you throw, you don’t throw yourself, but Allah”, explains the life of the perfect human clearly and completely.

Through the people, who have overcome their ego, and let Hakk appear in them, all the actions become Hakk’s doing.

The source of this holy word is the highest rank of the essence for human. Allah shall help all of those who are trying to reach this level.

The last Prophet Muhammed (Rasulu Sakaleyn), who was the messenger for both humans and Jinns, after completing his journey on that holy night of Mir’ac, stated “Men reani fekat reel hak” meaning “whoever sees me sees Hakk”.

Even if a little bit of this reality reaches a person, that person gets shaken, collapses, and even get burned and exhausted. After that, that person forms back to his/her own true reality with the new beginning. Once, Hakk starts appearing and functioning through the perfect human, this person gets a special kind of look and demeanor. He/she becomes a very special person. With the grace of Muhammed, he/she becomes a person with a perfect manner.

The perfect human states;

“Nothing else exists under my dress, whichever direction I lean, everything leans accordingly, whoever looks at me, sees Hakk”

Only the ones who lives through this reality can possibly understand this state.

The knowledge of the seeker on this level comes directly from the source. It is not just the book knowledge. The seeker who travels all the way to becoming the perfect human is such a special and lucky person in the eyes of Allah. Allah shall provide this opportunity to all other seekers who wish to get here.

In the Islamic societies, there are many groups on the different knowledge levels such as Seriat, Tarikat, Hakikat, and Marifet. All of them are the parts and different levels of Islam, but they all belong to Islam. However, the most perfect one is the highest rank, the perfect human, who unified all other unifications (Cem ul cem).

The person who reaches this level Cem ul cem, has two sides. One side is facing the society (halk), the other side is facing God (hakk). He/she appears however is necessary on the occasion. It is impossible to recognize him/her.

The rank of the perfect human has several levels of coming back to the society. Those are “Tecelli Zat”, “Tecelli Sifat”, Tecelli Esma”, and “Tecelli Ef’al”. All of those levels exist in the perfect human.

Another attribute of this knowledge level is dressing up with the special and holy morals of Muhammed Mustafa. The life of this person becomes identical with the Prophet Muhammed.

Obviously, the highest morals and the most decent person of the human kind is the last prophet Muhammed (pbuh). Allah has mentioned this in the holy book Quran, in the Sura Al-Qalam (68/4);

“ **ve innেকে le alâ hulûkin aziym.**”

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

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And indeed, you are of a great moral character.

In one of the Hadith, it is also mentioned that “Tahallaku bi ahlakillah ve Tahallaku bi ahlaki Rasulallah” meaning that “dress up with the morals and attributes of Allah by imitating and following the morals of Muhammed Rasulallah”.

The morals of Allah is simply combining the Allah’s names “Celal” and “Cemal” on all the knowledge levels.

Common knowledge about the moral of Muhammed is mercy. In the Sura At- Tawbah (9/128);

“ **Harisun aleykum bilmü’minine raufun rahiym.**”

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾

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There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

Tevhidi Zat (unification of the essence): (11) on this level, the seeker does not have any behavior/act of his/her own because he/she is in total surrender to Hakk. Based on the life of this level, the seeker shows the signs of both opposite names of Allah. He/she dresses up with the morals of Allah. This is a very unique living, and only the one who reaches here can understand.

The Perfect Human (insani kamil): (12) on this level, the seeker is dressed up specially and ready to be sent back to society, back to the universe of Efal with the attributes of Hakk. That person treats the people among him/her with kindness and merciful. This is the obvious reflection of the morals of Muhammed (pbuh). In other words, it is “tahallaku bi ahklaki Rasulullah”.

Our mother Saint Ayse (the wife of the prophet) said that the morals of Muhammed were the morals of the holy book Quran. Since the holy book Quran has all Islamic knowledge levels, Efal, Esma, Sifat, Zat, and the perfect human, prophet Muhammed (pbuh) has obviously all of those knowledge levels.

On this level, everything goes back to its own place. The outer side is the rules of Seriat that came with Muhammed, the inner side is the truth and reality of Muhammed. Those people are with society on the outside, with Hakk on the inside. It is almost impossible to recognize those people.

Those people can see Hakk in halk, and halk in Hakk. They can live plurality in unity, and unity in plurality. (Kesrette vahdet, vahdette kesret). They live as a perfect example of the people who perfectly and completely follows Prophet Muhammed (ehli sunnet vel cemaat). This life style is the true and complete Islam and Marifetullah. It is not enough to live Islam formalistically.

That is why, Islam is accurately, or inaccurately, being understood. The lack of the proper education, and the dogmatic approach to Islam are major obstacles.

If we sincerely and truly follow the last Prophet Muhammed and accept his morals, and add up this wisdom of Islamic knowledge levels to it, we can achieve our goals and reach the ultimate target in our spiritual life.

My goal here is trying to help those who wishes to start this journey to Hakk in a shortest and most realistic way. Apparently, there are many different paths to Hakk. In here, we are only trying to explain the path we know. If there are mistakes done in this book, may you excuse me for it? We are finally finishing up this topic. I hope that whoever wishes to find Hakk, shall be successful on this journey. Effort is from us, the success is from Allah.

The change of the daily repetition is that the Kelimei Tevhid “La ilahe ill Allah” is being dropped 100 more down to 200, and given name belongs to this knowledge level will be added.

After finishing the repetitions, the verse number 112 of the Quran called Al-Ikhlâs should be repeated three times. Also, the verse called Al-Fatihah should also be repeated

accordingly like we used to do with the previous levels of the ego. We shall contribute those three Ikhlas and one Fatihah to our dearest Prophet Muhammed (pbuh).

In addition, 33 times of the Ayats that belong to the state and the life of a seeker on this level are also added.

Let's add a part from the book Kelimei Tevhid called insani kamil here.

We shall continue from the second silent letter "elif" of the name Allah. When reaching to the end of the journey also on the phrase and repeating of "La ilahe ilallah", there is another rank added, 12th level, including all previous levels.

The letter "he" (hu), the end of the word Allah, is the absolute identity of the ultimate name (ismi azam). Only the seekers who reach this level can truly and completely cite the phrase Kelimei Tevhid (la ilahe ilallah).

The ones who reaches here continues one's life with the attributes of the absolute identity. They lose their previous identity with full of illusions. With their new special and holy outfit, they return back to society as a true representative of the knowledge level of Muhammed.

The repetition (zikir) of the perfect human is "Allah". Their phrase is "La ilahe ilallah". Their understanding is "Muhammedur rasulullah".

The perfect human is the last veil to the absolute identity/body/truth. He/she combines and unites all other previous knowledge levels.

After the revelation of the absolute truth/body (mutlak vücud) with all of its attributes and names, it finds a perfect place to reveal itself called the perfect human.

The universe of efal (physical life) was still limited when it comes to fully representing the existence of Hakk. It cannot be a perfect mirror. With the creation of first human Adam, the universe of Efal became shining perfect mirror for Hakk.

Hakk can reveal all of its attributes and names fully through "Adam". However, it is not completely separate from Adam's body since all the knowledge levels are parts of the absolute reality.

This understanding is realizing that Hakk exists in even the smallest particles in the universe with its essence. The perfect human is well suitable to be able to completely understand this reality. He/she is built to be capable enough to carry this burden, this holy duty. All of God's attributes and names can reveal themselves through the perfect human. On the other hand, people who are not the perfect human can still have some of those names and attributes, but they are not fully content with them all.

Allah reveals its attributes and names to the universe of Efal (Sehadet). The perfect human is the perfect meeting point for all of those attributes and names.

Comprehension and understanding that happen on the knowledge level of the perfect human cannot be fully seen and observed on other previous knowledge levels.

Even though, all the creatures are reflections of the holy light, the perfect human, Adam, is the perfect mirror to Allah's complete reflection.

The secret of the holy attributes is also revealed in him. The holy light sees its "Celal" and "Cemal" on the perfect human.

There are other names that are being used also for the perfect human such as, "zilli ilah" (the shadow of ilah), "zili memdud" (scattered shadow), "zilullah" (the shadow of Allah).

Mevlana said in the book called Mathnawi that whoever is the seeker of Allah becomes the shadow of Allah. He/she dies from this physical body, and is born again with Allah".

If we summarize it, the lowest level is the universe of Efal, and the highest level is the absolute reality (gaybi mutlak).

Everything exists in the universe of Efal is only the face of deeper reality in the universe of examples and hallucinations.

Examples and hallucinations are the faces of the universe of the light (Nur).

The lights (Nurlar) are the faces of the universe of the soul.

The souls is the face of the reality called "Ayani sabite".

The reality called ayani sabite is the face of the ultimate knowledge of Allah (ilah).

After that, the seeker becomes Hakk in his/her reality, and becomes halk (society) in his appearance. Since all of the knowledge levels exist in the perfect human, he becomes the most compassionate for all. The perfect human is actually the mercy to the world.

The seeker is not finished after completing this 12 knowledge levels. In reality, there are three different degrees of experiencing those 12 levels. They are ilm el yakiyn, ayn el yakiyn, and hakk'el yakiyn. The first one happens in the universe of Efal, the second one happens in the universe of esma, and the third one happens in the universe of Sifat. Overall, the most general one that is completed mainly is the first one.

On the first round, the seeker gains the book knowledge of the path. That is why, there can still be some imperfections on the seekers who finishes the first round. But, it should not undermine the seeker's effort and accomplishment. In other words, the first round is like the middle school, the second round is like the high school, and the third round is the college. Any other additional levels added are usually like the master's and Ph.Ds.

In here, I would also like to explain six types of journey of humanity.

1. Overall journey: this is the journey of the entire humanity all together to Hakk. It starts from the first prophet Adam (pbuh) to the last prophet Muhammed (pbuh) including the night of Mir'ac. This journey ends with the Armageddon, the judgement day.
2. Individual journey: this is the journey that is explained in this book. It may take up to 15-20 years depending on the intelligence and capacity of the seeker. Islam suggests that the improvement in the knowledge of Islam should start the first day the seeker is born, and ends when the seeker dies. The true and experienced knowledge of Hakk is the eternal reality. Regardless of awareness, everybody goes through this journey somehow.
3. Annual journey: this is the journey that lasts 12 months. In the common Islamic knowledge, one year is composed of three different parts. First 7 months represent 7 ego levels, the following 3 months + 2 months = 5 months represent 5 saint levels. The New Year starts with the first day of Muharrem month.
4. Daily journey: this is the 24 hour cycle. In this journey, the daylight is "Bakabillah", and the night is "Fenafillah". The aim of this journey is to experience the life and death. Moreover, to die spiritually before the physical death. Fenafillah is the disappearance in Hakk. Bakabillah is the permanent residency in Hakk. Regardless of awareness, every creature goes through this journey also.
5. The journey of breathing: this happens every time we breathe. Every breath taking brings us new life. Every breath giving kills us accordingly. We can clearly see how ignorant we can be when performing this action. Whoever takes those breaths and realizes their importance, can gain a lot and benefit mostly.
6. The journey of the instance: this is to be able to realize the constant forming and dissolving at any instance in the universe. It is the continuous formation and destruction happening fast and furious. It is the constant dying and being born. Since it is very difficult to identify those deaths that happens instantly, we assume that we live in a life that is everlasting.

Thus, regardless of awareness, even if we notice it or not, entire humanity and universes performs those six types of journeys. That is why, it will be more beneficial for us to do it consciously. All we have to do is to return our faces, and set our directions towards Hakk.

In general, when those levels mentioned above are being explained, usually, the Arabic letter "Elif" is taken as an example. It is believed that the letter elif is composed of 12 dots. Those twelve dots represent 7 ego levels and 5 saint levels. In addition, there is a thirteenth invisible dot that belongs to elif. This 13th dot is the source of all universes. The person takes this uniquely from Hakk without a third

party. This is a very special and hidden secret, and can only be revealed to the special people. It is a very unique state and rare occasion that happens.

In one of my travels, I have come across a person in Sam, Syria. He explained this state to me saying “Cenabi Hakk (God) took all the names from me, and told me that from now on your only repetitions are “La ilahe ilallah” and “Huuuu”. That statement was clearly not a hallucination. This person was from Turkish origin and from the Tarikat called Naksibendi. I have also run into similar knowledge in some of other Sufi books. By the way, as a 13th repetition, I was also given another name, but it is not essential to mention it here. Those incidents are very personal to the ones who are assigned.

One can wonder that after assigning the name “Allah” on the 12th level, why would Allah assign another random name from those names. Answer to this is that the name Allah actually belongs to Prophet Muhammed (pbuh), and nobody else can personally use it. That is why, Cenabi Hakk (God) sometimes assigns one of its holy names personally to its loved ones as a gesture. This is the secret of the other world.

In our 13th book, we have covered the magic and miracles of the number 13.

I would like to mention another hadith in here. Our dear prophet Muhammed (pbuh) said that; Eşşeriatî **akvâli**, ettarikat-i **ef’âli**, el marifeti **etvâri**, el hakikat-i **esrâri**. Şeriat; **is my words**, tarikat; **is my actions**, marifet; **is my attitudes**, hakikat; is my secrets.

Some people takes the order as Seriat, Tarikat, Hakikat, Marifet. Some other accepts it like Seriat, Tarikat, Marifat, Hakikat. They are both correct.

Those secrets will be passed from the perfect human to societies and other seekers who eventually becomes another perfect human. This lineage will continue until the end of the days.

Some people who does not accept the higher knowledge levels of Islam other than Seriat are only narrowing down the reality and capacity of the true knowledge. What an unfortunate path and belief they have. By doing that, they are only imprisoning Islam and damaging its value.

Cenabi Hakk shall provide all of us this knowledge and life in order to find Hakk. May Allah also includes us to the holy group of the seekers who becomes the lovers of Allah?

Obviously, there many different paths towards Hakk. In here, we only try to explain our way we know. If we have made a mistake or missed a point, Allah shall forgive us, and complete our missing efforts. Effort is on us, the success is from Allah. Nothing happens if Allah does not permit.

“If only a person knows how heavy its duty and load is”

First Edition 16/08/1992, second edition 25/06/2005 Tekirdag, Terzibaba

ÇÖZDÜM SIRRINI

Düşünürdüm bir zamanlar âlemi, (I was thinking of the universe)
Tefekkür ederdim çok çok halimi, (contemplating my situation)
Arardım bu varlık içre yarimi, (I was looking for my loved one)
Çözdüm âlemin sırrını çözdüm. (I discovered the secret of the world)

Lâ faile illâllah dedi hocam, (My teacher said La faile ilallah)
Benim de bu oldu bir zaman hecem, (it has become my duty for some time)
Aydınlandı sonra karanlık gecem, (After that, brightened my darkest night)
Çözdüm **fiillerin** sırrını çözdüm. (I discovered the secret of happenings)

Esmâlar oldu ikinci durağım, (My second stop was the names of Allah)
Sağlam bastı burada da ayağım, (my feet were stable and strong here)
Nûrlar ile doldu bütün varlığım, (the holy light filled my existence)
Çözdüm **Esmâların** sırrını çözdüm. (I discovered the secret of Allah's names)

Sıra geldi **Sıfatlar** dergâhına, (now, it was the attributes turn)
Bakmadım hiçbir şeyin ah, vahına, (I did not find excuses for anything)
Hep **vasıflar** HAK'kindir anlayana, (all attributes belong to Hak to the wise men)
Çözdüm **Sıfatların** sırrını çözdüm. (I discovered the secret of all attributes)

Zat-ı HAK'tır âlemde bâki olan, (it is the essence of God permanently exists)
Bu sırlarla tüm içi dışı dolan, (the one who's inside outside gets full with this secret)
Hak deryasına dik tepe dalan, (whoever dives into the ocean of Hakk)
Çözdüm **Zat-ı HAK**'kın sırrını çözdüm. (I discovered the true essence of Allah)

İnsân-a baktım bir **güzel libas**, (I looked at human's beauty)
Yok üstüne âlemde, haslardan has, (there is nothing else like human)
Kevserden içer, içirir de, tas tas, (human drinks the holy water, and serve others too)
Çözdüm **İnsân**'ın sırrını çözdüm. (I discovered the secret of human)

Âdem (a.s.) ile dünyaya geldim baştan, (I was born again with Adam)
Kim korkar ki, sonu olmayan yaştan, (who fears from the eternal life)
İndi rûhum göklerden, yüce Arştan, (my soul decedent from the sky)
Çözdüm **Âdem**'in, (a.s.) sırrını çözdüm.(I discovered the secret of the first Adam)

Yolum düştü **İbrâhim**'e (a.s.) **hulleli**, (then, I have come across prophet Abraham)
Dostumla dost olunca, dedim beli, (I have become friends with the friend)
Buraya ulaşan olurmuş veli, (whoever reaches here becomes a wise man)
Çözdüm **İbrâhim**'in (a.s.) sırrını çözdüm, (I discovered the secret of Abraham)

Mûsâ (a.s.) ile **Tûr'u Sinâ** da bir gün, (one day, with Moses on the Mountain Sinai)
Kelimullah lâfzını aldık o gün, (we took the word Kelimullah that day)
Bu işler oldu, sanırım hemen dün, (it was like yesterday when it happened)
Çözdüm **Mûsâ**'nın (a.s.) sırrını çözdüm. (I discovered the secret of Moses)

İsâ (a.s.) ile denildi **Rûhullah**, (with Jesus, it was said Ruhullah)
İçim dışım boyandı **Sibgatullah**, (my inside and outside were painted with it)
Nerde bulurum böyle bir ehlullah, (where can I find such a wise man?)
Çözdüm **İsâ**'nın (a.s.) sırrım çözdüm. (I discovered the secret of Jesus)

Muhammed'i (s.a.v.) oldum yolun sonunda, (in the end, I have become Muhammedi)
Kaybettim kendimi onun yolunda, (I lost my self in his path)
Kamusu aşk koltuğumun altında, (carrying the holy love under my arms)
Çözdüm **Muhammed**'in (s.a.v.) sırrım çözdüm.(I discovered the secret of Muhammed)

Evvel, ahır, zahir, bâtın, hep **hu/o**'dur, (past, future, present, all is Allah (Hu))
Anladım ki işin gerçeği budur, (I realized this is the reality of everything)
Nereye baksam gözüm onu bulur, (where ever I look my eyes find Allah)
Çözdüm varlığın sırrını çözdüm.(I discovered the secret of existence)

Ben, ben sanırdım kendimi evvelce, (I assumed I was I previously)
Yoğrulduđ hamur oldum güzelce, (I was molded and prepared ready)
Yeni bir kimliđim oldu pişince, (After cooked, I gained a new identity)
Çözdüm **Necdet**'in sırrını çözdüm. (I discovered the secret of Necdet)

NECDET ARDIÇ
TEKİRDAĞ

Translated by cuneyt 6/30/2015 1:41 pm

