

# the path of melamet

January 2023 | Issue:1

The Historical Process of Melamet  
The Purpose of Coming to the World  
Wisdom Of Divine Inspiration  
From Self to Self  
Allah Human Qur'an  
Being Friend with God  
Who is Melami  
Love



MAKSAV

# MAKSAV

MUSTAFA ALTUN SCIENCE CULTURE ART  
AND DEVELOPMENT FOUNDATION

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*The art of Allah is the universe and His most important work is human being.*

*Imagination is the cover of truth. The universe came to life with this dream. This imagination is a hidden attribute in the human body, and it is appeared when it emerges from the secret, therefore, the imagination is the covering of the invisible soul. The reality is behind the cover. Therefore, the holy knowledge opens the behind of the cover of this truth and causes the essence of being to see. It is possible for an individual to know himself and his Lord/God only if he meets the perfect human being as a companion then the person will be reached to the truth and reality by passing through the imagination via him.*

MUSTAFA ALTUN



THE MOST VALUABLE  
KNOWLEDGE IS TO  
KNOW THYSELF

MUSTAFA ALTUN

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## PREFACE



In the last 500 years, when materialism and personal egos have been at the forefront, people have moved away from their origins of truths, all religious teachings have been corrupted with an increasing momentum in this order. Unfortunately, this situation has almost driven even sane people who want to know themselves and question where they come from, who they really are, and why they were created is leading people into depression which is still continuing today.

At this point, when the religious dimension of truth remains covered and only the dimension of formal worship rituals appears. The development of knowledge in science in the ego-centered western civilization is being explained through quantum levels, such as life coaching and karma etc... and Although these, teachings temporarily satisfy their followers, when time passes, they could not go beyond dragging people into depression, because these people are not aware of the hidden secrets... Therefore, everyone who is not spiritually satisfied is in search of peace and desires to find peace... This search is essentially the search for who we are, where we come from and where we are heading to know oneself. The biggest obstacle in front of this quest for

a human being is the control of religious teachings since birth and so the ignorance of truth is the easiest and most effective way to direct, control and manage every society in the world. The belief of a person in his being superior to himself makes it easier for him to fall under the trap of social perceptions and control. Of course, this is in the interest of those in power of all over the world and as a result, almost every society in the world is exploited materially and spiritually by using the name Allah/God etc.

However, the essence of religions, especially Islam, is far from exploitation, imposition and using of the person. The essence of Islam is to know Allah, and therefore to know yourself and for this reason, people who live by worshiping a God is in thought and imagination. Every society that tries to fill the void that's missing inside them with imaginary beliefs needs a serious shake-up, especially the Turkish society. What kind of shake-up? In the Ottoman period, a shake-up like that created by the Sufi lovers that started from the Seljuk period. Who are these people? master Ahmet Yesevi, Şems-i Tebrizi, Mevlana, Hünkar Hacı Bektaş-ı Veli, Hacı Bayram Veli... Until today, these Sufi people are people of pleasure, people of love,

remained mostly covered for about 500 years, but now Allah Almighty gradually started to reverse this situation through the perfect human being, the owner of the time, which he brought to the fore every 100 years. Therefore, with this change in melamet or Melâmî culture began a fast new birth again in Turkey and the Balkans, as Yahya Kemal Beyatlı once said; "Melamet is born from the four oriental corners." His word will find its place again in time...

There is no doubt that from what has been told so far, many questions and many answers come to our minds. Who is Perfect Human Being? What is melami? And first of all, who is human being? The Melami path has united all religions in itself. It does not recognize any kind of religion, language, race, or sect. It does not come from any form of imitation. This memorization is lived in the state of the person with new knowledge that comes from the core essence of the person, away from any previous knowledge he once knew. The answer to these aforementioned questions begins with lying on the spiritual operating

table of the perfect human being. Therefore, pledging to the Perfect human being is like pledging to Allah. Because in the perfect human being Allah is the owner of power, might and will. It is necessary to take good care of his beloved of Allah almighty hz Muhammed and his family line. they were 1400 years ago the essence of good morals and has gone through the cleansing hand of Allah but this will not save us from the swamp of procrastination. The main thing is to be alive in the present moment and to find and seek the one who's still living.

This magazine helps people to be aware of the truth within the levels of ingenuity. It is to have an understanding of the basic states of religion that should be at the center of love, affection and conversation, and to help the people of the Prophet (pbuh). It is for the purpose of spreading the religion taught by our Prophet Muhammad as the need for this publication arose. At this point, we pray to His Excellency Seyyid Mustafa Altun, who is our leader and teacher, and we pray that this magazine will be beneficial to all humanity.

**Veli Yılmaz - Hülya İnalkaç**



# WHO IS MUSTAFA ALTUN?



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## THE LIFE OF MUSTAFA ALTUN



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

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

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

He married his wife in 1962. They have three children. Meanwhile, he was interested in external world affairs, but on the other hand, he continued his search for holy meeting (ultimate union) (that means to reach the perfect human being) in order to reach the fire of love that has been in him since childhood. At this point,

Hadrat took his first lesson from Hodja (master) Ahmet Yesevi, one of the elders of the saints, and his son Haydari Sultan.

On one occasion, he learns that Hasan Özlem Efendi, the melami master, who came from Macedonia and resides in Manisa Turgutlu. the Melami disposition had been attracting his attention since before, and as Melami holy inner traveling is the pinnacle of truth, and the perfect human being of the time is of this disposition... Therefore, convinced that he has found what he is looking for, he enters the presence of Hasan Özlem Efendi in 1973 at the age of 39. In the following years, his life will continue between Ankara and Salihli. On the other hand, he gives lectures at Atatürk High School and Gazi University Music Departments when he is free.

While his life journey continues in this way, whenever he gets a chance, he always finds a way to see his master whether it be by bus or car even though his children were small. In addition, from time to time, his master comes to Ankara. When Hasan Özlem Efendi is visiting Ankara they would often go for walks together and have conversations there.

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“To be with your beloved one on one is like having a talk to yourself”  
He stated that he often tried to participate in the conversations his master had in

different cities during his journey. Here is such a love... Not in words but in essence...While the situation continues like this, Hasan Özlem Efendi, before his death, assigned himself to guide the people with the witness of three brothers (ikhwan). Thus, he started his guiding his duty and has been performing this duty ever since. Seyyid Mustafa Altun who started his guidance of duty in 1996 retired from Opera in 2000. Along with his retirement, he gave all his strength to enlighten his followers and also to write his sufistic works.

## Published works:

1. Reaching the Truth
2. The Truth of Science
3. To Die Before You Die
4. Resurrection
5. Nothing
6. Dialogue Between Man and Satan
7. Tawhid conversations
8. Divine light
9. Secret points
10. To Know Yourself
11. Dying Before You Die\*

Atakan Yılmaz - Yusuf Özal Karakaş 2022



# MARKSAV

MUSTAFA ALTUN SCIENCE, CULTURE, ART AND DEVELOPMENT FOUNDATION

## PURPOSE OF THE FOUNDATION

The purpose of the foundation is the development of perception, comprehension and vision in terms of revealing the qualities of a person's self-knowledge as well as his talents and abilities, and thus contributing to the development of the country. To contribute to the process of change and development with innovative approaches in the fields of education, culture, science, art and health. In this context; conducting national and international scientific, cultural and social researches, trainings, conferences, congresses, symposiums, fairs, exhibition etc. to create organizations, to carry out cultural and artistic activities, to carry out multi-dimensional researches in order to support the aim and books of Mustafa ALTUN, whose many works have been published about the reality of knowledge and the essence of human being, about getting to know oneself first, can be understood and spread. To serve the stated purpose by opening education and training institutions and their branches, application and research centers. It is to carry out studies for innovative approaches that can reveal the real qualities of human beings, to ensure a sustainable change and development that spreads through the multiplier effect of the society, starting with increasing the quality of life of the individual in all areas, and to help public and non-profit private institutions established for the same purpose.

# MAKSAV

## THE MISSION OF THE FOUNDATION

It is the development of perception, comprehension and vision in terms of revealing the qualities of a person's talent and abilities, together with his self-knowledge about knowing himself as an individual first, and thus contributing to the development of the country.

## THE MISSION OF THE FOUNDATION

The vision of the foundation is to carry out studies in scientific, cultural and social fields, to organize trainings, conferences, congresses, symposiums, to engage in cultural and artistic activities, to carry out multi-dimensional researches and to support studies in the direction of self-knowledge and self-knowledge by getting down to the essence of human and life concepts.

In accordance with mentioned mission; vision and aims, MAKSAV has organized Book Promotion Days, Interviews and Trainings for the purpose and works of Mustafa Altun to be understood and to spread his knowledge. Additionally, it continues its activities by supporting various symposiums and events on Malamat organizations in Turkey.

The promotion and sale of 12 works of Mustafa Altun, 10 in Turkish and 2 in English, are also carried out by the commercial enterprise of the foundation.

**Website of the Foundation: [www.mustafaaltuniks.org](http://www.mustafaaltuniks.org)**

**Website of Mustafa Altun Science Culture, Art and Development  
Foundation Commercial Enterprise: [www.maksav.org](http://www.maksav.org)**



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## THE HISTORICAL PROCESS OF MELAMET (MALAMAT)

The historical development process of Malamet culture, which emerged in Khorasan in the ninth century and spread especially in Nishapur and continues its influence today, is generally handled in three different periods according to the social characteristics of the age.

**1. Melâmîyye-i Kassariye Period:** The first period started with the Melâmî Pir Hamdun Kasar. Hadrat defines Malamet as follows: "Melâmî is a person who does not have any pretensions hereafter, and who does not have any pretense or hypocrisy on the outside, and who is unaware of the secret between them and Allah, keep it away even his own apparent identity, including the other creatures.

**2. Melâmîyye-i Bayramiye Period:** The second period Melâmîs, which started with Hacı Bayram Veli in Anatolia, are called "Bayramiler" or "Bayram-i Melâmîs."

The second-period Melâmîs are different from the first-period Melâmîs with their lives as well as the reasons for their emergence. While the practices in the subjects of asceticism, suffering and struggle were very harsh and precise in the first period Melâmîs, more tolerance and beauty prevailed in the second period Melâmîs.

Hadrat Ömer Sikkini, Göynüklü Selahattin Tevi, İnce Bedrettin, Akşemseddin, Mehmet

Bican, Ahmet Bican are among the second period Melâmîs.

### **3. Melâmîyye-i Nuriye Period:**

Third-period Melâmî culture spread from the Rumeli Province of the Ottoman Empire in the 19th century. In this period, Malamet Pir was systematized by Hadrat Muhammed Nurul Arabi and explained to his followers as "Mesleki Resul" with position. This feature makes this period different than the first and second period Melâmî culture. Husuli Maksut Master, Hasan Fehmi Tezdoğan Master, Hasan Özlem Master, Kuşadalı İbrahim Master, Atatürk, Arabacı İsmail Master, Hadrat Abdurrahim Fedai, Hadji Hulusi Maksut Master, Ahmet Kumanlıoğlu Master are among the third period Melâmîs.

### **4. Today's Modern Age or Melâmîyye-i Altuniye Period:**

When we look at today's modern age, it is observed that the interest in Sufism has increased, especially in the common world, which we call the apparent world. However, the false leaders of the path of truth also increased in parallel with the increasing interest in Sufism. Especially at the point that Malamet has reached in the last 30 years is observed, there have been divergences from the way Hadrat Pir told, and Melâmî culture has been almost imprisoned at the level of sects by many, and even the voiced and silent dhikr and circle dhikr specific to



Melâmi culture have begun to turn into rituals at the level of sect.

In this context, when we look at the many people who define themselves as Melâmi, it is seen that some of them define themselves as "Abandoned Melâmi" and abandon even ablution and prayer, the foundation and base of the Shari'ah. They talk about the level of individuality with the sentences such as; "Our ablution was taken," "Our prayer was performed in eternity." Thus, it can be easily seen that they are wandering between heresy and polytheism. In fact, the influence of this group and with the help of tools the modern age's internet like social, it is possible to easily reach the information of maratib-i tawhid, which should remain a secret between the murshid and the devotee. Therefore, there is an erroneous perception that it is possible to attain the knowledge of Allah by reading without the murshid. There is no doubt that such perceptions are negative (zulmani). Who is more knowledgeable than the devil, isn't it? Therefore, the number of the people in question who use the so-called Melâmi disguise and whose ego is strengthened only by their knowledge of memorization and imitation, without being elevated to a perfect soul, is increasing day by day. When we take a look at such people, their words sound good in the first stage, but when we provoke them, their egoistic signs appear immediately. The verse of Surah Al-Munafiqun - 4 is for them: "When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber

propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!" They are blessed with the verse. They claim that they are Melâmi, but if you look into their eyes, they cannot understand who you are. In short, in the last 30 years, there has been a corruption in the Melâmi dissection, and for this reason, Pir Sayyid Mustafa Altun, who was honored with the rank of being the Perfect Human Being of the time in 2003, was the ruler of the time and fully honored with Melâmet resurrected this joy.

In this context, he differentiated the connections and dhikr in some ranks and positions according to the aptitudes of the permanent devotees, without touching the basic structure of the maratib that Hadrar Pir's systematics formed. The purpose of this is to enable the devotee to proceed quickly. Thus, although Melâmet is the shortest way to reach the truth, in today's modern and fast age, it has accelerated by keeping up with the times. The endurance required for the distance covered in this fast journey has been provided by increasing the weight given to the dhikr of the saw.

In addition, on the road to Malamet, which was rebuilt according to the requirements of the age, the secret of individuality was brought to the fore. Detailed information about the principles and procedures of the fourth period Melâmi culture is found in the books of Pir Sayyid Mustafa Altun.



O HUMAN,

WHAT ELSE ARE YOU LOOKING FOR?  
IF YOU LOOSE YOURSELF, THEY WILL  
SURELY FIND YOU.

WORK, LOOK FOR AND FIND  
YOURSELF, IGNORANCE HAS MADE  
YOU LOOK LIKE A DARK WELL.

HOLD ONTO A HOLY HAND  
TO GET YOU OUT OF THAT WELL  
THAT DARK WELL THAT WILL LEAD  
YOU TO THE LIGHT.

ALL TROUBLES COME FROM NOT  
KNOWING THEMSELVES AND  
THEIR LORD.

MUSTAFA ALTUN

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**WHAT IS MALAMAT?**



# WHAT IS MALAMAT?

**M**elâmî culture, which is a way of life, cannot be defined, explained and recorded with words because when it is compressed into words, the meaning loses its value. For this reason, it has been said that Malamat is difficult to describe, it cannot be explained, it can only be lived.

However, in order to explain it to those who seek it or those who do not fully understand its meaning, Malamat or Melâmî culture, which comes from the Arabic root "levm", is a way of life rather than a mysticism or cult school.

Şeyhül Ekber Muhyiddin-i Arabî says in his book "Fütûhat-ı Mekkiye" about Melâmî and Melâmî people:

"For the sake of God, the Melâmîs are also called as Malamati. Even this name is a weak word to describe them in terms of lexicon. Such people are the masters and leaders of the way of Allah. The only Mûmaster of the whole world is among them. That great Master is the Messenger of Allah, Hadrat **Muhammad**. They look at things as God does. They do not mix truths."

The Melâmî people are the ones whom the following sacred hadith has been said about them; "My saint servants; They are hidden

under my private domes, and no one knows them but me."

Melâmî culture is defined as "Meslek-i Rasul". There is no bigotry in Melâmî culture. Stereotypes and rules are not adopted. Melâmî is a person who has freed himself from all kinds of conditions and forms and has adopted the reality of "This is the time. Time is this".

Contemplation is a form of worship in Melâmî culture. For this reason, "essence" is sought, not form in Melâmî culture. Everything is for human and according to human.

There are no crowns, sheikhs, cardigan, dervish lodges, lodges or rituals in Melâmî culture. It is essential to live with the consciousness of living and its states. Affection is very important. Muhammad is born from affection, His truth is there. There are no such applications like various worship rituals, ceremonies as in the sects. Melâmî people do not approach to describe themselves or interested in what is said about them because everything happens in the "moment" and the main thing is to live the "moment"...

Atakan Yılmaz - Yusuf Özal Karakaş



# THE WORK OF MUSTAFA ALTUN

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## WHAT DOES THE WORLD MEAN? WHAT DOES AFTER-LIFE/ETERNITY MEAN?

The world is a realm of self/desire. The world is the field of afterlife. It means that whatever you plant here, you will reap it in the hereafter. Here, if we plant rye, we crop rye, if we plant millet, we sow millet, if we plant wheat, we reap wheat, if we sow thorns, we reap the thorn. If we plant rose seeds, we will get roses. In short, if we do favor, we will find favor. If we are people of evil, we will get harmed. Let's prove this statement as follows. In the 7th and 8th verses of Surah Zalzalah (99) it is stated that; So, whosoever does good equal to the weight of an atom (or a small ant/a mite) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant/a mite) shall see it.

Man will be gathered on the Day of Resurrection by his own belief. On which nature the man is created, he will be resurrected on that creation. Allah the Almighty stated in the holy book Quran why and for what purpose He created us, and the explanation of this was made by our prophet, who is Perfect human. It has been conveyed to us through his blessed speech.

When we look at Allah's "creating" attribution, we see that there is no absolute creator other than Him.

Allah also colourizes the colorlessness with the name of "El Musavvir" (He who designs all things, giving each its particular form and character. Through our Prophet, Allah the Almighty enables us to turn from realm of colors, which are eye-catching and dazzling with their charm to colorlessness, in other words, He enables us to move from multitude to unity of being. Complex and numerous contradictions, everything that causes mind and eye to be misguided is temporary, but God's blessed light is permanent. It is

understood in the light of the verse "All that is on earth will perish. But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour" - that no creature or man can do anything without Allah. Everything is embodied by the essence and the will of God.

When we watch the rivers exemplary, although they look constant from a distance and always the same, we see a current in that water and we see new water replacing old water. This happens so quickly that our eyes consider the river as it is, rather than perceiving that flow. Again, think of water running from the tap. From a distance water looks like a column. However, the water you see for one moment is not the same as the water you see other moment because the water flowing in the fountain is constantly changing. Likewise, Allah the Almighty always renews everything he creates in the blink of an eye. It is stated that even the cells in the human body are completely destroyed and replaced by new ones within seven years. This is called the "theory of permanent change". The rivers, with their flows and exuberant splendor, do not know where they are running and where they want to reach even themselves. However, when we look at the deep meaning brought by Surah Al-Kawthar, which says "Therefore, turn in prayer to your Lord and sacrifice to Him only." We see that everything flows to Allah. No creature can understand this secret. It is his essence's own will that makes him aim to move and go the right way. Allah knows what he has created, Allah guides them and attracts them where their abilities suit. Every person will be asked about his own actions in the world.



## WISDOM OF DIVINE INSPIRATION (HOLY KNOWLEDGE)

The knowledge of Sufism is not a philosophical science, it is a knowledge of attitude (essence, heart, soul). With the discipline and experience of this knowledge, one can reach Allah. The knowledge just stays on the words is belong to the earth. The important thing is the knowledge of the heart. The knowledge of tawhid, in other words, wisdom of divine inspiration, is the knowledge of eternalness. Human does not die; this is a knowledge of immortality. This knowledge is the knowledge of being with Allah. Without Allah's order, a person has no movement, no soul. We can be a live only with Allah. Those who act with this knowledge of wisdom are human in appearance, just as they are human in the essence. We learn the apparent knowledge and then teach it to others. So, it passes from mind to another mind, that is, from ear to ear. But the knowledge of wisdom is not like that. It could be with another knowledge that is learned before death. "Mutu kable ente mutu," "Die before you die" Abu Talib Makki's

division of science into three: 1) The apparent knowledge, from ear to ear 2) The knowledge of the invisible is told to those who are competent 3) It is neither apparent nor invisible. It is completely hidden. It is the knowledge between the lover and Allah. It is divine inspiration. Knowledge of Wisdom is a light. It is the origin of relative knowledge. It comes out of the relative spirit and descends into the heart of the wiseman. Knowledge of Wisdom; It is to turn to Allah, the truth, beauty, politeness, morality, without lying, without hypocrisy, without adultery, without inclination to the world. Surrendering to Allah is submitting to His consents. It is the way of secret and trust, whose essence and saying are true. Approaching the people with good morals, being soft, cheerful, surrendering to the perfect human that is ahead of you, respecting the elders and being compassionate to the little ones. To forbid wisdom from the component person is cruelty to the wise. It is cruelty to wisdom to tell to those who are not competent.



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## ALLAH - HUMAN - QUR'AN

“Leyseki misli şey’un ve hüvel semiyul basir ve hüvel semii âlim” Haji Bektashi Wali, Haji Bayram Wali, Mevlâna, all of the friends of God since our Prophet, have acquired knowledge based on GOD - HUMAN - QUR'AN. This is knowing one's self and the Creator, which is the only way for human to know himself, by interested in the essence of knowledge. By moving on from the worldly knowledge to the hidden knowledge, you will know both who you are and who the creator is. All of these are possible via Allah's saint name which has wisdom. With the following verses, we understand Allah's creation of an action via his actions. “But Allah has created you and your handwork!” Let's think a little after this verse; What does this verse suggest to us? The mystery in this verse embraces all creatures. Should man be praised or God? Who is the one who exists in all names and manifestations no matter these people are prophets and saints? An ignorant person is someone who does not know himself and his inner master. If this person does not understand the essence of himself, he is mentally deficient, blind and deaf. Saints know the secret of Allah's creation of the human world, under the name of saint, through Allah's teaching, and they give back what they know to Allah.

Although Allah says that the essence of all manifestations is He and He is the one who knows, wills, wishes, sees and hears, isn't it

contrary to the words and verses of Allah, that the people know and see every good and every negative deeds from people, own achievements and praise man? How did saints teach people Allah's knowledge; tawhid or hidden knowledge? Is wisdom of knowing yourself and God unique to you or is it to Allah who created you from top to bottom? According to the verse " By no means shall you attain righteousness unless you give (freely) of that which you love" (you cannot reach me as long as you praise humanity and not giving up on your loved ones). Contrary to this verse, we exalt prophets, saints, our children, our fathers, our mothers, an animal, a flower, etc. This love should be dedicated to Allah. If you do not know the Perfect Human or not introduced to you then you commit shirk in all loves. Since ignorant people are a cover for the beings of Allah in their entity which created later, they named as disbeliever. Because their actions are shown as beatified to disbelievers. This verse describes their situations. The meaning of a DISBELIVER is that, according to the truth, being unaware of the truth, and who conceals the existence of Allah with their temporary visible existence. These people see themselves and other forms and they see others like themselves. They are also called 'worshippers to forms.' Almighty Allah has manifested Himself as the highest being in all His visible servants, yet He has preserved His sovereignty in creatures that we see as created later without interfering.

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## FROM SELF TO SELF

Allah intends to be known in all manifestations in terms of his actions, attributes and essence, and he takes pleasure in all of them because it all belongs to him. Since we appear in the world with our multitude structure, we are tempted to think that we are beings. When we return to the realm of unity from the realm of multiplicity, we realize that the apparent is from the hidden realm, which is the will of Allah. Essence is the only one that manifests from names, acts and attributes. With the manifestation of the self, the worldly realm withdraws itself. It's like a miraculous event in which the sun flows to another place and leaves the world to darkness with the sequence of the world. When the imagery of created things is gone; the unity of existence begins to reunite with the wise lover who is the friend. In this manifestation, the lover and the beloved remain silent. No words, just the joy of the moment, of observation, of seeing and of looking. Worshiper, worshiped, worshiping, becomes one and then there is no discrimination. The lover and beloved becomes one. Lover, beloved and love are the same. Pleasure belongs to God Almighty. From Himself to Himself, He appears with Himself.

So you read these lines, but nothing is understood right? Why? You may have

wondered how Mevlana became integrated with the Creator. So, let's open up a little bit for you to understand. What is the meaning in the hadith of Almighty Muhammad: ('Halakallâhu Âdeme Âlâ sûretihi')? "It says, "Allah created His beloved Muhammad in his own spiritual image." It is understood that Allah Almighty knows himself from a human being. By condescending to the human he created, he said "I AM" from that creature. In the manifestation of all creatures that He calls "I", there is no one other than himself with his actions, attributes, names and his own manifestation that is the essence. In the presence of Adam, whom he created in his own image and named ADEM, he exalted himself and declared his existence from the visible Adam. There is no being beyond or beyond His presence. It only depends on one core for all trees to sprout from one seed. Although the seed is one, we can see that in all the trees and in their stages of development, the fruits also vary. Some are bitter, some are sweet, some are sour. It turns out that although there is water and a seed there is diversity in all of them. Allah the Almighty is a seed in terms of His essence. However, since Allah is incorporeal, He does not appear without covering himself with His creations. If you pay attention, the apparent is the clothes of images. We can't see what's inside. Everything we look at is in the apparent world

and is visible. With the image of these visible aspects, we see that examples, predictions, comparisons, dreams exist by images. Everything we see as an image is like a tree with veins, and all the qualities seen in that tree, the appearance of man, have the same characteristics as that tree. What we see other than Allah is an illusion. The truth is; The one who plays, moves, and has power behind the curtain with the image of imagination is the "Essence". He is the "Essence" in all creation. Without him nothing exists. When Allah, the possessor of all attributes and essences manifests himself in the imaginary appearance of man through the manifestation of His essence, we can then encounter the following phenomenon.

Surat al-Baqara 2-282. (It is ordered in the last part of the verse.)

"Fear Allah, Allah teaches you knowledge and Allah knows everything."

Fearing Allah and the knowledge He has taught us is to learn about ourselves and our Creator. It is the knowledge of not associating partners with Allah. If we understand that all actions belong to Him, what do we have left to associate with shirk? Allah Almighty's will, the will of the perpetrator of Beauty and Majesty, is himself, and he is the supreme

being who informs us of his closeness to us through verses and advises us to warn and bestow our hearts, advice to our souls. We will not let the commanding self dominate us. We will make it accept the advice of Allah so that he will regret what has been done and return to questioning itself. When the Questioning Phase, which is fed by these counsels, takes the name of the Inspired Spirit, he turns back and is ashamed of what he sees, avoids going there again and has taqwa towards its creator. Fueled by these advices Questioning Phase, when he took the name Inspired Soul, looked back and bowed to the Creator, avoiding going there again, ashamed of what he saw. Now, a warm and close communication with the Creator begins. The heart becomes an inspiration source. The same commanding self rises to the rank of rank and ascends to the soul at peace. By transforming into a satisfied soul, he attains the consent of Allah and is invited to Paradise. The nafs, which is included in heaven, changes many places and rises from peace to the rank of pleased. The nafs, which advances one step further, turns from a satisfied nafs into a contented soul. The satisfied soul rises to the submissive soul. The soul, which finally rises to surrender, acquires purity and becomes pure. It becomes the soul of our Holy Prophet. God speaks from the mature soul. This soul is pure soul.

# the path of melamet

## BEING FRIEND WITH GOD

To be a friend and lover to Allah is only possible by following in the footsteps of Hazrat Abraham and Hazrat Muhammad. A lover says: If the lover does not burn for his love, he cannot experience love. Other than this situation, saying I love Allah is a lie. A person cannot fall in love with Allah unless he has not learned love and gained knowledge from The Perfect Person who has become a saint with Allah's wisdom and full of innate science / divine inspiration pleasures. If the lover does not disappear in his beloved first and exist with the existence of his beloved, he knows neither himself nor God. First of all, he must burn for his beloved. Later, beloved manifests himself in the lover. When he is mortal, the loved one ascends to the realm of existence, and he says "Here I am, your God". By calling out the Creator with all his majesty in the created body. "Whose will be the dominion that Day?" There is no sound coming from the lover. Again, the lover says to himself "That of Allah, the One the Irresistible!" Commanding ego, which haunted Hazrat Abraham under the name of Nimrod was Abraham's exam. He opposed the orders, commanding ego, of Nimrod. The manifestation that everyone sees as wrath is actually a blessing for Hazrat Abraham. He turned his face in the direction of Allah's orders, freed from the judgment of the ego which ordered the wrong actions, and as a result of that, its commanding ego which was wrath turned into beauty. Nimrod brought the distant near observing the situation of Hazrat Abraham with binoculars. This nearness

was nearness of actions. Nimrod started to see closer when this manifestation had happened. Seeing his situation this close was a blessing for Nimrod, but this miracle covered by his ego, only imaginary objects remained. Nimrod could not comprehend what kind of miracle Abraham was in by using his mind. If he did, he would prostrate to Abraham's God and regret all he had done, and repented. However, since Allah did not want him to repent, his situation was like the Pharaoh's. When Pharaoh, who saw the miracles of God in Moses, would say I believed in Moses' God, Gabriel immediately stuffed mud in his mouth because that's how the situations should be. Destiny never changes. As long as there are demons symbolizing disbelief in every human being like a Pharaoh and a Nimrod, wars will not stop. These ego wars will continue until the end of the world. This is also called the wars between the reality and the Superstitions, so that the righteous ones can see the wrongs and be thankful. Let's take a look at the following verse confirming these ideas in the Holy Quran: "Whatever good, (O man!) happens to you, is from Allah; but whatever evil happens to you, is from yourself". In both of the aforementioned requests and actions comes from Allah, but there is a difference. It is left to the mental skill of the servant. When you attribute the evil to yourself and the good things to Allah, it means that the mind or heart goes down to condescension which means the mind or heart is healthy.



## THE SETTLEMENT OF ALLAH'S MERCY IN HEART

When Allah's mercy settles in the heart, kindness and mercy that come from mercy fall into the heart, and the heart begins to say Allah Allah. As the heart wheel constantly turns to Allah, by saying Allah, the sun of essence rises on the horizon of the heart, the dhikr of Allah begins in the heart, as a result of the continuation of this dhikr, the dhikr spreads inside and outside of the anatomy, every particle of the body groans with the sound of Allah, and that heart and particle are the language of the voice;

"Tell me what you want, present your purpose. Whatever you want from my essence, I will give it to you immediately. Now see and know the One who created you, whom you cannot see or hear, who does not leave you in the visible and hidden realm. Here, I take the cover of your individuality, which is the curtain of my own beauty, and show myself to you as it is. Now, enjoy my essence beauty/light."

If there is hatred, envy, ambition, hypocrisy, adultery, shirk, backbiting and all kinds of malice in the heart with selfness, superiority of

knowledge, greed for material things, worldly passion, gambling, alcohol, lies, etc, if there are bad attributes like these, it is not possible for that heart to be moralised. **All of these bad attributes are the selves/ego of the people. All of these selves are bad actions that have a place in human beings. The reason for the existence of such actions and bad attributes are due to the inherent tendency of the person.**

Whether a person likes these actual attributes or not can be understood when the one realizes and experiences the oneness completely. In short, people's understanding of their own tendency is based on the wisdom and experience of oneness. If one is bandit (who has not a light of faith), this appears in the mirror of oneness. If available, it will be seen in this way. If some of them have not light of faith in their tendency, they commit to tawhid with the will of Allah, Allah free them from their state and resurrect them as righteous. Some of them come as righteous, but if he cannot find a Perfect Master, he does not develop his loyalty and leaves this world as a bandit because he spends time sitting with bandits.

# the path of melamet

## WHO IS MELAMI?

It is called brave people and people who have the courage to reveal not their goodness, but their faults and evils. Even though he lived his whole life in goodness and beauty, the man who forgets and ignores all his good deeds, virtues and achievements, exposes his smallest fault with the greatest pleasure, and puts that fault in the eyes of everyone and is grateful to be condemned by everyone, is MELAMI. To forget all his good deeds and to be able to occupy himself and the world with his faults is the greatest happiness for him. Because he resisted pride instilling into goodness and success; Thanks to revealing his faults, he gained the widest opportunity to fight his ego, and gained a new speed to erase the last traces of hypocrisy if he remained in it. Melamis are these heroes and brave people. The greatest fault in their perspective is to brag about goodness because the trick is not to do good deeds, but to fight evil. Good things can come from anyone even if is more or less, crushing evil is the greatest achievement. Otherwise, goodness will be nothing but a web of hypocrisy, and all the dignity and honor of humanity will be drowned in this web. Goodness is a duty accomplished with the will of the heart and humbleness; the state that suits a human being is only to earn it and only to live it. However, he who does not break the root of evil cannot understand the meaning of goodness. For this reason, he must break the root of evil so that goodness can grow and develop with ease. In other words, the main issue is the fight against evil, and

in order to overcome in this struggle, it is necessary to reveal every hidden and obvious particle of evil in all colors with the most exaggerated disgust, and to work to reveal it to everyone and cleanse it. However, not everyone understands Melami and, trusting that their evils covered by the veil of hypocrisy are hidden, not only does not struggle with evil, but also blames Melami and laughs at him for explaining his fault and guilt. This sarcasm also makes Melami happy. Because he hid his goodness from everyone's eyes and only exposing his evils, he accelerated him to engage in more difficult wars. While others were laughing and mocking, he took another step towards perfection, purged his humanity a little more and gave a more sacred nature to the secret between him and his God. The fact that others do not notice this is a different happiness for him. This is what they call Melami, these valiant men... The heroes who have the courage to reveal all the flaws of their inner faces and wage and win the biggest war against them are called true Melami. Their profession and creation will never die away. The foundation on which it is based represents the highest bravery, and this bravery has the ability to revive from time to time and to keep outstanding examples alive. When the curtains of hypocrisy bores his soul and wanting to reach the light by tearing those curtains, the spirit of Melamet is revived. When moral disorder and spirits start to stink, the spirit of Melamet

dominates in development in order to get rid of this disorder and the smell of carrion. When people worship materials, when the spirituality is strengthened by oppressing and fighting to break the chains of this bondage, the pleasures of Melamet boil. Melamet does not have a cloth, cloak, fleece or lodge because Melamet is not an organization but a pleasure. It is a creation, a guidance, peace of mind. It is a lesson born inside of a man. Those who live it are those who have found the way. The greatest health in the world is to have a clean soul, the greatest success is the destruction of microbes that gnaw the soul. This is the biggest goal of melami to live and achieve it because they are the most advanced in purification of their souls. Humility and ingenuity are their characters; they regard serving humanity as synonymous with worship. Faith, hope, love, service, knowledge, wisdom, compassion and tolerance are their obvious characteristics. Each of them has morals. Malami is a person who has been painted with the paint of Allah, who has been moralized with the morality of Allah, and who clings to the rope of Allah. MELAMI; he ascended from knowing the information to experience the information, from experiencing to being the information, and was adorned with a state, purified himself from all things that are involved Allah (lust, greed, hatred, enmity, etc.), Mature is the name of man. MALAMI is a person who has completed the course, transcended the range of religion, sect, and sect, and has become one with God. That is why it is wrong to include

the Melami in a sect and to regard the Melami as affiliated with a sect or cult. MELAMET is not a cult but a unity of understanding. The basis of religion is the understanding of tawhid, and Melami means one who has risen to this realization. It is very difficult to describe a person as Melami and to know him. For this reason, a person who has ascended to Melamet will never make himself known as Melami. He is ashamed of being disrespectful. He is afraid of disrespecting Allah and the prophet. Judge of Üsküdar Hadrat KALENDER, one of the Melami nations who lived at the end of the 19th century. He asks the young people who visit them: Son, which vineyard does this rose belong to? They reply, "We are Melami, my master". Judge MASTER ignores the young people's answer. They ask again, they say, "We are Malami ". Judge told the kids that; "No, you cannot be Melami, Melami may be Allah, may be the Prophet of Allah".

**We did not come to this path with hypocrisy.**

**Let the one who wears this melamet pants with us come**

**Yunus Emre**

Ahl al-Bayt, who came from our Prophet, twelve imams, three, five, seven, forty, three hundred, seventeen Kemerbests, fourteen innocents, respected friends (ashab-ı kiram), Hadrat Ahmet Yesevi, Haji Bektash Veli,

Yunus Emre, Abdulkadir Geylani, Ahmed el Rifai, Haji Bayram-ı Veli, Mevlana Celaled-din-i Rumi, Şaban-ı Veli, Ömer Sikkini, Hadrat Yatağan Mahmud, Muhammed Nur-ül Arabi, Hadrat Pir Sultan Abdal are the ones who lived the joy of Malamat and endowed with the name of "Vali". In this century, there are very few people who are in the disposition of the saints mentioned.

MALAMI is the one who attains Malamat. They are great people who transcend the cult. Malami is the name of a person who has immersed himself in the sea of nothingness, isolated himself from everything except God, and made his ego a believer. One cannot be a Malami without dying before die.

It is not possible to speak of Melâmet without the manifestation of pleasure and state, Beka-billah. integrated all positions inside and outside, the world and the hereafter, and reached the ONE. There is shari'ah and decrees, morality, reason, and unified understanding in this range. And Melami is someone with Muhammad on the outside and Ali on the inside. It is the name of the person who sensed the truth and lived it. That's why Hz. Ali K. As. said, "Who thinks that he has united everything without realizing the truth is mistaken, and the one who thinks that he has reached full understanding without true unity is in duality." This means that just as there cannot be a mad lover (Melami), polytheists who see everything separately and label everyone cannot be Melami. These people are generally

people who appear to be religious or claim to be men, which cannot be a Melâmet. The real Melami is one who looks at Allah with his eyes and lives by the morality of the prophet and the ahlilbayt. Man who does not lose his dignity, is the one whose magnificence is covered with the veil without being caught in the pride that is in his understanding. They are the Melamis, who have knowledge and wisdom, and who accept the study of science as worship and love of people as religion. MELÂMI is the name and title of the virtuous, wise, scholarly, wise and tolerant person. Melami, who wore the Melâmet cardigan, Taptuk Emre, Kaygısız Abdal, Hacı Bektaş-ı Veli, Abdal Musa, Yunus Emre, Misr-i Niyazi, Pir Sayyid M.Nur'ul Arabi, Hacı Bayram Veli are their names.

**Harabi, what is this state of Melâmet?**

**Don't tell legends and talk long**

**The mouth of the ascetic is like a bag**

**When we pull, we will shrink the halter of your mouth.**

**Edip Harabi**

Melami comprehended the greatness of Space and Space " Men arefe nefsehû fekad arefe Rabbehû" Meaning : "Who is aware of himself will be aware of his Lord." It is the name of the exalted ones who know the truth and wander in the fields of Truth like Muhyiddin-i Arabi. Those who are unaware of Melâmet and see themselves on a high level and say that I am me, are the owners of me only (Mutalamis), that is, it has nothing to do with Melâmet.



## THE STATE OF THOSE WHO FALL INTO DIVINE LOVE

There is no duality for those who fall into divine love. They are equipped with the wisdom of humility. With the wisdom of the mind, the heart cannot be in humility. The humility of that heart is to separate the meaning from the confusion of multiplicity. Their job is to stay away from the worldly mind and reach mind of the heart. This is the mind of God. The perfection of the soul occurs with the mentioned mind. Do not look for yourself in the worldly mind and worldly thoughts! These thoughts are like a spider web. When the wind hits and it is destroyed on a sudden. For this reason, Allah Almighty says: "Human contains everything in the two realms ". Grab the Perfect Human's hand. Then the curtain of the world will be lifted. You see the identity of the one who brings the image of what is visible from the screen into view. The one who plays the games in the universe is reflected in the mirror of the heart from the heart of the Perfect Human. God's love wine will be drunk under the name of the Perfect Human. With the effect of the intoxication of love, the eyes that see the multiplicity become blind. Ears that hear the sounds of world will not be able to hear the

sound. Those who enjoy living the tawhid fully are Melami. He considers himself inferior to everyone else, does not consider himself superior even to unbelievers, has a wide and unlimited tolerance, does not despise the believer, leaving every believer to his own self, and surrendering that his belief is the right one according to him, are the states of Melami. The belief of every believer is true according to its owner, and he likens his belief to water. Knowing that when that belief is put into a container like water, the truth of belief will show itself. It means that he is freed from all forms. Images / names are an obstacle to seeing God. Names and bodies are covers of God, just as the body prevents our soul from seeing Allah. It is like one wears a coat in winter. The existence of the saint is the existence of God. In other words, since he is fully acquainted with God, the saint does not in disbelief because the saint is the full manifestation of Allah's actions, attributes and essence. It is the full manifestation of the image of God. The manifestation of the servant without the servant is a nameless manifestation due to his knowledge and wisdom.

# the path of melamet

## LOVE

**T**he love what Allah taught the person. Love is Allah's manifestation, knowledge is Allah's manifestation, the secret of life is Allah power, strength, hearing, seeing and speaking are Allah. While the servant assumes that these qualities belong to him, he realizes in this event of ascension that all of these belongings are Allah's and Allah Himself, he sees this with his eyes and hears with his ears. His Faith reaches its highest peak. Ascension is the individual's knowing of his own self and his creator. His own soul is the breath of the creator to his servant. Breath is the breath of Allah. Allah's attribute of creation appears in the servant. However, Allah is not the servant. Vital, it's the visibility of the revival in his servant. With the ascension that takes place, the servant learns that this life does not belong to him. There is no shirk in those who perform their ascension in this way. Allah, the possessor of identity, makes exchanges with the individual through His individuality / selfness. Individuality is the servant that's created by Allah. It is the apparent image of that we see. His identity is hidden. In this ascension, Allah willed to be united with his servant. Of course, the only way to do this is through Allah's invitation to ascension. On this path the heart must be purified. And so, the ascension will happen. Although the soul comes from an origin, it inspires both the bad, the good and the truth. In the human being the soul is both sublime and inferior. It is the command of Allah that inspires the soul here.

## THE IMPORTANCE OF BEING ANNIHILATED IN ALLAH

The perfection is the attribute of Allah and Allah Himself. With these acts this attribute what appears is the beauty that's established in the mortal person. He is the perfect mirror to his Creator. Allah, who is in Love, watches Himself in His servant via His sight attribute when the servant purifies the house of his heart. Allah wants the spiritual beauty to be purified from the unpleasant. When spiritual beauty emerges, the servant's vision sees everything perfectly. Because what he sees is the beauty of Allah. When the servant be annihilated in Allah, he gets drunk when he sees the image of Allah's actual beauty. Allah's observes all acts belong to Himself through the manifestation of his servant. The servant experiences the eternal love and wealth of Allah Almighty. In the mortal servant who becomes annihilated in Allah, the house of the servant's heart is cleaned by the planned situation of acts of Allah. The house that is cleaned is now the house that's been sought through.

There is an existence in that house, that's called "beauty of unity". (Absolute one/ The light of the unique) This name mentioned is the example of beauty. The Creator, who is present in the name the unique is the only one who has no equality or partner in His essence, attributes and actions. Here the people who take these three manifestations through there actions of the absolute one commit crimes and commit shirk. Therefore, as stated in this verse (Araf 179);

**"And certainly, we have created for Hell many of the jinn and mankind". If we do not seek to get rid of the aforementioned hell of ignorance, we cannot get rid of the burning fire brought by our own selves. The way to salvation is to seek and find the Perfect human being who is fully manifested in Allah's essence, attributes, actions and holy names.**

We see that the merciful Creator, who invites dead people to be alive by saying "Run to Allah" in Surah ZARIYAT, does not favour creatures to sin. This message is for the whole world of humanity "Run to Salvation". If you do not get out of the bondage of the selfish soul/nafs, you cannot get rid of the assumption that it is your animal soul/nafs that hears, speaks, sees and acts. There is only one being that created you. When this being is closer to us than we are, Allah recommends getting rid of the animal soul/nafs and surrendering to Him. This is what Allah has advised. He is the Creator of the universe and its contents, and the world and everything in it. The eyes you carry on your forehead are looking only at the surface of the object. Avoid looking at the surface. Our Ears hear sounds received from the world. However, these incoming voices are those that come out of the form. The moment we do not see these forms, we will hear the true voices that belong to the absolute owner.

# the path of melamet

## PURPOSE OF WORSHIP

The purpose of worship is to know and unite God. Don't you see that Allah Almighty has divided the worships into two parts? One is the religious law (sharia), the other is reality.

One is Kurb-i Feraiz (approaching Allah with obligatory acts of worship.) and the other is Kurb-i Nevafile (actions of worship that we do willingly, even though it is not obligatory on us to approach Allah.). These are two approaches. To who? To Allah! One of them is obligatory and the other is called duties which have no obligation. The first one is to approach with the obligatory duties and been annihilated. On the other hand, approaching with non-obligatory actions means getting close with attributes and holy names. Allah Almighty states the following about Kurb-i Nevafile: (to approach Allah with non-obligatory duties)

**“When one of my servants approaches me with nafilahs, I have a holy conversation with that servant. I become his ears; he hears with me. I become his eyes; he sees with me. I'll be his words, he talks with. I will be the whole force of it.”**

Think; if a servant hears with Allah, sees with Allah and speaks with Allah. There are billions of illiterate or educated people who are deprived of such manifestations. Can those people equal with each other? Are those who hear, see, speak with the Allah, and those who hear, see, know and speak with commoners be the same? Additionally, do they have a relationship with Allah? Among the billions of people mentioned, there are those who do not believe in Allah and ignore His rules. There is also another variation, which they carry out these rules, but they miss more than half of the rules. According to their point of view, they entrust the things to themselves, and the things that succumb to their bestial ego (nafs)

to Allah. Those are the followers of tariqa.

There are also SABIQUNS (forerunners) who see, know and hear with Allah's orders within the framework of DIVINE KNOWLEDGE (knowledge that is from the unseen or beyond human comprehension). They approach Allah with both closeness, and receive the word, hearing and sight from Allah and give it to Him. There is no need a witness that they are far better than all of them.

People are divided into three groups:

- 1- People of the World
- 2- People of the Hereafter
- 3- People of Allah

The people of the afterlife direct their interests to hereafter. Tendency of the people of Allah is always towards to Allah. People of this world are not interested in either Allah or the Hereafter. They continue to live their lives freely. May Allah becomes us like the middle group and bring us together with the them. Then Allah will be visible from eyes, ears and tongue of this servant. Allah becomes apparent from the attributions/features of him. This is called the pleasure of Kurb-i Feraiz (pleasure of Allah's approaching to the servant). Now, by uniting what has been said, additional practice of worship prayers and feraiz (Allah's approaching to the servant and servant's approaching to the Allah), one can reach the unity of the gates of Truth, True Knowledge, Tariqa and Sharia.

The truth is attained in the fact that Almighty Allah is above everything the moment that multiplicity is not exist by the union of inside and outside. The case of those commit shirk and become unbeliever if they give existence to figures. This will lead to disaster, God forbid!

# the path of melamet

## THE PURPOSE OF COMING TO THE WORLD

This earth, which is one of 18 thousand realms, is a planet. We should ask to followings to ourselves; what is the reason for coming to this earth and why did we come. Of course, we will get the answers to those questions from God, who is closer to us than we are, who created us. We will not receive those answers from a commoner or any individual, but from the supreme creator, whom we call Him. Why have we been brought to this world?

It is basically to see the divine beauty of Allah. This is achieved by destroying one's own existence. Allah's will is to be known. How will it be known? The most miraculous creature is man (human). The Human mentioned here is not an ordinary human being. By educating him with His knowledge/wisdom, which is His own treasure; Allah has commissioned/ appointed him to the earth to intercede for the ignorant and cruel people, who are called human beings, to heal and save them from being ignorant and cruel.

This is quite clear that people have all kinds of evil in their ignorant and cruel names. This is so that wicked and crooked people will not encroach on the Creator's highest rank, His Divinity, and not engage in sin and great shirk. From the state of egoism, he must reach the state of being nothing. It is stated in a verse that God has two ranks: Surah Ar-Rahman, verse 46: "But for such as fear the

time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens". What is the rank of Allah that we are told to be so afraid of? The first is DEEDS, the second is the Heaven of WISDOM. The reward of paradise of deeds is eating and drinking. The paradise of wisdom is KNOWLEDGE. There is food and drink in the paradise of deeds. Only the rich will benefit from this paradise. They will not be able to benefit from the paradise of wisdom. Why? Because that wisdom is only divine beauty. The poor will both benefit from this paradise and benefit from the paradise of actions because those poor people have no egoism. They are in complete submission to Allah. They are those who receive inspiration from the Divine beauty. Master Malik, one of the Melami Scholars says: "If one says Allah once, he has found heaven", but it is not easy to say Allah. Allah means the doomsday of all actions, attributes and essence. The chest needs to be split (by a divine surgery). The proof of this in the Qur'an is the Surah Ash-Sharh. So saying Allah once is the opening of the eyes of the heart. What does this show? Allah states that He declares His essence in every particle. Here, when it is said with love, it means that you see Allah in every particle. It's not as what you see in the mirror. When the curtain rises, neither you nor the mirror remains. There is no one else but Him. There is only "He" in your

imaginary mirror.

Paradise in return for your deeds is reserved for those who worship because they say that they do this worship for the sake of Allah. On the other hand, the owners of the paradise of wisdom perform their worships from Allah to Allah, with Allah. They take from Allah and give back to Allah. Lovers who are fully manifested for Allah's sake will benefit from both paradises. These group of lovers know to the secret of "Shahada". They live this by heart because they made their true repentance. In the external realm, servants pass the time of day with other servants. In fact, Allah is known with his lovers, He loves them. Do not rush into your affairs by following the desires of your spirit/ego. There are verses that advise to be patient.

The word of Allah to Hadrat Moses "O Moses; What made you run away from your people? Numerically, Moses took 10 people with him. They went to witness that Moses saw and spoke to God. In his haste, Moses left 10 people behind and came to God. God asked that "O Moses, where are your people?" Hadrat Moses said that "They're coming after me. Allah Almighty addressed Moses again. "What makes you run so forward?" Moses answered; "God, may you be pleased with me". Allah said, "O Moses, I have given your people an unrest ".



# the path of melamet

## A TRUE BELIEVER

**I**n fact, the home of all creatures called human beings is Allah and we came from Allah. Because some of them having special training, that is with guidance, of Allah in realm of hidden treasure, those few notable servants have taken the lesson that teaches themselves and their God by paying allegiance to the Murshid in this visible world too in order to prove their situation in truth and they correct their mistakes and turn to God. Allah wishes his servants to hear "return" call from the Perfect Human and asks them to get the place where they were before. Thus, they are the invited ones to hear; "Come back, enter (my paradise) among My pure servants," and being drunk in love. Those servants are educated by the God and gain the title of true believers in this visible world as well. Sufism means repentance. It means unconditionally

surrender yourself to a master (to obey Perfect Human), giving your hand, repenting from your sins with surrender of the heart, not to lie, not to commit hypocrisy, not to commit adultery, not to steal, not to get involved in polytheism and other bad deeds, and repenting all and not to return all of them back. A devotee who gives up on his old friends and stops spending time with unenlightened ones to become advance in knowledge never falls on evil days. The purpose of knowledge of tawhid is; as our Master the Prophet said, " Explain to yourself any mistakes and shortcomings you made before the day of disclosure." it is resurrection after death, death in annihilation , resurrection in everlasting life. It is also called spreading after gathering. We will be resurrected based on the purpose we were created.

These topics above taken from works of Mustafa Altun which are called "Dying Before You Die" and " Resurrection "

# ÖLMEDEN EVVEL ÖLMEK

MUSTAFA ALTUN



İNSAN BEN'LİK FİLLERİNDEN GEÇİNCE  
BİR HİÇ OLDUĞUNU ANLAR.  
KUSURLARINDAN ARINIR.  
BUNA ÖLMEDEN EVVEL ÖLMEK DENİR.  
VE BU DÜNYADA CENNETİ YAŞAMAYA BAŞLAR.

KUMUŞLAR  
YAYINCILIK

Divine knowledge is two-ways. One is the knowledge of the unseen, which we call the knowledge of miracles, and the other is the apparent knowledge that we see. These are also called "knowledge of miracle" and "apparent miracle" In our present time the knowledge of miracle is current. This holy knowledge is called

## **"knowing yourself and your Lord"**

As you know your Lord, you can also know yourself. You will see and know your lord just like the way you see your own nafs. With this holy knowledge, you will know yourself and the state of yourself and what you have in yourself



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## GOD'S DESIRE TO BE KNOWN

**I**t can be thought that “God is known. Why is he intended to be known?” That is to say, God is not known with knowledge or the condition he desires. There is only one God in words, lines, and imaginations, which God is not pleased with. The answer to this question can only be got and experienced in line with the aptitudes after engaging to the Murshid, who is the Kamil. As it is stated in the 93rd verse of the Surah An-Nahl, “If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.” Again, if there is a talent and chance, a pearl can be extracted from every sea that is dived with its truth. These pearls are the pearl of union of actions, the pearl of union attribution, the pearl of union of essence. Those who can manage these 3 pearls with knowledge, learning and experiencing, and unite with the sea of absence, are those who are able to make the heart's mirror shine through their evil.

### **WHAT IS THIS MIRROR OF HEART?**

Who can fit into the heart of his believing servant, who could not fit into the sky in this holy hadith?

When this contemplation is done as dhikr-idea-contemplation, without leaving the center of the Perfect Murshid, turning inward, that is, to the inner soul, even for a moment, when the records and cruelty covers are lifted and the flow of information can be felt from the source, it is a knowledge that always flows from ourselves to ourselves, and that is the way of Allah. We fall into the state of being Allah with love. For this, AWARENESS, which can separate the God and the inner selves, is required. Therefore, if full surrender to the murshid is not achieved even in those who pledge allegiance, when a person cannot gather his thoughts in "Allah" due to the effects of multitude frequencies, and if there is no effort to direct this vibration to Allah again with dhikr, it becomes difficult to form ideas and contemplation. In the contemplation of this divine substance that fits in the heart of the believing servant, it means that the situation that one must first be a believer is realized. “Without doubt, complete surrender.” To who? To the Perfect Human... To His Divine hymn, which encompasses all his bodily levels. Of course, this is a process. By watching,

recognizing, internalizing at all stations... By saying believer, devotee, ascetic, lover, scholar, and sage, ingenious, truthful and more... To be able to stop at the stations and continue with determination, love and knowledge, without allowing any hesitation, Knowing the way, those on the road and the main goal, the destination and the immensity of the road that has no end. Then heart becomes the heart. With the spiritualization of the soul in this process of destruction, it tends to fly out of the cage and be intimate with his spirit. Afterwards, it will enter the Perfect Human's heart and be born from there. In this whole process, it is prayed that it will reach the Divine Gem in the heart which is one's true instructive (also known as Fuad), and that that Hajr-e-Aswad (Black Stone) will be brightly polished.

This means that it is Allah, the Owner of the Realms, who disciplines us with Fuad because praise is also given to Him. He is the Owner of the Realms, who disciplines us under the name of teacher, and sends a piece of himself to us with a sperm, and after waiting for a while in the mother's womb, he is the one who makes it appear, and he is the one who disciplines us as a tutor in the divine substance in this sperm. He is the Perfect Human, the Owner of the Realms. If there is no complete surrender, how can He pull us closer? If the fish that caught the bait on the fishing line constantly struggles and resists to

stay in its own presumed existence, how can you pull the fishing line and bring it closer to you. That's why; malamet is described as a shirt made of fire and roasted chickpeas made of iron because complete surrender is very heavy on one's body and on his soul. We try to perceive everything with our senses which are inner five senses, and even try to give direction according to it, even when we object to it when we are told otherwise, we enjoy continuing to walk on the road when our ego is praised. However, when the Allah system is considered as a system established for embracing of the Holy Spirit mentioned above as Fuad and its delivery to the Owner of the Realms, and furthermore, the person will try to understand that he does not have his own existence, but that the whole system is a structure encompassed by the existence of Allah. Our existence is an illusion in the one hand, but on the other hand, we carry the divine essence of Allah as a result of God's will to be known. We are in this realm in order to bring it into existence, that is, to bring God into appearance.

That's why there are no complaints or even a narration on this path. Surah Al-Kahf 60 – 82 is full of consealed verses describing the journey of Moses and Khidr, and it is possible to experience these pleasures properly only with the Perfect human, who is the Khidr of each age. He is Sirat al-Mustaqim (True Way), the one who conveys to his own truth, his essence, and becoming intimate the same time.

**Leyla Özel**

# TAWHID AND HUMAN



# the path of melamet

## TAWHID AND HUMAN

Dear readers, this given service is a blessing from Allah to the whole world and will be a tremendous gift to all humanity. I believe in this with all my heart and faith, and I express my endless gratitude to Allah for being a part of it.

Tawhid; It is Allah's infinite knowledge and means to unite. It is an endless ocean that teaches that all actions, attributes and essence belong to Him, and that He is the only being and owner of life. The reason why this knowledge is an ocean is the rivers and fluvial that constantly pour themselves to it. These rivers and fluvial arise from their source, flow very long distances, and finally reach the ocean, and this secret that comes out of the source mixes there, forming endless knowledge (liken).

The question of why the knowledge of tawhid exists has been questioned throughout history and has reached the present day. It will continue after us. The main basis of this knowledge is the will of Allah to be known.

### WHAT IS THIS "TO BE KNOWN"?

If we ask ourselves a question, "Who does Allah need?" we cannot solve it with the worldly mind. Tawhid is the key to this question.

Well, why did the supreme Creator want to be known?

He commands us: I created the spirit of Muhammad Mustafa when there was nothing.

He created Muhammad Mustafa, watched himself and fell in love in this being that he called his mirror. He wanted to be revealed so that this love would turn into a love that has no end.

Then he ordered the angels that he would create a caliph on earth, and called his name HUMAN. Verse 30 of Surah Al-Baqarah; **"Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."**

This is where the will started. God is beyond form and space. So it's unseen. In order for this invisibility to turn into multiplicity, He gave life to the mold (body) with his soul and he said "I made people from the dirt". God named his Adam and He also clarified the word "I know what you do not know" to the angels.

Although Adam means the first creature, it means nothingness and non-existence in the knowledge of tawhid. "We taught Adam all the names." He continued for emphasizing how human is a superior being.

Verse 31 of Surah Al-Baqarah; **"And He taught Adam the names of all things; then He placed them before the angels,**

**and said: "Tell me the names of these if you are right."**

Human is the secret of tawhid. Existence in the realm of multiplicity as of its creation; It begins with the birth of man starts from his father's sperm and his mother's womb. Every beginning is with the essence and continues with a distance from it and becoming stereotyped as it grows and develops. The questions of "Who I am?" and "What do I do?" keeps occupying our lives as a question that every creature always asks himself. This occupation finds an answer in some, remains a secret and disappears in others. When this order is observed, it is so beautifully arranged that it is impossible not to admire it. In order for this admiration to be seen through the real eyes, the knowledge of tawhid is necessary.

Otherwise, we only see the colors of the earth (others), and we can never reach the real essence. We know from the Qur'an, the book that Allah sent to the world, that the supreme Creator sent a messenger to the communities (tribes) in every period to reveal this secret and made the secret obvious. The last link of this order is Muhammad Mustafa.

When the knowledge of tawhid is analyzed well, it is understood that Allah has governed people or, in other words, tribes with a human being. In other words, God has arisen from human to human. In fact, looking for God as an illusion, on suspicions or behind the scenes does not benefit people, on the contrary, it

makes their job more difficult. However, Allah tells us that he is not behind the curtain, contrarily, He is obvious with this verse.

Verse 16 of Surah Al-Kahf; **"We are nearer to him than (his) jugular vein."**

It is understood from this verse that it is His power that moves us. His (Spirit) gives life to our body, His (soul) makes us think, His (hear) enables us to hear, His (words) enables us to speak, His (sight) enables us to see, and the owner of knowledge who gives all those abilities.

He tells with this knowledge that all realms were created for love and He came into existence with the spirit and spirit of that love. He bestowed this spirit and light on every living thing (human) and informed us with his knowledge that "I am One". This understanding of unity tells us that since all actions belong to Him, all humanity is moved from a single point and at the same time. Since our perceptions (multiply) are designed according to the multiple realms, we perceive and live in this way. However, He says,

**"We are nearer to him than (his) jugular vein"**

but since you see multiple, you persistently cover it up. He says, "Look, I am the one who sees, hears and speaks from you." He also commands us; "Search for a reason to reveal these secrets".

Verse 35 of Surah Al-Ma'idah; **“O you who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.”**

### WHO ARE THOSE MEANS?

Until the prophetic circle was completed, they were the means. When the ring was completed, Muhammad continued with his noble spirit and dynasty (Ahl al-Bayt).

We talked about God appearing from man to man. Let's imagine that we own a company, just as we choose a representative to run the business, the Supreme Creator will rule this realm with a permanent represent.

These representatives, who are descended from Ahl al-Bayt, are called PERFECT HUMAN. Perfect Human means mature human being. He is a representative who carries all the glory of God. This authority opens the door to all secrets for him, and he serves all humanity on this occasion.

This service is purely the knowledge of Allah and is for the emergence of love and affection. The Supreme Creator established the order and maintains it through his representatives. The people of tawhid who are a part of this order know that owner of life is Him. His

spirit is One. His reflection is also Muhammad. He became a mirror to Allah, and Allah is a mirror to us. Subsequently, this system was formed with this reflection, in fact the mirror is One (God is One).

We can explain this with the following resemblance. When we go to barber shops and hairdressers, we know that everywhere is covered with mirrors. There are mirrors both the front and behind seats. Look in the mirror in front of you and also the one behind you, what will you see? Your innumerable and infinite self, a complete intertwining... Actually, you're the only one looking in the mirror, right? There is no one else. That's exactly how it is. There is only one mirror, we are His images. As a result of this case, in fact, there is no one other than Him. He looks at himself in his own mirror. We also understand from the journey of tawhid that we are not the ones making the journey. He is the one who makes the journey. He created Himself and is looking for Himself. When this happens, nothing remains, namely "Nothing" and return to essence.

Human is the very essence of tawhid in terms of its creation. Therefore, the motto of Hadrat Mustafa ALTUN, the Perfect Human of the time, to us students is "KNOW THYSELF". We hope that, we will inspire humanity and serve the supreme Creator faithfully with this magazine.

**Tarik Satı**



## WHY SHOULD WE OBEY TO A PERFECT MURSHID?

**A Murshid is need, to declare God to you, by living and being it with you,  
Knowledge of ones who do not have a murshid is doubtful.  
Don't give your heart to every murshid, who makes your way steep,  
The way of the one whose the Perfect Human is easy.**

**Niyazi Misri**

The meaning of the Perfect Human in Sufism is the one who disappeared in Allah and then existed in Allah, and is characterized as the PERFECT name of Allah, which exists without his own self, with the absence of dying before death beyond its existence. The Perfect Human, who comes every 100 years, is assigned with the authority of guidance, he is the one who leads those who follow him on the road as The Perfect Human. There are also perfect murshids who are not The Perfect Human, and they have left their voices in this world and continue to do so. As it is stated in the verses above, although a murshid who is not "perfect" can reach his followers up to his level, some of them stray from their path, and The Perfect Human is the one who leads to Allah. This brings with it the contemplation of the subtleties of aptitude and abilities.

According to the holy hadith of Allah, "I was a hidden treasure, I wanted to be known and I made those people obvious so that I could be known

with them, Perfect (mature human) servants of Allah are those who guide their followers in their course in order to reveal Allah's desire to be known.

These people are those who are indicated in the Qur'an in Surah Al-Ma'idah (5/35) " O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper" . The word MEANS in the verse refers The Perfect Human because those who will lead you to Allah are only those who have reached Allah. This education is both external and internal. The journey of a person begins with pledging allegiance to the murshid by giving him a promise verbally that he will know him right and follows him closely and without hesitation. By reminding the saying "The greatest guide is Allah", it is obvious the one who acts from The Perfect Human should not be mistaken for individualization the murshid by looking at his

appearances. This situation is clearly stated in the verse of Surah Al-Fath (48/10);

**“Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.”**

Kamil Murshid resets the devotee with the name of Al-Tawwab of Allah Almighty, during teaching of dhikr in accordance with the methods. This moment is the milestone of the devotee. His Rahman breath blows the into the heart of the devotee. Thus, the lock of the heart is opened. The Perfect Human, just as it is stated in Surah Ash-Sharh (94/8). In this scene, the foundation of all levels of tawhid is laid, and the true knowledge is instilled in the devotee. However, the devotee's loyalty and the continuation of dhikr, which is the polish of the heart, are very important for his continuity on the journey.

It is explained thoroughly that the dhikr given is pure (unadulterated), dhikr is an thought, and even an thought is dhikr, and that Allah can be remembered only with Allah. Union of Actions, Union of Attributes, Union of Essence, that is, at the level of evil, with the observation of the ilman and intellectual relatives that the deeds, attributes and body

that he possesses by the devotee belong to Allah Almighty, and then "To Die Before I Die" (Mutu Kable) With the manifestation of the secret of Ente Mutu, the soul of the soul is transformed into the divine realm after all its existence is revealed to the Almighty.

The ego destroys its entire existence in Almighty God, it sails to the divine realm when the ego changes with the soul when the devotee closely observes that the actions, attributes and essence that he owns belong to Allah Almighty in the levels of non-existence, Union of Actions, Union of Attributes, Union of Essence by knowing and experiencing and later with the manifestation of the secret of "To Die Before You Die" (Mutu Kable Ente Mutu).

The most crucial moment when the devotee needs The Perfect Human is ascension. The devotee performs ascension with The Perfect Human. The healthiest tolerance of the devotee's state while ascension is thanks to The Perfect Human. It should not be forgotten that these situations will be understood much better if they are experienced and talking and explaining these issues is a kind of secret. It is well known to one who knows.

After writing so many words, let's see how the Hadrat Niyazi Misri expresses the necessity of the guide in a pure language in his verses;

“The purpose of engaging with Pir is that only knowing yourself,

The aim of knowledge and wisdom is to understand the point.”

**Ahmet Tamer Erpak**

In another verses;  
I was looking salvation to my suffering  
I was looking salvation to my suffering,  
My suffering was my salvation.  
I was searching evidence to myself,  
Myself was an evidence to me.

I was looking around  
to see the friendly face of you.  
I was looking in the exterior,  
He was a soul in the soul.

I was thinking we are different,  
He is different and I am different.  
I regard as a lover  
who sees and hears from me.  
You, devout, are not done  
with feasting, prayer and hajj.  
Discernment was what it takes  
to be dignified.

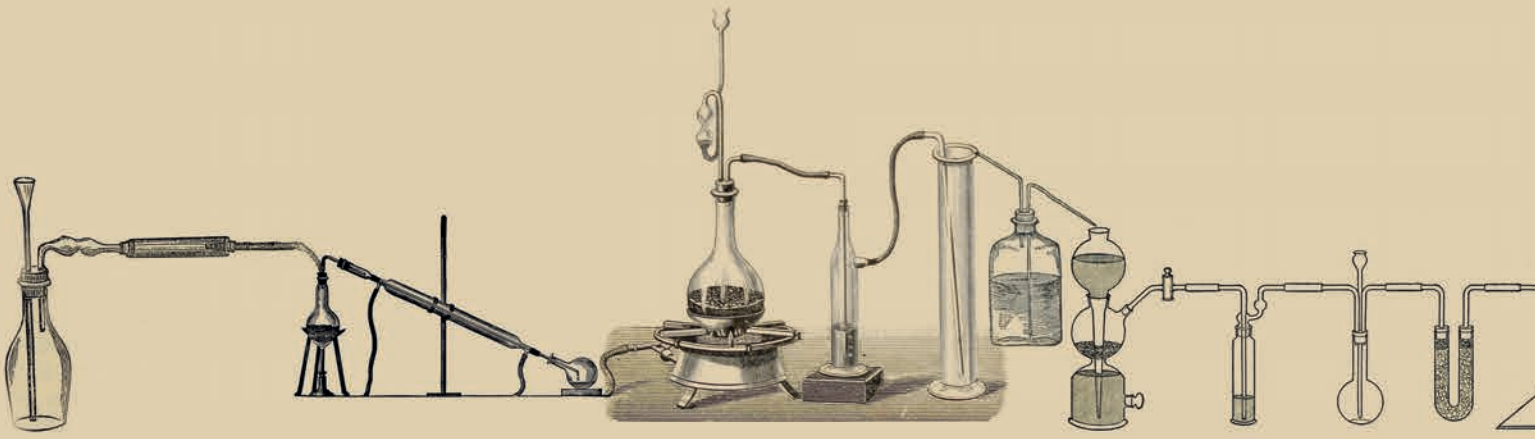
Where are you coming from?  
What is your destination?  
Someone not perceiving where he comes from  
or goes was an animal.

You need a murshid to teach you the God  
while being one with the truth  
What those people who don't have murshids know  
was nothing but assumption.

Do not go with every murshid,  
Some give you difficulties.  
The way of the people who have dignified murshid  
was very easy.

Understand that a word remains,  
Not on a slope, remains still.  
All the world appears as a face,  
Who sees it was an admirer.

Hear the words of Niyâzî,  
An object can't cover the divine face  
There is no obvious object than the truth,  
He was hidden to eyelesses.



## LABORATORY OF KNOWLEDGE

Almost all inventions take place in laboratories often also the designing stage (finishing) of new products. The effectiveness of the formulations is measured and evaluated, if necessary, some changes are made and tried again. In addition, as it is known the suitability of the qualities of various goods is also tested, examined and tested in laboratories to evaluate the products.

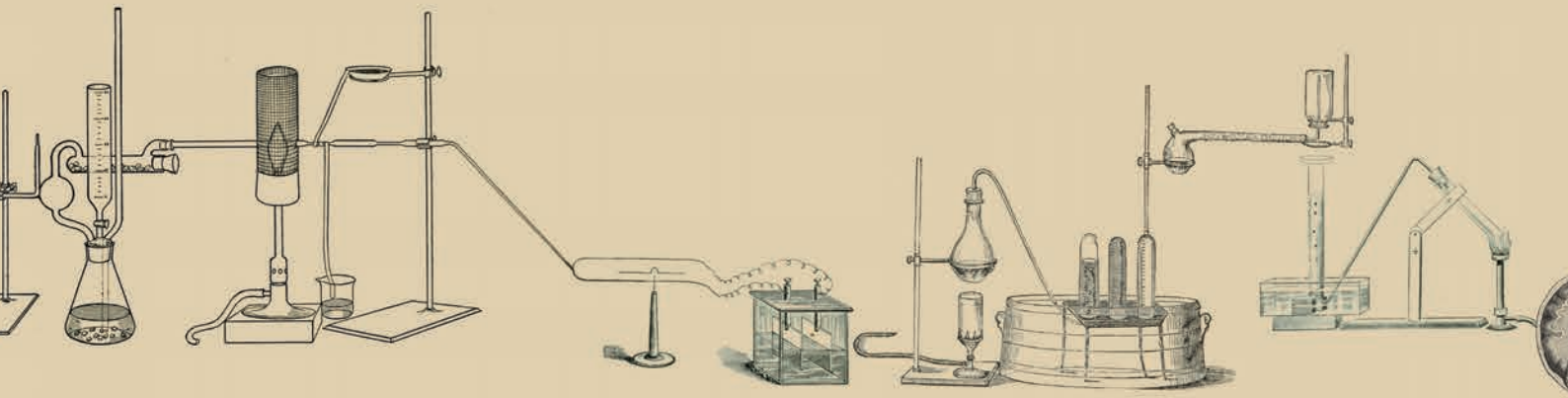
We heard from The Perfect Human and his tools in the progress of finding the true path, "This environment (ikhwan / brotherhood) is like a laboratory". Design, development, effectiveness measurement, evaluations, making necessary changes, testing of qualifications and personal circumstances take place in this environment. The laboratory environment is almost a prototype of the visible environment; The fastest and most intense of guidance happens here. How does this happen?

First, let's look at what ikhwan means and let's continue from there; it is derived from an Arabic word meaning "friend, comrade, colleague, partner" and sometimes "brother"; As it is stated in verse 103 of Surah Ali' Imran;

**"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided?"**

It refers to the companions of his master, the brothers who hold on tightly to the rope of Allah and do not separate from each other, as commanded. The environment of brotherhood consists of devotees who approach each other with love, compassion and self-sacrifice, respectful, sincere, supportive, integrating, and tolerant and endurance, and keeping the whole balance by putting their murshid in the center.

And yet, each of the brothers on the way to Malamat, which is a long journey, is sometimes subjected to experiments, tests, and examinations within the framework of the



technique of the journey. Some of these examinations / tests are caused destructions and some of them are non-destructive.

For all experiments, tests, examinations, all of them are "one", but let's see how many roles that can be seen visibly? First of all, tested, tester, test observers, reporters... Who has these roles in the brotherhood? Whose roles are they? What are the tests? Let's leave the contemplation to the reader.

The purpose is clear; education, perfection, reaching union. The surrender, destination, knowledge, patience and comprehension of some of us are tested from time to time. New components are prepared, added, mixed, cooked, frozen, pierced, cut... All steps do not end with counting one by one. For irshad (to show the right way); A report is submitted to anyone who requests it so that each of us can see ourselves, realize and question our faults and correct them. The Perfect Human knows the test results as well. After each test, each of us takes what we get based on our capacity, what we do not get remains, and when we do not get it, sometimes the test is repeated from a higher level.

Sometimes, the test of one of the brothers is another brother. I used the term "another" for the sake of understanding. In reality, all of them are

"one". There is no need to explain this, it is known to those who know. Their roles and manifestations cannot be understood without understanding the "**Player**". As we said that the job of some of our brothers is just to do test. This is the reason for their existence in the environment of the brotherhood. They grumble constantly, they seem to mislead. They are subjects of sometimes as a lesson, sometimes as a means of improvement and guidance. They are an element of balance and they are valuable. The majestic manifestations of which they are manifested contribute to the improvements of others. When they go beyond the limit and cause destabilizing situations and exaggerate, they are stopped by pulling their ears, halters, and rope to keep the balance. Some of the brothers take roles as mediators, judges, and audiences. Praise be to the one who gave the role, took it, presented it, manifested it, appeared in it, and brought it out. It is known to one who knows.

The final reports that we will obtain through the scenes after the manifestations should be used as a tool for our progress, and we should continue to strive to stay on the path. Never give up. Why did those scenes happen? What are the lessons of guidance I will get and the direction of perfection I will turn to, what are the issues that I will develop and improve?

It is commanded in the 29th verse of the Surah Ar-Rahman; **“Of Him seeks (its need) every creature in the heavens and on earth,” “kulle yevmin huve fi şe/n”.** A new manifestation, a new test, a new experiment begins every moment, every day, for the progress of devotees who aspire to attainment in this magnificent system of the One, who is about to have a new joy at every moment. After receiving their comebacks, they go to the bench, and watch; until their next roles...

**“And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).”**  
(Surah Muhammad, 31)

“Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge” (Surah Ya-Sin, 36). Pairs are for balance, for unity. Everything is solid with its opposite (Pir Sayyid Mustafa Altun). In order to unite, opposites (pairs) are needed. There is balance where pairs match. Balance... Balance needs to be struck. Actions and manifestations eventually reach balance as a whole, the system works in a flow that will remain in balance. There is grace, there is wrath, there is goodness and also agitator there are reverse and straight. Since they are all His creations, they are all one, all valuable. That is nice as long as it stays in balance, in the balance of the balance. If the balance is disturbed, it is re-established with care and by

making new adjustments in the laboratory. Greetings to those who can unite, those who can find a meaning of guidance against the events and think, who can patiently maintain their surrender, who can remember, to those who try to understand their environment without questioning the player’s behaviors and see and watch the real player, who become mature, those who can reveal and validate their design, be worthy of the Perfect Human in their journey to perfection, be a true devotee of the life of Allah’s glory, and bring their continuation after all the tests and experiments. Congratulations to those who can heart where their minds are not enough and use their super-conscious mind, as a result of the word “all thorns for a rose”, and those who are on the road with love.

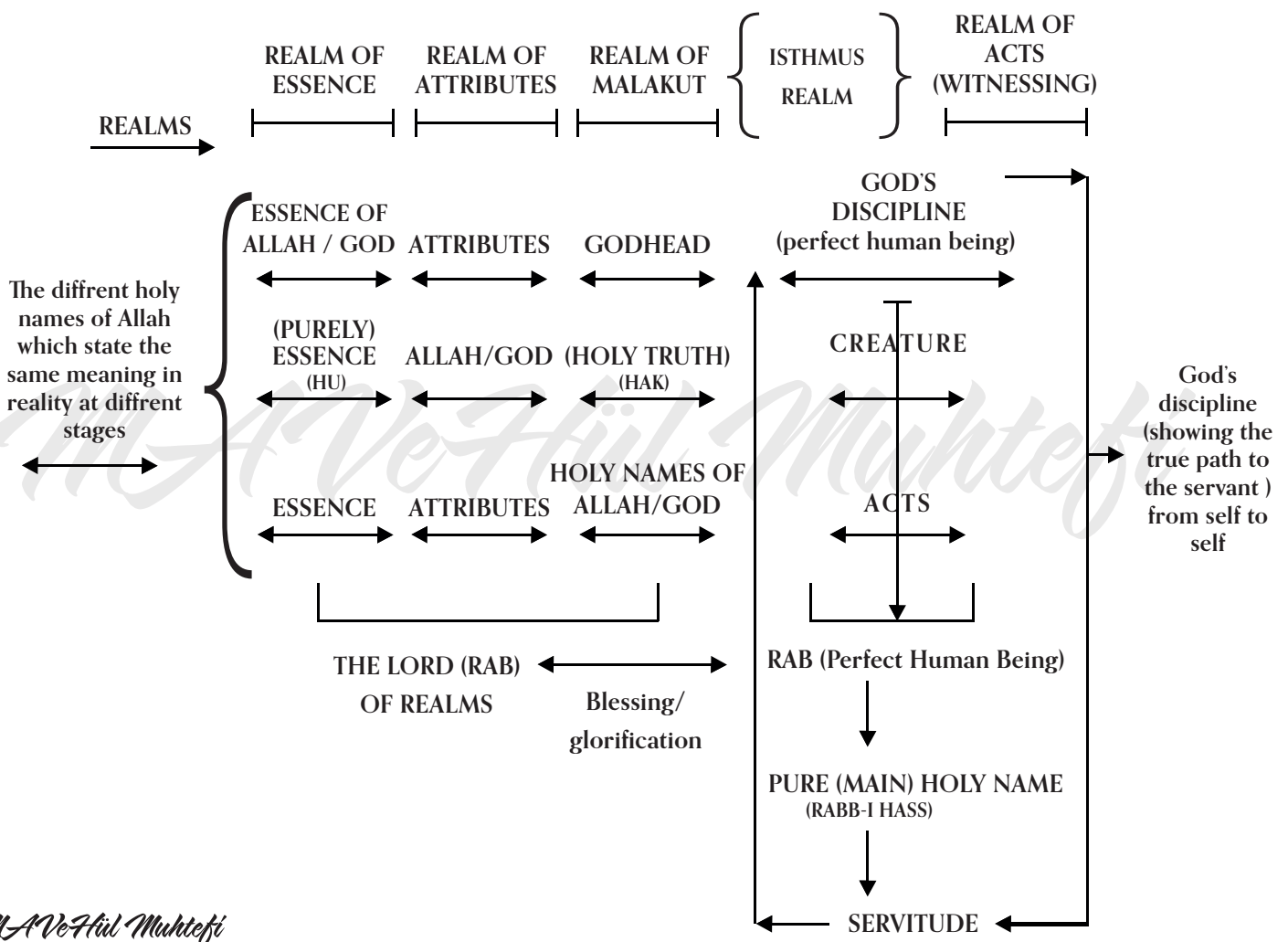
We are in the laboratory. Let’s not be surprised at those who come to terms with uncontrolled conditions. Let’s try to understand what our share is in all manifestations under the control of the Perfect Human, look at our guidance, praise our experiments and go on our ways, let’s reach the awareness for balance and the beyond and further. Hopefully, we will arrive soon and continue to go.

**“They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.”**  
(Surah Ali 'Imran, 114)

Praise be to Muhammad Mustafa and Salat and Salam to Muhammad Mustafa and Sayyidina.

# WHAT IS NAFS?





*MAVeFiil Mukhtefi*

# the path of melamet

## WHAT IS NAFS?

The nafs (ego) is duplicating, shows the one as two. So what is nafs? The nafs is us, human. In fact, even saying human makes it double because there is no other being other than Him in the realm of existence and no names that have entered into various forms.

Hadrat Niyazi Misri;

“For saints; items are seen with names and God can be seen through every names.” In other words, Allah Almighty explained the situation through Niyazi Misri. To who? To their servants (items / names) who are capable of understanding.

Item: means EVERYTHING that is created. It is the plural of THING. Therefore, Allah is above THING because nothing can be registered, limited. (BEYOND)

Creation (making public) is to appear from the inner world. That is, the transformation from the unseen to seen and multitude. Here, what is meant by the sentence “items are seen with names” are 99 names of Almighty Allah. In fact, these names, which cannot be unlimited with numbers, are expressed as 99 main names. Names express the features and beauties of Almighty Allah just like wrath and grace. If we



go back to the nafs without diverting the subject, we said that the nafs is human. In other words, soul = spirit = unchanging attributes (life, knowledge, will, willpower, hearing, seeing, talking)

In the table above showing the bodily levels of the Perfect Human; In the Lahut Realm, 'He' who is alone with his essence, fulfilled His wish to be known by multiplying himself. He created mirrors (people) for himself. The mirror reflects what is in front of it. However, it does not own what it reflects. Imagine that you are looking in the mirror and the reflection says, "I am real, you are a dream". Probably the first thing to do would be to break the mirror. So, when a human, who is created, does the same thing, he leads himself to wrath and when he polishes his mirror, he leads himself to grace. When Hadrat Beyazit Bistami was asked the question "What is the soul?" he said "the color of water is the color of the container".

Allah the Almighty, has dressed His essence (HU, Lahut, Ahadiyet) with His attributes (Allah, Ceberrut, Unity of Unity) and downed to His names. In other words, the spirit (water / sperm) has taken on the characteristics of the names (containers). By saying "the color of water is the color of the container" refers to the uniqueness of the Spirit (water) being colored by an infinite number of name compositions (containers) and appearing as knowledgeable forms. After that, existence in the realm of testimony with multitude, visible bodies.

It is understood then that Almighty God has multiplied himself with his names. "He" is the visible one in all the names.

When a person descended into this world, his connection with the divine realm was broken with his new body. He assumed himself as a separate being and became NAFS. When the NAFS, which was brought into existence by Allah Almighty and created it being a mirror for itself, surrenders to its owner the actions, attributes and essence that it owns to, then it attains the secret of dying before die. In other words, by realizing and observing that all existences are Allah and His compositions, he eventually becomes Him with Him. The soul travels to the spirit and then to the secret and then to the secret of the secret. "The color of water is the color of the container" travelling and observing from the same center (spirit, water), wrapped in the non-identical name compositions (container, disposition, eternal truth, real instructor). Let's call it disposition for now. However, let's not forget that the disposition eternal truth, name composition or names, real instructor have the same meaning. Meanings are the same but names are different. Yes there is a single spirit, but real instructor is infinite in number and quality. Therefore, the one who travels and observes is the same as what is travelled and observed. That's what it's called travelling from yourself to yourself.

Verse 26 of Surah Al-Hijr says; **"Fe-izâ sevveytuhu venefahtu fîhi min rûhî**

**feka'û lehu sâcidîn". It means that "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."**

The address of this verse is angels. Briefly and clearly, Allah commended as follows: "Don't be deceived by the covers, I am the essence and shape that manifests in every pattern (real instructor)". Then, when we turn to the subject of soul, we see that Allah Almighty manifests His existence in everywhere, and that He appears only in human beings with the attributes of full proof. As it is known, the soul is connected to the stages of inanimate, plants, animals (humanish, ruling nafs, animal soul). In that case, we should not call every person as human who is disguised as a human being. The indicated human is the Perfect human. In fact, in the knowledge of tawhid levels, it is expressed as commending nafs. Commending nafs, that means that under the control of the nafs. A person who faces the same situation continues his life in the worldly desires and wills. For those who live under the rule of commending nafs, the divine realm and its rules and realities do not matter. They tend to choose all the delightful worldly wicked actions like eating, drinking, sex, gambling. Therefore, although it is disguised as a human, he is not different from an animal since his evolutionary process has not yet begun. In the Qur'an, it is stated in Surah Al-A'raf 179 that "... nay more misguided". Thankfully, those who pledge allegiance to Murshid-i Kamil are now those who have

reached the maturity of getting rid of the swamp of commending nafs and have the aptitude to know their God through self-knowledge.

Surah As-Sajdah, Verse 12;

**If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."**

The addressees of these and similar ambiguous verses in the Qur'an are not for people, of sharia or cults because they (commending nafs) CANNOT be born for the second time in this realm, with God and from God but they are born, live, and die just like a straw...

In this respect, these and similar verses are addressed to the MELAMIS, to whom Allah Almighty directs to ONE OF HIS SERVANTS, but who does not know how to appreciate it, follows the whims of his soul, disobeys, is distracted by the life of the world, and Satan deceives him and misleads...

Be careful!

When your body dies, there is no turning back, only eternal oblivion and annihilation in the darkness. It is taken from the hands of those who do not know its value. FROM HIS WRATH TO HIS GRACE...

**Mustafa Erkan**

# the path of melamet

## AWARENESS

If there is no awareness in the believer, he will separate the good from the bad, the wrong from the right based on his own desires. However, God's justice is not as we understand it. Understanding requires the believer's awareness and intelligence. It is necessary to be faithful because He is in the heart of his believing servant. That's the throne. Could they be wrong when Allah has established a throne in the hearts of those believers? Could it be against the will of God? Those who do not understand should be patient until they understand.

**“Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.”** (Surah Al-Baqarah 2/216)

“He knows what is in the heavens, and what is on earth.” (Surah Ali 'Imran 3/29) If a devotee, after giving allegiance to the Perfect human, is fortunate enough to be mortal in fena levels, and finds the secret of dying before he dies, he is born from the heart of his Murshid, resurrected, and after bringing God to appear again, he descends to the people with God and goes back to level of Union, he will be able to justify with God, with awareness at the level of names. Levels and degrees of tawhid journey

are union of actions, union of attributes and union of essence. A dervish who completes these levels of fena will be mortal in Allah, and attain the rank of beka. He will enjoy this resurrection and enjoy the pleasure as a result of the above situation and unite with Allah with state of watching.

*“In this regard, those, who were born from the heart of Perfect Human and fully attain awareness, will be one step ahead of the Union of the Union rank and reach the level of Ahadiyet, by stripping off the God's entity clothes and abandoning abandonment, and realizing the “difference of difference.” It is also obvious that a devotee does not have the authority and state to judge without experiencing this birth.”*

(Veli YILMAZ)

We do not have the right to engage in any behavior (positive or negative) that will directly target and affect anyone, even if there is even the slightest bit of our egos in our feelings, thoughts and actions against any events because we interfere with God's system with our nafs. So who can intervene? The Perfect Human raised by Allah and the ones who gain awareness and people who are given authorization. Although the Perfect Human has been given full authority, He does not use it directly due to the system. He depends on manifestations. He does not

interfere with the God's system because Allah establishes, organizes, plays and makes the system. God works in full glory from Him. The interventions come when the balance of "mudhill (astray)" and "hady (guide)" is disturbed while the actors play their roles for intervention. This is again part of the scheme and is a test for everyone. In this case, as we have mentioned, if the devotee does not have awareness, he should accept the situation as it is by saying eyvallah or he should keep watching, be patient and follow the manifestation with the realization of the verse. The center for all of us is the Perfect Human but He guides us to introduce us. The devotee must know himself at a certain level, understanding himself, wait until the registration is done and be patient. Being patient is not enduring what is difficult for us. It is for our soul as well. Being patient is the state of seeing what is right for us and not intervening until our authority is given to us. Of course, this may not be true for every devotee. According to divine providence, every devotee will improve his own aptitude.

**Arif Erkal**



# SCIENCE AND A VERSE



# the path of melamet

The following is stated in the 26th verse of Surah al-Baqarah;

**It is a fact that Allah does not get tired of citing a mosquito, or even a creature above it, as an example. In such a situation, believers know that it is the truth from their Lord. Those who disbelieve say: "What did Allah mean by giving this example? " Allah misleads many with it, and guides many with it to what is right and good. Allah does not mislead with it anyone but the wicked.**

In this century, we say that the age of "miracle of kevnaye" ended and the age of "miracle of knowledge" opened and that with the beginning of the 4th Melami period, the signs of the age of science emerged and spread with the science of tawhid.

Let's take a look at the miraculous features of the attributes placed on the mosquito after the attribute of knowledge, which is one of the affirmation attributes of Allah, emerged as science from the manifestation of their names.

According to the results of the research of scientists;

- It is stated that the eyes cover a large part of the head of the mosquito, their eyes with compound lenses reflect infrared images consisting of heat strings emanating from their body, they have 8,000 lenses in their eyes and they can perceive

100 images per second.

Moreover;

- It has 47 teeth in its mouth.
- There are 9 hearts inside of it.
- It has six blades in its hose, each of which has a separate function.
- It has three wings at both ends.
- It is equipped with a heat device that works like an infrared system and reflects the color of human skin to purple in the dark, just like the night vision systems used by soldiers.
- It is equipped with a local anesthetic device that helps to insert its needles into the human body without feeling any pinching until it sucks blood.
- It is equipped with a blood analyzer and does not tolerate blood.
- It is equipped with a device that dilutes the blood to flow in its very thin tube during the aspiration process.
- It is equipped with an olfactory device that can smell human sweat from a distance of (60) meters.
- Even more interesting than all this, modern science has discovered that a mosquito is a very small insect that lives on its back and can only be seen with a microscope.
- Allah Almighty has said: "It is a fact that Allah does not get tired of citing a mosquito, or even a creature above it, as an example."

**We take refuge in the almighty power of Allah Almighty. Praise is only to Allah, the Lord of the realms. He is the owner of the sovereignty.**



# A SAYING FROM THOSE WHO LEFT WITH MELAMET'S PLEASURE

A SECTION FROM THE COUNCIL OF H.Z. MUSTAFA SAYYID HASHIMI FROM ÜSKÜDAR

Explained by Veli Yilmaz

Sayyid Haşimi Mustafa from Üsküdar (1718-1782), the sage of the Haşimiyya branch of Celvetiyye, is the son of Master Celveti Sheikh Yusuf Nizameddin from Bandırma. He was born in the Bandırmalı Lodge in Üsküdar in 1718. Mustafa Hâşim, who has no information about his education status, but possesses a very high and deep wisdom, also entered Bektashism in the state of Melâmet, which was the winner. He served in the assistant of Pir-i Azizi Aziz Mahmud Hüdai. Apart from his divan, which was written with the joy of melâmet, he has two other works named Ankâyı Maşrık, Varidat or Makâlât.

## Explanation About the Real Heart

**From place to placeless and blood is the heart**

**It is the heart that is timeless and time.**

**The heart turns over and explains every manifestation at every moment.**

**It is heart that provides the emergence of the state of contemplation.**

**The heart is the source fountains of inspiration**

**The Sultan to the realm of truth is the real heart.**

**The heart is what connects individuals to each other through meaning.**

**Thus, it is hear that makes a drop a sea.**

**Thus, it is the Heart that makes a drop into the sea.**

**All his ideas, feelings, logic and delusions**

**It is the Heart, the soul reveals a lot.**

**The essence of Haşimi's image is the Heart.**

**The essence of the realms is the Human Heart.**

Explanation:

In this sayin, we see that Hadrat Sayyid Haşimi describes the heart in a leduni(God's) sense. The heart does not need a space, it is an essence and substance that does not need a place. Still, when the heart is mentioned, the physical heart comes to mind, which is defined as a point, fuad. Fuad is the first cell of the embryo that creates the human being. That heart evolves in the two mighty hands (wrath and grace) of the supreme creator, and in a timeless and placeless cycle, every moment, that is, in every breathing interval, every time and timeless event emerges. In this way, it gives direction to a manifestation. The heart always enjoys its divine course in space and without a space, when time does not exist. The heart is the one who contemplates and also composes and devotes. In other words, it is the source that creates love, connects people with love, and brings the drop into a sea. The heart is the source of abundance, the place of origin, and therefore the sultan of the realm of truth. The heart, is the place of every divine and dark thoughts, delusions, imaginations and ideas.

Thus, the human heart is the foundation of the Sunnah (way of God) and a great work of art. It is a structure that cannot be explained with a pen. The heart of this universe is the Sultan of the world of beings, the Perfect Human, that is, the Messenger of Allah. In the Qur'an, Surah

At-Tin explains this truth:

**“Vettiyni vezzeytünü ve turi siynine ve hazel beledil emiyni Lekad halaknel insane fiy ahseni takviymin sümme redednahü esfele safiliyne.”**

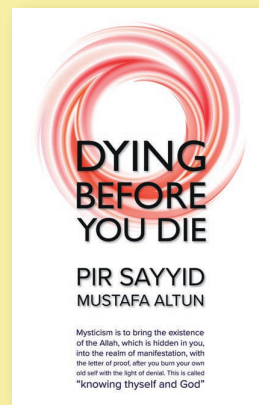
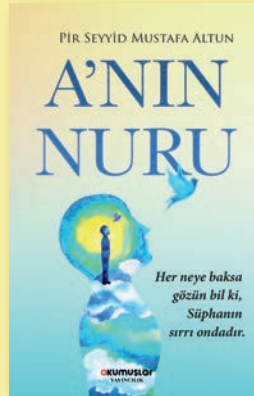
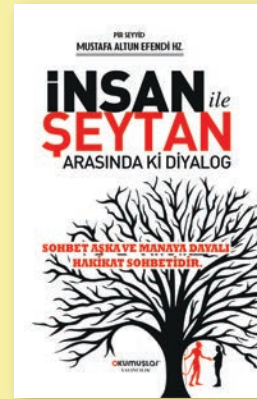
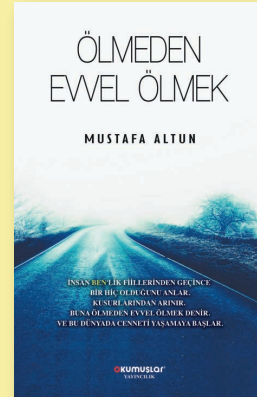
Meaning: “By the Fig and the Olive, and the Mount of Sinai, and this City of security, we have indeed created man in the best of moulds, Then do We abase him (to be) the lowest of the low”

In this surah olives mean unity, figs mean multitude, the mountain of Sinai symbolizes the heart, and in the reliable zone, the Perfect Human. Here, the purpose of the traveler of truth should be to reach Mount of Sinai in that reliable zone, that is, to enter the heart of the Perfect Human. This is the only way for a person who is created in the most beautiful form and then exist in this realm of existence by condescend to the lower ones, can return to the place he came from, that is, to his original. He can be a perfect and mature person.

*\* This section is taken from Mustafa Altun's book LIGHT OF A. It is as a section from Sayyid Haşimi Mustafa from Üsküdar's divan. The explanations made by Veli Yılmaz. It is simplified according to today's Turkish by him.*



# WORKS OF MUSTAFA ALTUN



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From the preface of the book, The author says,;

My esteemed readers, based on the words ‘Reaching to the Truth’, from the verse of Allah reminds us that we are in the provision of surveillance and protection of God via the statement of “ we are closer to you than you are” and reminds us that we are not alone by holding us the absolute light via compassionate and merciful verses.

The side of heart (soul) which is the gate of truth, in a word when we come down to sacred valley through wisdom, we can realise that who is closer or farther from us to us. This is

Kuran 1 Furkaniye. He is from abstract realm to physical world in other words by getting rid of the darkness so called ignorance, enlighten the darkness via light of the knowledge. Thus, the difference between the right and superstitious will be better understood. If the truth can be found by the mind in head, the following verse would not take place in Quran. ZARIYAT 56

### **“ I have only created jinns and men, that they may serve Me”**

Companions of Prophet Mohammed became doubtful when the said verse be revealed, they asked to Prophet Mohammed (our almighty master of the universe):

-Prophet Mohammed, this verse is informing us that our worship is inadequate?

- Prophet Mohammed replied as yes. The companions then panicked.

-What this verse orders us Prophet Mohammed? Our master of Prophet replied as:

- Be conscious of Allah and tawheed that you become a wise man. And you reach the truth. Our Prophet told Sahaba this verse which has an important place in Quran via a pleasure of unity (tawheed). Thus, the mystery of the Quran can not be comprehended just through an image (visible) mind. It is that reaching the truth by getting the core of, after surrendering said mind to lovers of God in the meaning.

The hadith is the mind which is occupied with possessions (blessings of the world). There are apparent knowledge (sciences) and other differences among said possessions. Ahmet Yesevi Sultan Hadrat reached the truth by reasoning both the visible and non visible mind. Mevlana, Hacı Bektaşî Veli, Hacı Bayram Veli and many other Hadrats searched out spiritual professors since they considered visible (zahir) mind as stereotyped (shaped) not getting anywhere. There have been Saints as from our Prophet.

Here, I wrote up this book as a means of notice “ SEARCH OUT “. Reach to the truth.

I invite you to the spiritual (moral) thinking which leads to good, be in the presence of divine, Mystery of Prophet Mohammed and the path of his Ahlul Bayt, his companions, real sense of Quran and I offer you my sympathy.



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# ART WINDOW

Watercolor Techniques In Painting Art  
Worthy on Water By Ebru Art

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# the path of melamet

## WATERCOLOR TECHNIQUES IN PAINTING ART

Art is a very important means for the people to know thyself and to discover their own capabilities. Painting is the important part of the art. The some subtitles of painting art education are summarized below;

- \* Basic art education
- \* Ornament art
- \* Fashion art
- \* Pattern
- \* Fashion formal wear pattern application
- \* Graphic
- \* Writing

Included in the basic art education, which is the basis of the art of painting;

- \* Dot - Line
- \* Light Shadow
- \* Light – Dark
- \* Color knowledge
- \* Perspective knowledge
- \* Pencil drawing techniques
- \* Oil painting technique
- \* Gouache paint technique
- \* Watercolor technique
- \* Decorative painting
- \* Fabric dyeing techniques
- \* Wood painting techniques
- \* Batik techniques
- \* Glass decoration and porcelain painting techniques
- \* Gilding
- \* Wood Decoratation
- \* Under glass technique
- \* Stylist technical drawings



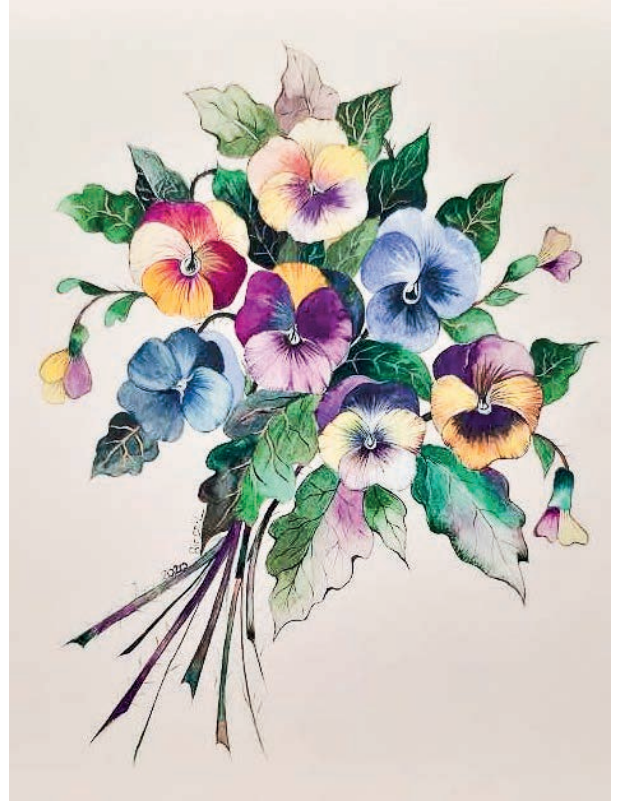
The above branches of art cover the artist's specific fields of work. Using the techniques related to these arts, she has trained countless students in her field. She took part in many projects in the institution during her term at Ankara Maturation Institute, where she worked most recently.

- \* Endemic flowers
- \*Matrakçı Nasuh
- \* Anatolian stars and saints
- \* Crown doors in Seljuk architecture
- \* Anatolian Kütahya province features and clothes in color,

Those projects have been exhibited in the Presidential Complex, Turkish Grand National Assembly, various ministries and in various parts of our country. In addition, the clothes

that were drawn and sewn were presented in exhibitions by making various fashion shows. **Knowing thyself is a very important awareness in terms of revealing one's talents and abilities. Art is the art of the supreme creator, he performs it by making it appear from his creations and makes the pleasure divine.**

The artist continues her works by producing ornamental patterns prepared by stylized and modernizing the stonework, ornaments, tiles, wall decorations and motifs on them, using the painting techniques used in historical architectural works, and painting them on various floors. In this first issue of our magazine, the artist also talks about the watercolor technique that she still practices. In order to achieve a good success in this technique, she first emphasized the technical



features of the selected watercolor paper and watercolor brush and the quality of the watercolor used in the study, away from imitation.

Technical specifications;

- The pattern to be worked on is drawn with a pencil as a picture on the paper,
- Depending on the size of the area, the paper is wetted with a brush or sponge,
- The transparency of the paper is felt in light colors. Colors are not lightened by using white paint, water should be used.
- In very light colors, the whiteness of the paper remains, so it is not painted as full concealer like gouache paint, it requires a quick work.
- The person who starts to study the watercolor technique will perform his art with great pleasure, even if it is difficult at first, if his skills increase as he studies and he can improve herself.

I wish good luck to everyone who wants to study the watercolor technique...

**Birgöl Konyalı**



# the path of melamet

## WORTHY ON WATER BY EBRU ART

The art of ebru is just like a story about creation. Its world is a boat, its essence is a plant, its color comes from the earth. It reminds us of God like creation.

Every time the master takes over the boat, he shapes it with his partial will, and puts his trust in putting the universal will on paper. This surrender teaches people patience and good manners.

Ebru is affected by many mental and physical situations. It requires calmness, softness, meticulousness. When the master takes the paint on his brush, he patiently pours it on the surface of the boat, pours it, pours it and waits, to see what the Creator will grant.

The master said what is in luck today. Always waited... Always waited... Patiently... Patiently...

The art of ebru is the only art in the world that is unique to the individual. A person can never do

exactly the same work that he has done before. Color tones, sizes, lines, and most importantly, destiny will never be the same. The master puts his signature every time he takes the brush and sprinkles the paint on the surface of the boat. Let's think of it like a fingerprint. No one's fingerprints are alike, nor are the drops falling on the boat alike.

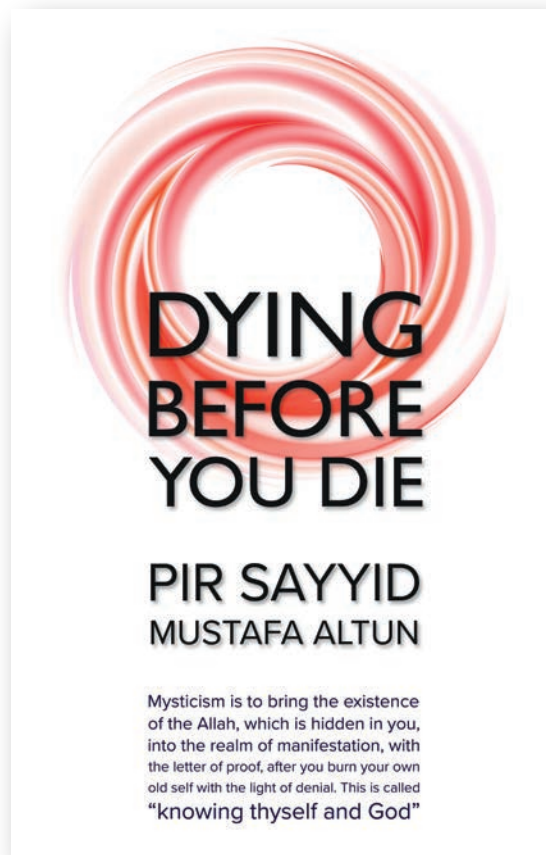
As Mevlana said, "It is not easy to be a candle, in order to shine, you must first burn." This is the art of Ebru. First, the master will burn and cook himself so that he can shine a light on those around him. He may touch the depths of the soul with every stroke of the brush and find the peace in the inexplicable ocean, find love, reach Hu...

Ebru is a shield against evil in youth and a vaccine against epidemics in old age. Whatever your profession is, let your origin be art...

**Emine Fırat Tuncer**







*“The art of Allah is the universe and the most important creation of Him is human. Because Allah has gathered his art in your face. In short, he gathered the whole universe in human and made human the essence of the universe. Don’t think of yourself as a small thing. If you learn the wisdom of Allah, you will realize that you are a great realm”*





# the path of melamet

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