



AHMED HULUSI



KNOW YOURSELF

ABOUT THE COVER

The black background color of the front cover represents darkness and ignorance, while the white color of the letters represent light and knowledge.

The logo is a Kufi calligraphy that writes the Word of Unity:

“La ilaha illallah; Muhammad Rasulullah” which means, “There is no concept such as ‘god’, there is only that which is denoted by the name Allah, and Muhammad (SAW) is the Rasul of this understanding.”

The placement of the calligraphy, being on top and above everything else on the page, is a symbolic representation of the predominant importance this understanding holds in the author’s life.

The green light, reflecting from the window of the Word of Unity, opens up from the darkness into luminosity to illustrate the light of Allah’s Rasul. This light is embodied in the book’s title through the author’s pen and concretized as the color white, to depict the enlightenment the author aims to attain in this field.

As the knowledge of Allah’s Rasul disseminates, those who are able to evaluate this knowledge attain enlightenment, which is represented by the white background color of the back cover.

As with all my works, this book also is not copyrighted.
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For the knowledge of ALLAH, there is no recompense.

AHMED HULÛSÎ

KNOW YOURSELF

AHMED HULUSI

www.ahmedhulusi.org

Translated by ALI CUNEYT TARI

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Say: 'I believe in Allah and then remain firm on the straight path.'

Hz. Muhammad (SAW)

'Having an enquiring mind is half way to acquiring knowledge.'

Hz. Muhammad (SAW)

'Whether you think you know the reality of yourself or you know Allah, say Allah and then leave all the rest! If you wish, you may continue to spend your whole life with gossiping instead!'

Ahmed Hulusi

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EDITOR'S NOTE

The editor's task is facilitated when an author is as experienced as Ahmed Hulusi, and the translator is as committed and skilled as Ali Junayd Tari. Translating a work is more than merely providing a literal translation of every word, and it is indeed challenging to come up with the same nuances of meaning in a second language that reflect the original voice and tone of the author. To satisfy this need, collaboration between the author, translator and editor are necessary to ensure that the final product in English satisfies the original intent of the work, which has certainly been accomplished here.

Ali Tari has completed a superior translation that clearly reflects Ahmed Hulusi's instructive ideas. This is particularly important when it is the author's goal to be informative and enlightening. The editor assisted in portraying clarity of expression and ensured that the English expressions adapted were most suitable. It is believed that the final product is a very coherent presentation of the author's arguments and language.

In this aptly titled book, Ahmed Hulusi has a warm, didactic style that includes the reader on a journey towards truly knowing themselves based on his insightful understanding and scrutiny of the Koran. His arguments are presented in simple terms and in steps that the reader can follow easily. At appropriate points, Ahmed Hulusi anticipates the questions that the reader may have and provides sound explanations. His cautionary demands that we pay attention to the key points reflect a persuasive style that underlines the importance of his astute observations.

For the novice who knows little about Islam, this book is a fitting introduction that provides new light on the ideas regarding our existence and the concept of oneness. It was a great pleasure to edit this fine piece of work that is recommended reading, particularly for those readers wishing to obtain a greater awareness of the topic or simply learn about another philosophical slant to the age old question of why we are here.

Alexa Grunner

TRANSLATOR'S FOREWORD

Dear Readers,

Although most people are preoccupied with earning their livelihoods and pay little attention to spiritual matters, every person has an inherent desire to know the absolute truth. When this dormant power comes to the surface and awakens in some people, they gain a number of spiritual perceptions.

It was Ahmed Hulusi who gave me this insight right from the very beginning, which prompted me to immediately translate this book into English. Ahmed Hulusi is an Islamic contemporary Sufi from Turkey who dedicates much of his life to instructing people on the true meaning of Islam and the path of real Sufism. He has written well over 30 books so far, and his primary goal in writing them is to inform those who know little or nothing about the real Islam and to eventually lead them toward understanding. This current book is the translation of one of his many books. It is entitled 'Kendini Tani' in Turkish, which is translated into English as 'Know Yourself'. By presenting intellectual and knowledgeable arguments appropriate for the modern era in this book, Ahmed Hulusi leads the reader through an in-depth study, the purpose of which is to unveil the ultimate secrets and mysteries involved in knowing oneself and knowing Allah.

The central theme of this book is that there is nothing in existence except the One. According to Ahmed Hulusi, the contingent and the necessary were never separate from one another; in fact, they existed from eternity as one. Indeed, the only difference is that the aspect of unity is real, while that of plurality is illusory. Reality is one, but its names are many and it is this plurality which becomes the cause of multiplicity. He points out further that the only true existence belongs to the One, and it is that One which is visible in all manifestations. 'Things' have no existence in themselves except as places of manifestation or reflections of the expressions of primordial Unity.

This book will also address a very important issue that is mostly misinterpreted by the Sufi circles in our present time and this is the concept of the oneness of Allah. Indeed, if you know yourself as nothing, then you truly know your Sustainer. However, you cannot know your Sustainer by making yourself nothing. Many a wise man claims that in order to know one's Sustainer, one must denude oneself of the signs of one's existence, efface identity and finally rid oneself of one's self. This is a big mistake. How can a thing that does not exist try to get rid of its existence? If you think that to know Allah depends on you ridding yourself of yourself; then you are guilty of attributing partners to Allah, the only unforgivable sin, because you are claiming that there is another existence besides Allah, the all-existent.

I would like to stress that the masculine 'He' is used in this book as the personal pronoun denoting the existence of Divine Benevolence. There is of course no gender whatsoever to the Divine Reality, either real or implied. The word 'He' is the closest realistic usage; that is, it is the practical translation for the Arabic word 'Hu', which is the third person pronoun denoting the masculine gender when used in human contexts. However, when used in the context of referring to the Divine, it is genderless and, in reality, it

is another one of the Divine Names and Attributes indicating 'His' existence. It should be noted that while the masculine pronoun 'He' is used in both Arabic and English to denote Allah, 'He' is nonetheless transcendentally beyond any gender. In order to add to the understanding and the translation of the concepts discussed in the book, my efforts were concentrated on the following points:

1) I have varied the translation of the Arabic Allah and 'God'. By doing this, I hope to emphasise the distinctiveness of the Arabic notion of deity, while avoiding the presupposition that the Allah mentioned in the Koran is not some 'other being' posed in opposition to what is called 'God' in the west.

2) Strictly speaking, the book cannot possibly be a literal word-for-word translation of the original text. Therefore, I must stress that not all sections in the Turkish original lent themselves to translation with equal ease. Some expressions in the original were therefore not just translated, but also adapted to the English usage. Indeed, in doing so, I have departed from a strictly literal rendering wherever necessary in the interest of coherent usage. Hence, many texts have been substantially rewritten and even new texts have been added where necessary. This is why the present book is more a new book than merely a translation. The author himself has been kind enough to go through the translation with me in most places where I was not sure of the actual meaning and therefore, with his approval, the reader can rest assured that the translation is a faithful one. For this reason, this book is a newly revised edition of the original text, which has undergone a dramatic change in style and has been vastly improved in order to facilitate its readability and study. The text in the original Turkish has been reorganised and rewritten before the translation process took place, thereby making the meaning and the translation more legible for the reader.

3) In a book such as this one, it was considered superfluous to include Arabic words when perfectly good counterparts for them could also be found in English. Hence, this translation contains a minimum number of Arabic words. A glossary section has also been provided at the end of the book in order to help the readers. Nevertheless, there are two words that require specific explanations.

The Arabic word 'Rasulullah' literally means, 'The Messenger of Allah', which occurs throughout the book. According to Ahmed Hulusi, however, 'Rasulullah' simply cannot merely be interpreted as the 'Messenger of Allah' since he is not to be regarded as somebody like a messenger as we know in everyday life, for instance like a postman conveying messages to others. Instead, the author defines 'Rasulullah' as the MOST PERFECT PERSON ever created, someone who can manifest the meanings or the qualities of the Divine Names of Allah Almighty through himself, while still being in this earthly dimension in a physical body. In other words, He is a body endowed with the most perfect of graces and the locus where all of Allah's Divine Names becomes manifest. Without a doubt, He is the most perfect manifestation of Divinity. For this reason, He is not to be regarded as a messenger or somebody chosen by God to convey God's messages to mankind.

The second word is 'RABB' which is generally translated as the 'SUSTAINER'. However, for Ahmed Hulusi, this still does not justify its full meaning since this word can not at all convey the real significance of the original Arabic word *Rabb*, because 'RABB' is He who not only creates, but also cares, cherishes and sustains everything He has created. Although the words; Cherisher and Sustainer is the correct usage, I have maintained the customary usage of the 'SUSTAINER' throughout the book.

4) Pronouns referring to Allah are capitalised. I also employ capital letters for certain Islamic and Sufi terms to indicate that they are being used in a technical sense.

It is my view that by the time you finish reading this book, you will realise that as humans, we are nothing other than energy beings composed of various frequencies that mesh together to form the matter that we call the human body. However, it is by means of this human body that we can attain the perfect realisation and only by knowing and realising ourselves from the lowest to the highest point of existence can we accomplish the heavenly journey. Hence, we must never forget that knowing others is intelligence, while knowing yourself is true wisdom.

Finally, I would like to comment that what you are holding in your hands is simply a book; it is not a sacred canon, but merely a thread of thought written by Master Ahmed Hulusi, which I heavily worked on so that I could convey the actual meaning that is intended to be delivered by the author to the readers. I am well aware that any translation from one language into another is literally impossible and therefore I have relied on using literal interpretation throughout the text while doing my work.

I would feel gratified if this book can lead to a better understanding among peoples of the world and thus contribute to peace and harmony in our universe.

ALI JUNAYD TARI (Translator)

INTRODUCTION

My dear friends,

In this book, we will give detailed explanations on the important aspects of the concept of 'Sufism'.

We had already explained in our previous works, both written and visual, that the religion of Islam recommends human beings to learn two things. Namely, there are two main reasons why human beings exist in this world:

1. To evaluate and prepare the biological brain in the best possible manner for the conditions of the various dimensions in the life hereafter, which lasts until eternity.
2. To recognise the nature of the Self (*Nafs*) and know his Sustainer (*Rabb*) in order to attain the truth of ALLAH.

I feel that I have given extensive information concerning the first clause in our previous publications and therefore from now onwards, I shall try to explain other subjects concerning the 'spiritual life' of the human being, which I intend publishing in two other separate books in the near future.

In this book, I am sharing with you all the knowledge that I have managed to obtain in 30 years of continuous research by questioning, investigating and experiencing every single finding I had encountered along the process and then adapting all these into my present life. I believe that while doing so, I am fulfilling my duty towards humanity as well as to the Messenger of Allah (Rasulullah).

Apart from being a reader, a writer and a thinker, I have no other title or quality whatsoever!

Whoever ascribes us with a title such as a spiritual master (Mursheed) or a religious mentor (Sheikh), or a teacher (Hodja), or a spiritual leader or by any other personality, this is because that person's imagination tricks him and therefore he assumes to think in this way. Furthermore, it shows that he is ignorant and his knowledge on religion as well as on Sufism is not sufficient.

On the other hand, my religion is the religion of Muhammad Mustafa Aleyhisselaam (SAW)!

My sect is the sect of Muhammad Mustafa Aleyhisselaam (SAW)!

My religious order is the order of Muhammad Mustafa Aleyhisselaam (SAW)!

By the permission granted to me by Allah Almighty, I possess the characteristics of Muhammad Mustafa Aleyhisselaam (SAW)!

In short, Ahmed Hulusi is a MUHAMMADAN!

He reads, he writes and he thinks as much as he can! He then shares all of his thoughts and opinions with those around him who wish to know, and that is all!

My dear friends,

Please try to conduct a proper investigation into the truth as much as you can, without any delay and quit the habit of 'backbiting' as well as 'gossiping' since engaging yourselves with such activity will never give you any benefit in the future.

Just think, what will you obtain by prying into other people's lifestyles and finding out more about what they do? Instead, you should be more concerned with such ideas and activities that will shed light on your own future.

You were not born into this world for the sake of finding out what the others do or do not do, and you were not born to judge every individual either!

There is no doubt whatsoever that we shall eventually face the consequences of what we have done in this world and hence suffer from the results of these actions. Do not ever have any doubts about this. This is because we are living in a system whereby there is an orderly mechanism that is always in power, which is the predominant force operative in our universe.

There is no doubt that everyone will suffer the consequences of their own actions.

In that case, stop worrying yourselves with what other people have done. Rather than being engaged with other people's lives, try proceeding on your own path so that you can move forward as much as you can.

Know that HUMAN BEINGS are the major cause of mischievous temptation (Fitnah). In other words, they are all subject to experiencing an evil trial.

From all these human beings, take refuge in your Sustainer, your Sovereign and your God.

At this point, pay a great deal of attention to this particular verse in the Koran:

SAY: "I seek refuge with the Sustainer of men, "the Sovereign of men, "the God of men... "from all invisible forces as well as men." [114. An-Nas: 1,2,6]

Here, I will not comment on the meaning of the chapter of the 'AN-NAS = THE MANKIND' that many people are aware of. However, I would like to draw your attention to a very important matter associated with this subject, because a friend of mine has asked me to explain it.

The final verse of this chapter warns us without making any limitation or exception that:

Say: 'I seek refuge from all those visible beings and the HUMANS, to my SUSTAINER, to my SOVEREIGN and to my GOD!'

There is no doubt that if we spend our lives by gossiping instead of preparing ourselves for the life hereafter, comprehending its reality and performing the necessary actions to understand it, then we will suffer greatly in this very short worldly life, which is our only chance.

In the above mentioned verse, 'Seeking refuge from HUMANS' simply refers to the fact that we need to protect ourselves from all kinds of mischievous activities and the evil temptations that those people will introduce us to.

Those who are unable to realise the reality that ALLAH is the eternal truth of all human beings and who always treat one another without any respect or courtesy are simply being unfair to other people, and they gossip about them, too. They also make false and malicious statements about them, or to summarise, they see HUMANS rather than ALLAH in every direction they turn to. In fact, this is a very unfortunate situation for anybody and therefore they need to seek refuge in ALLAH from all these desires.

One of the most important objectives of the teachings and the practices carried out under Sufism is to safeguard the human being from the worst misfortune; that is, the state of being veiled, which is a hindrance to the realisation of spiritual knowledge.

For this reason, Sufism is the most precious subject to learn!

May Allah Almighty bestow upon us all a proper understanding of this subject and make it simple for us to grasp this reality.

May Allah Most High also grant us the wisdom to succeed in fulfilling this quest!

AHMED HULUSI
24.9.1994
ANTALYA - TURKEY

THE MEANING IMPLIED BY THE NAME ALLAH

As is known, '*B-ismi-llah*' is a phrase, which literally means 'In the Name (*Ism*) of Allah' and this indicates that the word 'Allah' points to a distinctive Name applied to the Supreme Being. In the case of Divine Names, each Divine Name signifies a particular attribute associated with that Name itself. We had already introduced this topic and discussed this matter from a totally different perspective by using the phrase 'The Supreme One referred to as Allah' in our previous publications.

In order to explain what this concept means, let us now focus our attention in detail on the name of 'Allah' by considering it from a different angle based on its original writing in Arabic.

It is very well known that according to those who are interested in Sufism, there are four main dimensional realms (*Alam*). These are the Universe of *Essence (Alam Al-Zat)*, the *Universe of Attributes (Alam Al-Sifat)*, the *Universe of the Names (Alam Al-Asma)* and the *Universe of Actions (Alam Al-Afal)*. By realizing the Supreme Truth permeating these universes; a person can certainly liberate himself from all the suspicions and hence attain ultimate realization through *Spiritual Ascendancy (Uruj)* and this in return would allow him to know his Truth (*Haqiqat*).

After giving this brief introductory note, it is now time to focus on our subject.

We know that the noun 'Allah' is written by using the Arabic letters starting with the letter '*Alif*', which stands single at the beginning, while at the same time being free from all the other letters that follow it. Next to the letter '*Alif*' are two other letters; the letters '*Lam*', which are both connected to each other. The second of these is followed by the letter '*H*', which looks like a circle (In *Qufi* style of calligraphy, it looks like a square). There is also another '*Alif*' which is invisible in between the two letters; the second '*Lam*' and '*H*'. Although it is not visible, when it is recited, it can function like a short vowel, giving the sound of the letter 'A'.

Let us now take a closer look at the meaning of each of these letters in turn, so that we could understand what they symbolize and represent. Indeed, this evaluation is based on the spiritual discoveries (*Kashf*) of those people who have attained this realization for themselves and therefore their evaluations are not binding upon anybody. However, for the sake of providing you with a detailed insight into the subject, I will be sharing with you the following information in the hope that they would be useful to serve our knowledge.

According to these people, the first '*Alif*' corresponds to the stage of Primary Oneness (*Ahadiyyat*) which signifies the quality of the One, in other words the *Essence (Zat)* of the One named as 'Allah'. The *Essence* cannot be limited in any way whatsoever or be grasped by any vision, because at the level of *Essence*, there is absolute freedom, which indicates that the *Essence* is totally Independent of all the attributes. In fact, it is such a state of NONEXISTENCE that it cannot be defined or imagined in any way or thought by any means whatsoever. This state is symbolized by the letter '*Alif*', which in essence is a straight stroke extending vertically from a dot by standing absolutely independent from all the other letters in the writing of the word Allah.

Let us now explain the meaning of the two letters that are tied together in the letter '*Lam*'. The first '*Lam*' refers to the *Universe of Attributes*. This means that all that exists comes to life and becomes fully conscious through the qualities and the attributes of this particular dimension. In fact, all universes are

made up with the unfoldment of the Divine Names, which is the outcome of the spiritual dimension pointing to the stage of attributes. This is the reason why the first '*Lam*' or the letter 'L' is written adjacent to the second '*Lam*' or the letter 'L' in the Arabic way of writing the word 'Allah'.

Let us now talk about the second '*Lam*'. As can be seen, the letter 'L' here is tied to the first '*Lam*', which simply indicates that the entire existence is made up of the qualities that are inherent within the spiritual station of the Divine Attributes and they subsist in the utmost unity. The Divine Qualities that are present in the level of the Names take their origin from the station of the Divine Attributes. Because of this reason, the second '*Lam*' can be considered as the repetition of the first one, appearing for the second time as is shown with this demonstrative pronoun. However, this time, it appears with a distinct feature since the meaning and the detail it conveys is not the same. Therefore, it can be said that the second '*Lam*' takes its origin from the first one, so is not just regarded as a repetition of the first '*Lam*', but points to a unique stage where innumerable revelations becomes manifest. Therefore, it has been repeated for the second time.

Let us now focus our attention on the letter 'H'. Whether it has been written as a circle figure tied to the second '*Lam*', which is how it has been written for ages, or it appears in a squared shape as used in *Qufi* calligraphy in early days of Islam, the letter 'H' simply signifies the following.

It represents the Universe of Actions exhibiting all the Divine Qualities, which has no beginning or an end; it is nothing other than continuous transformation emanating from the Universe of Attributes and Names. In other words, the letter refers to the myriad of universes in universes and everything that has been perceived in them!

In *Qufi* calligraphy, the letter 'H' has two types of shapes. It has either two eyes or two dots on top. This shows that the Universe of Actions can be considered from two perspectives, either as a visible world or an invisible world, depending on the level of the observer and how it is being perceived.

The letter 'H' is tied to the second '*Lam*', because the Universe of Actions has no independent existence from the Universe of Names and the Universe of Attributes. What's more is that the Universe of Actions exists with the qualities emanating from the dimension of Attributes and Names from which it is originated itself.

Meanwhile, there is a hidden '*Alif*' between the second '*Lam*' and the letter 'H'. However, its existence is pronounced every time it is being recited. This shows that the Universe of Actions exists with the Will of the Divine Essence, which is within the knowledge (*ilm*) of Allah Almighty and this continues without any interruption by subsisting in total unity through His Names and Attributes.

There is no doubt that people who have attained this truth will certainly realize what we have communicated from the masters of spiritual discovery more comprehensively. This would not only enable them to evaluate what the name 'Allah' refers to in a better way, they would also notice why this name has been chosen as the most suitable name.

I hope that the information we have presented above, which had already been acquired by many people through their spiritual self discoveries will help us to understand the delicacy of the name of 'Allah' in a better way, so that we can use this word in an appropriate manner in the future.

THE DIFFERENCE BETWEEN PROPHET AND RASULULLAH

Do we have an ardent desire to understand the Koran?

If we truly wish to understand and evaluate the Koran in a more appropriate manner, the first thing we must do is to make sure that we use the original words in the Koran without abandoning the use of the original text, so that we can understand each word as they are.

Whenever you read the interpretations (*Tafseer*) or the translations (*Ma'al*) of the Koran, please pay particular attention to the following point first. If in a Koran translation, the word 'GOD' is used instead of the word 'Allah' and the word 'Prophet' is used while in the original text the word 'Rasul' and 'Nabi' is cited then please be warned that such a translation is not capable of presenting you the Truth (*Haqiqat*) and the hidden secrets (*Sirr*) that are being mentioned in the Koran!

A translation lacking from such a quality will never make you realize the true message proclaimed by Hazrat Muhammed Mustafa Alayhessalam (SAW) as it will be absolutely impossible for you to grasp the inner essence of this reality. The person who translates the text has indeed no idea about the book since he did not fully understand it and therefore his translation would not be sufficient at all!

We have tried to explain this matter more extensively in our various publications such that the meaning of the word 'God' has nothing to do with the meaning denoted by the name 'Allah' since the word 'God' simply associates with a kind of religion that is connected with a 'Deity', like worshipping to a 'Sky-God'.

In this article, I would like to draw your attention to an important matter; that is the improper usage of the word 'PROPHET', which appears in the translations of Koran.

We must know for sure that each and every word mentioned in the Koran has been specifically chosen since they represent deeper and comprehensive meanings in terms of their usage.

The word 'Prophet' derives from the Latin word 'Prophétés', which means a spokesman or someone instructed by God who serves as an intermediary with humanity. The word that is equivalent to this in Turkish is 'Peygamber', which is a word of Persian origin that the Iranians currently use in their own language. It is an ancient word used since the ancient times by Iranians who believe in the notion of 'God'. These words are commonly used in English and Persian in place of the words 'Rasul' and 'Nabi' mentioned in the Koran. The word is also used in the same way in our native tongue.

As can be seen from this explanation, this is a word that is simply used to refer to the 'Messenger of God'.

'Prophet' is also used to mean a messenger or a postman of a God out there in the space who has some sort of heavenly power!

However, the One denoted by the name 'Allah' is the ultimate source of all existence forming the origin of every single entity that can be perceived by us or not through His Divine Names (*Asma*) and Attributes (*Sifat*) and therefore it is absolutely impossible to set a limit on Allah as He remains Alone in His Essence!

In the light of the above statement, this means that whoever has attained 'Allah', of course not extrinsically but intrinsically through his own essence, core and truth; would certainly realize and hence

comprehend that the existence His name and image exhibits is only an illusion since His being consists of 'nothing'. However, the One denoted by the name 'Allah' is all that exists.

For this reason, we need to understand that the One denoted by the name 'Allah' is the only Reality designating the Truth of 'Nabi', 'Rasul' and 'Wali', which becomes manifest through all of His Divine Names and Attributes in every conceivable dimension, and that He is *Al-Ghani* (The infinitely Rich and Self-Sufficient). His existence is absolutely independent from all those conceptions.

For this reason, those people whose qualities are being referred to by the names Nabi, Rasul and *Wali* all express themselves simply by voicing the truth of the spiritual station which they have attained dimensionally within their own being. That is to say, they are not intermediaries acting like postmen for some other being faraway but they are the voice of what lies within their own truth!

Both 'Nabi' and 'Rasul' have attained their spiritual status through the spiritual perfection of *Walayat* and this is nothing more than the revelation of the Divine Name '*Al-Wali*' (The Governor of Creation), which is a Divine Name belonging to the One that the name 'Allah' refers to.

These venerable personages who spent their worldly lives by carrying out the institution of Prophethood (*Nubuwwat*) and the Messengerhood (*Risalat*) obtain their spiritual excellence and wisdom (*Kamalat*) through which the quality of the Divine Name '*Wali*' is manifest and they continue their lives in the hereafter (*Akhirat*) beyond death by experiencing the spiritual state of *Risalat*, which is realized within the station of *Walayat*.

Although the One that is denoted by the name 'Allah' does not have such a name known as 'Nabi', the Divine Name '*Al-Wali*' is Everlasting (Baki)!

'*Nubuwwat*' is such a quality that is only required in this present worldly life.

'*Risalat*' on the other hand is a quality that is effective for both this worldly life and the life beyond death.

Every 'Nabi', every 'Rasul' and every '*Wali*' derives their origin from the Essence or the Truth (*Haqiqat*) of '*Walayat*'.

In view of his outer reality (*Zakhir*), every 'Nabi' is a 'Nabi' and in view of his inner reality (Batin), every 'Nabi' is a '*Wali*'.

In view of his outer reality, every 'Rasul' in the past could be regarded as a 'Nabi', or they may not be a 'Nabi' at all. However, in reality, in view of their outer reality, they are all '*Wali*'.

Every '*Wali*' receive his existence and spiritual perfection from his '*Walayat*'.

Performing the divine mission of '*Nubuwwat*' is a task that is connected with this worldly life and it comes to an end with the transition of that 'Nabi' from the life of this world to the life of the hereafter.

In actuality, '*Nubuwwat*' has come to an end with Muhammed Mustafa, who is the Final Nabi, (*Khatamun-Nabi*) and therefore there shall not come any other Nabi till Doomsday.

Some of the '*Anbiya*' (plural form of the word '*Nabi*') are at the same time '*Rasul*'. However, the task of a '*Rasul*' referred by the divine mission of '*Risalat*' is such a noble duty which will be in operation till Doomsday.

In fact, being a '*Nabi*' is only a temporary duty while on the other hand '*Risalat*', that is the quality of being a *Rasul*, is quintessential and it does not come to an end simply by transiting from the world. This is because there is no end to knowing the true nature of the self, so therefore such a duty lasts until eternity for *Rasuls*.

For this reason, by uttering the Testimony of Faith (*Kalimatit Shahadat*), we are simply affirming our faith (*Shahada*) that Hazrat Muhammed (Peace and blessings be upon Him) is a '*Rasul*' and this pertains to his eternal mission. It is only by declaring our faith that we accept and fully confirm the religion of Islam. Therefore, after uttering the word '*AbduHu*', we utter the word '*Rasuluhu*', but we never say '*Nabiyuhu*'.

'*Risalat*' and '*Nubuwwat*' are the highest stage that exists within '*Walayat*'. This is very similar to the class of 'general commanders' in the military.

'*Nubuwwat*' is a duty that deals with informing the members of the society about the requirements, which will allow them to attain the eternal bliss in the life hereafter, inviting them to live in accordance with those principles.

On the other hand, '*Risalat*' aims to inform the members of the society of their own reality and gives them guidance on this path by communicating to them the necessary practices which they need to perform, so that they can incorporate these principles into their lives.

'*Ulul-Azm*' is a title given to such persons who undertake the duty of both the '*Risalat*' and '*Nubuwwat*' since they possess firm determination.

The term '*Walayat*' is to know and experience one's own Truth (*Haqiqat*).

The Koran uses the word '*Nabi*' whenever it refers to the functions relating to the social norms and the rules in a society and these are the functions that are within the context of '*Nubuwwat*'.

However, the word '*Rasul*' has been used in a totally different context in Koran such that whenever the functions relating to the forms in a society are being referred, which concerns with functions such as informing the people about the truth of their own origin as well as the reality of Allah and warning them about a particular concept that is misunderstood within the society. These are all within the context of '*Risalat*'.

Wherever the word '*Wali*' is mentioned in Koran, it is used to draw the attention towards the spiritual perfection that the individual should eventually attain with regards to living his life.

Those who have attained the stage of spiritual perfection possess the reality of '*Walayat*' in themselves, which indicates that they have reached such a status that is named either by the word *Nubuwwat* or *Risalat*, since their functions were towards the external world. In this way, they have been treated as a different class, because they are separate from the '*Awliya*' (plural of the word *Wali*) who had experienced the blissful wisdom towards the attainment of their inner perfection.

If we can read the verses in Koran under the light of these definitions, we will then be able to gain insight into the deeper dimensions of reality.

Meanwhile, looking at it from another point, those saints who have declared the Islamic Law are called 'Nabi' while those who have invited people without introducing to them the Islamic Law so that they can take the necessary actions and realize their own reality are called 'Rasul'. On the other hand, those who have not received this divine message to undertake such a task are called 'Wali'.

'*Walayat*' cannot be considered as an authority exercised by a sovereign power since it is not inherited from father to son. However, it is the result of one's experiencing the One Absolute Being denoted by the name 'Allah' and the realization that this inner awakening produce within one's own truth.

The truth that leads to the spiritual perfection of the saintship becomes manifest from a 'Nabi' or 'Rasul' through the rules pertaining to the descent of revelations (*Tanazzulat*). This is also referred to as receiving Divine Revelation (*Wahiy*). If the spiritual perfection leading to the saintship becomes manifest in a 'Wali' by means of the rules pertaining to the spiritual ascendance (*Uruj*), this is then called an inspiration (*ilham*).

For all these reasons, using the word 'Prophet' in a text will not only conceal all the above mentioned realities, but will also prevent people from understanding many other secrets, which will eventually be attained.

Performing ritual practices (*ibadat*) can never be understood by translating the Koran!

The Koran can never be translated into any language whatsoever!

The Koran has come in order to make people understand and it is a book which needs to be practiced so that its effects can be experienced. Everybody may attach a label to it by explaining its meaning according to the limit of their understanding, in their own words by saying 'As far as I understand from the Koran'. Whoever describes it ascribes a certain name to it.

Although the 'Gods' may be 'great', 'Allah' is the greatest of all (*Akbar*)!

It is through discovering these realities that we have managed to attain our inner freedom. However, only Allah knows the truth of this matter!

THE KEY TO SPIRITUAL AWAKENING

What is the most important key to understanding the One named as 'Allah' and the universal system defined by the religion of Islam? How can we answer the questions 'Who and what am I'?

There are always deviations concerning these matters, but why?

Why do we always get stuck for an answer and fail to see the overall picture behind all these matters?

Why can we not assess the Koran properly and contemplate everything clearly in the right manner?

Indeed, these are such problems which reflect the difficulties faced by those who possess thinking minds! Of course, for those spending their lives without questioning and imitate what they see in other people, there is no such problem.

In order to fully understand the statements declared by Muhammad (SAW) and evaluate the essential realities the Koran informs, we need to realize the following two points very clearly:

1. The universal dimension of the system which is being described.
2. The spiritual dimension of the person living within the system which is being described.

In Sufism, there are two kinds of spiritual journey, each guided by a deep feeling and contemplation, both of which concerns with the task of experiencing these realities.

1. Physical Journey (*Sayri Afaqi* – Man's making progress outside himself), which is the contemplation and realization of the universal truths experienced in the external world.
2. Spiritual Journey (*Sayri Anfusi* – Man's progress inside himself), which is the contemplation and realization of the inner truths experienced in the internal world.

The first journey deals with the process of recognizing the universal system and the order that the One named as 'Allah' has created within His Knowledge (*ilm*). This is the physical journey that deals with observing the outer world. The second one is known as the spiritual journey, which concerns with the practices a person needs to perform in order to understand the reality of his own truth (*Haqiqat*), that is his true self (*Nafs*).

Koran emphasizes in many of its verses that there are essential truths relating to the contemplation of the outer world as well as the inner world of the self, which needs to be realized.

If the person seeking this truth limits himself by considering the meaning of these verses from one aspect only, he would then experience deviations in his mind as he would be deprived of understanding all the other realities.

But why does this happen?

This is the result of a misunderstanding such that the Koran is regarded as if it is a 'book containing commandments given by God from high above' instead of being considered as the book which explains

the Universal System (*SunnatAllah*) and its Creator! The Sufi masters who have attained this realization tried to present the humanity the truth behind these matters, because it was totally different than what they had thought.

We have tried to explain the subject concerning the nature of the Unique Being named 'Allah' in our book entitled 'Allah as revealed by Muhammad' in such a way that it has never been explained before. If we could understand the realities discussed in that book well and assess the explanations set forth there thoroughly from the viewpoint of the reality of HOLOGRAPHIC UNIVERSE, we would then be able to realize how the One and Only Ever Existent Being named 'Allah' would become manifest in a human.

Muhammad Mustafa (SAW) has tried to explain and make us realize the truth that the concept of a deity or godhead does not exist at all. He pointed out further that there is truly and in itself only One Essential Being, One Absolute Reality, and this is referred to as 'Allah'. In fact, this is what Koran informs us! Therefore, despite the fierce criticisms of those people who are unable to 'READ' what we have written, we point out that 'His name is Allah', so we continue by communicating to everyone that 'Allah' is only a name, a noun indicating to a unique reality. For this reason, depicting a picture to that unique name should simply be avoided. However, the reality indicated by that name is what needs to be understood.

Yes.

The universe subsists by the very Essence of the One who is Self-Subsisting and Self-Sufficient (*Qayyum*).

However, the universe is not a god!

The human subsists by the very Essence of the One, who is eternally Self-Subsistent.

However, human is not a god!

The whole universe is pervaded by the qualities of the Names and the Attributes of the Supreme Being referred to as 'Allah' and this lasts until eternity.

Furthermore, it is by the qualities of the Names and the Attributes of the Supreme Being referred to as 'Allah' that the human exists and this lasts until eternity.

Universe is filled by all-pervading living presence of Allah, because Allah is the Ever-Living One (*Al-Hayy*).

Human being is also alive since Allah Almighty is the Ever-Living One.

Essentially everything in the universe is conscious since Allah is the All-Knowing (*Alim*).

Human being is also conscious, because Allah is the Knower!

As the attribute of knowledge becomes manifest, the consciousness is realized.

Behind every name and the image in the universe, there is only One Supreme Being, the Creator and the Nourisher who brings everything to perfection. He is the Maintainer of all the universes (*Rabbul Alameen*), the One and Only Absolute Reality who is openly manifest everywhere with His Divine Uniqueness (*Wahiddiyyah*) resulting from the completeness of His Divinity (*Uluhiyyat*). He is the Sustainer and Cherisher (*Rabb*) of all the universes who keeps creating and forming anew by extending

His Divine Providence universally in every place in every moment. So, through the Divine Attribute of His Graciousness (*Rahmaniyyat*), He is the One who brings whatever He wills into existence.

Every spiritual stage that unfolds within the universe is also planted within every human being in the same manner as it is unfolded in the micro level. This is the reason why the man would understand the universe only to the degree to which he is aware of himself.

While creating the essence of the human being, the Truth of Divinity (*Haqiqat ul-Uluhiyyat*) has acted as a pure mirror reflecting the Divine Manifestation of His Self. Through the quality of His Divine Uniqueness, He has made the human essence Single (Wahid). He then extended His Divine Beneficence to the human being by creating and providing the essential means in every moment through the Divine Attribute of His All-encompassing Beneficence, so He became the Creator (*Haliq*) of all the human acts with His Sustainership (*Rububiyyat*).

The sphere of Divine Throne (*Arsh*), the sphere of Divine Pedestal (*Qursi*), seven heavens and seven layers of the earth are all in the universe!

The sphere of Divine Throne, the sphere of Divine Pedestal, seven heavens and seven layers of the earth are all hidden within the human!

There is a quantum sea of angels everywhere in the universe!

The human being exists with all the angels!

People who were bestowed with the total awareness of Allah (*Marifatullah*), which is the fourth stage or the level of consciousness following the attainment of Divine Truth can 'READ' all these metaphors very well and understand what they indicate within the system. They also know what is meant by the term 'Arsh', what 'Qursi' indicates and what kind of potential powers angels do possess within the system.

The saying 'Whatever you seek, you will find it within yourself, so look no further' is based on this reality. Indeed, if you know yourself as microcosm, you will then realize the entire universe as macrocosm.

And in this way, you will be able to realize who and what the *Rabb* of the universes is.

Spiritual Journey could be best explained as 'Knowing one's self', which is a topic we had already discussed in our previous article entitled 'What is Self (*Nafs*)?'

Those mind travellers taking this spiritual journey and trying to comprehend this fact will eventually begin to consider themselves to be the only Reality (*Haqq*). What's more is that they are plunged into the vortex of unity that they would eventually say 'I'm God, I do whatever I want and everything is permissible (*Mubah*) for me'. This is also known as the stage of the Inspired Self, whereby the consciousness receives direct instructions through inspirations concerning its own truth or becomes attached to the whirlpool of the 'Inspired Self'. The details of this subject can be found in our conversation concerning the topic of the stage of consciousness, which relates to the Inspired Self. If, however, the spiritual wayfarer seeking this fulfilment cannot achieve this realization and ascend to the stage of complete Tranquillity (*Mutmainna*), then the awareness of Commanding Self (*Ammara*) takes control of him. After a little while, he begins to feel himself like a Pharaoh endowed with the knowledge of *Mulhima* (the stage of the Inspired Self), so therefore, he would consider everything as false while he

assumes himself as a perfect being with no faults whatsoever. As a result, he would depart the world in such a spiritual state of mind!

'On this spiritual path, many have been beheaded, but no one ever had the courage to ask' is a metaphoric saying which refers to the great losses suffered along this path!

Despite all the truth which makes up his reality, a human being is also responsible for his own deeds carried out by himself. In other words, it is inevitable that every moment of his life, he has to live the consequences of what he has done in the past. We should further emphasize that whatever thought or form of action a man portrays, he is obliged to suffer and live the results of these only.

This is another way of saying that your present is the outcome of what you did yesterday!

If all these points we have mentioned are understood well, let us now talk about the foremost issue, which is the most important key to understand this subject.

Let us try to comprehend the basis of this subject by paying particular attention to the truth that Venerable companion Abu Bakr has pointed out and emphasized in the most perfect manner. He said, **'To comprehend Allah's essence means to confess that his essence cannot be comprehended.'**

We need to consider very carefully each and every phenomenon connected with the name of 'Allah' in the Koran from the viewpoint of their universal aspects, while being fully aware that they all exist within the origin of the universe. These universal truths are also present within the essence and origin of the being referred to as human.

As I have already pointed out earlier, the Chapter of Throne (*Ayat-Al Qursi*), the chapters Mankind and Daybreak (*Nas* and *Falaq*) and all the other verses beginning with the definition 'He is Allah besides Whom there is no God' (*Huwallahullaziy*) in Koran point to the realities that are unfolded within all the universal dimensions as well as the qualities relating to the spiritual stations (*Martaba*) being manifested under the name human. There is no doubt that the possessors of this truth will comprehend the nature and significance of what is meant by the term '*Rabb*', where the '*Rabb*' is, what is seeking refuge with '*Malik*' (The Absolute Ruler) is all about and how refuge is sought with Allah as indicated by the phrase '*ilahen nas*' (The Deity of Mankind) in the verse.

In other words, Divine Names pertaining to Allah's Attributes are not only prevalent within every plane of existence, but they are the characteristics which are also contained within the station of Sustainership (*Rububiyyah*) latent in every human.

This is the reason why we have to take into account the fact that whenever we start reading the Koran for the purpose of understanding its meaning, we need to be fully aware that all the Divine Attributes belonging to Allah Almighty mentioned in Koran construct our own reality. What's more is that the myriad events we will face in the future would also arise within the context of these attributes.

Finally, we could summarize our point of view as follows:

In order to understand the Koran, our first priority is to make sure that we need to consider it not merely as a book delivering commands from a God at a distance. Soon after realizing this reality, the next stage

is to take firm steps on the path of advancement by comprehending that through the divine name of 'Allah', this glorious book makes itself explicit as it gives extensive information concerning the Divine Laws, the origin of both the universe and the human.

The essential truth which we must realize and pay particular attention to is that the Supreme One named 'Allah' is the One who has created myriad of universes within the multiverse as well as the human being through the Attributes emanating from His Divine Names and from within His Divine Knowledge.

It is absolutely impossible to assume that neither the human being nor the universe can ever be thought to possess a transcendent quality.

As a matter of fact, nobody has ever claimed consciously that they are Allah!

IMPORTANT NOTE FOR THE SECOND EDITION:

WERE OUR 'SOULS' CREATED BEFORE OUR BIOLOGICAL BODIES?

Following on from various questions put to us by our readers, we understand that a significant debate has still not been resolved which has become an issue for many people who read the first edition of this book as well as all the other books that we have published. For this reason, we felt it necessary to provide a resolution.

Here is the original debate, derived from Verse 172 of the Chapter of Heights (Surah of Araf) from the Holy Koran, which points out the following explanation about the discussion between the Sustainer and the Souls of Men.

And [mention] when your Sustainer took from the children of Adam, from their loins (semen, genes), their descendants and made them testify to themselves, [saying to them], "Am I not your Sustainer?" and they said, "Yes, indeed we bear witness!" [Of this we remind you] - lest you say on the day of Resurrection, "We were unaware of this." [7. Al-A'raf: 172]

Because the meaning of this holy verse and the specific truths that it is trying to explain are not fully understood, some distorted translations have become widespread and generated completely erroneous and irrelevant interpretations, all of which have caused mankind to misunderstand this subject greatly.

Here is the basis of the misunderstanding:

In the time of what we could call 'primordial pre-existence', that mystical time and place when Allah Almighty established His covenant with humankind and created the spirits of all the people destined to be born into this world in an entirely different location, they were all asked by Him the following question: 'Am I not your Sustainer?' The people's spirits present there answered this by testifying, 'Yes, you are our Sustainer! To this, we bear witness by giving you our firm pledge'.

Those people who do not fully understand this matter have suggested that there is yet another concept, a totally baseless view known as the Primordial Covenant between man and Allah (Bazm-i Alast), and it is this concept that has caused them to misinterpret the original passage from the Koran. Most importantly, according to this belief, people have assumed that those who met and felt close to each other in that other world could also meet here in this world, and that those who did not meet, or who disliked one another there would never meet with anyone in this world either!

This is not all: people have produced countless other fabricated stories, all of which lend their support to this baseless view.

Before going any further, then, let us first summarise the truth of this matter and state our evidence in support of it.

The actual meaning of this verse is as follows:

According to the ruling that 'Allah created all human beings based on an Islamic spiritual nature', all individuals are born into this world with an Islamic disposition, and their fathers pass this genetic

information on to them while they are still in the form of sperm. The line stating that the Sustainer 'has drawn from their loins, their seeds' emphasises the availability of that particular information connected with the 'Islamic disposition' which has been genetically passed on to them through sperm.

In other words, human beings are equipped with such gifts that they have the ability to become aware of their Sustainer naturally, even while they are still in the form of sperm and whenever their seed is drawn from their loins. It is for this reason that they possess a vital program which enables them to declare, 'I have testified to the existence of my Sustainer since the day when I said: "Yes" (*Kalu Bala*)'.

As a matter of fact, the sperm loaded with that genetic information begins to construct its afterlife-body, known as the 'SPIRIT', in the mother's womb, and this information is produced in the brain in the form of brainwave frequencies with the assistance of an angelic influence coming from within the sperm's own essence. The spirit then stores all of these mental functions, produced in the form of waves, within its particular body.

As soon as the biological body ceases to function and goes out of use with the event known as death, it continues its life in the world of Isthmus (*Barzakh*), along with the spirit, until Doomsday. Returning to the world in another separate physical body, or in other words, undergoing reincarnation (*Tanasukh*), is therefore absolutely out of the question.

Because we know as a matter of fact that a spirit is not an entity entering the sperm from the outside, how can it be possible for it to repeatedly enter other bodies immediately after its detachment from the body? This situation, of course, never pertains to anyone; it is a belief strongly connected with Hindu philosophy.

If we carefully read the verse quoted above from the Koran, we can see that people have tried to manipulate it to mean that there is a separate world of spirits that was created before this world. Yet, as we can see, this verse actually discusses the seeds from the loins of the children of Adam. The seeds and loins are issues connected with the physical world that we live in. They have nothing to do with the realm of the spirits.

We provide further information concerning this matter in our book entitled 'Mind and Faith', in which you will find more information about how Allah has communicated with the angels, how He has addressed humans in this way, and the conversations which will take place after death. The commentaries we provided are all made by using comparisons and metaphors.

Being the Absolute Divine Truth of the entire creation including all the humans and all the Angels, Allah simply cannot be comprehended as an entity addressing us from somewhere afar.

In Sufi terms, there are four main stages of consciousness which are known as the World of Humanity (*Nasut*), the Angelic Realm (*Malakut*), the World of Divine Power (*Jabarut*) and the Realm of Divinity (*Lahut*). According to this belief, the entire creation is under the full realisation and constant awareness of Allah's existence, which comes directly from within their essence, and this proves that Allah is Apparent (*Zaheer*) within every creation.

Put simply, the idea supporting the claim that the spirits were created somewhere in the past before the physical bodies existed and then came down to earth one after another to enter other bodies is totally irrelevant. It is further believed that soon after their migration from that body, the spirits could return to

the world to live in another physical body. This is nothing more than a fabricated story full of superstitions which has caused a great deal of misunderstanding.

In his book entitled 'The Garden of the Seekers' (*Rawdat Al-Talibeen*), the renowned mystic Imam Ghazali recounts the following concerning this matter:

'Because the spirit of the Rasulullah Muhammad (SAW) had not yet been created, it therefore did not exist before he was given birth by his mother!'

If you want to find out more about this subject in detail, you could read the relevant pages of our book entitled 'What did Muhammad reveal?'

Those who wish to find out more information confirming the soundness of all our explanations in detail could read the fourth volume, page 2324 of the book entitled 'Interpretation of the Koran' written in Turkish by the eminent scholar Mr Hamdi Yazir of Elmalı, which is the most comprehensive and reliable commentary ever published in our time. You may also explore this subject from the third volume, page 412 of the book entitled 'The Contemporary Interpretation of the Glorious Koran' written by Mr Suleiman Ates.

COMPREHENDING THE SUPREME SIGNIFICANCE OF THE INITIAL LETTER 'B' IS THE FOREMOST ISSUE

Bismillah-ir- Rahmaan-ir-Rahim

I begin with the secret/mystery in the name of Allah who is Rahman and Rahim...

Indeed, it is all the same for them (the disbelievers, the deniers of reality) whether you warn them or do not warn them - they will not believe.

Allah has set a seal upon their brain's perception of reality; and over their vision (foresight) is a veil. And for them is a great punishment as the consequence of their actions.

And of the people are some who say, "We believe in Allah in accord with the meaning of the B sign (with the discernment that the Names of Allah comprise our essence) and the Afterlife (that we will forever live the consequences of our actions)," but they are not really believers in accord with the meaning of the B sign." [2. Al-Baqara: 6-8]

After presenting you with a brief description concerning the meaning of the phrase 'In the Name of Allah (*Basmala*)' and by quoting you the above verses from the Koran, let us now carry on with our subject.

Although pronouncing the phrase 'In the Name of Allah' is performed by the mouth, the whole purpose in saying it is that its meaning needs to be fully perceived and experienced.

Indeed, those who cannot truly perceive the truth of this unique phrase and take the necessary steps to realise its reality will simply mindlessly carry on repeating this expression over and over again. Perhaps in time, they will be able to understand its true meaning as well as its mystical value so that they can eventually experience this reality for themselves.

We know that a name is only used to signify a particular meaning. Therefore, it has no particular significance other than to convey a meaning. However, it is the meaning denoted by that name rather than the name itself which makes it far more important than anything else.

For this reason, names and forms can never ever explain the Absolute Essence since the Divine Unity is veiled behind the multiplicity of created forms.

If we cannot realise the true nature of *Basmala*, our minds will simply be occupied with the names and the objects. May Allah Almighty bestow upon us the ability to comprehend the reality of these names and objects and not deprive us of interpreting what they really represent.

People are asking us: 'Why do you not mention the phrase *Basmala* (In the Name of Allah) written in the introductory pages of your books?'

It is our belief that all praise is due to Allah and therefore we are unable to express our gratitude. We are aware that it is through the Decree of Allah and His Divine Benevolence that we have begun to write our

views on these subjects many years ago, by uttering the noble phrase, 'In the Name of Allah (*Bismillah*)'. Indeed, by doing so, we have managed to attain a state of grace known as unveiling (*Al-Kashf*), which has made us realise certain truths and this in turn has allowed us to attain a state of total conviction as well as certainty (*Yaqeen*). There is no doubt that the information you have received from us, whether written or visual, has all been communicated to you from the sight of the All-Compassionate (*Ar-Rahman*) and the All-Merciful (*Ar-Rahim*).

We also know for a fact that even if we have not mentioned the word '*Basmala*' in the beginning of our works, we are still fully aware of its actual spiritual meaning.

For this reason, we believe that our approach also coincides with the advice given in the Koran which states that:

And you threw not, when you threw, but it was Allah who threw [8. Al-Anfal: 17]

Meanwhile, we should realise the fact that '*Basmala*' is not just a word simply uttered for anybody or used for the sake of signifying something else. It is a word that simply describes the nature or the quality of the location where it becomes manifest. Therefore, to utter this word in public is not really necessary. Furthermore, it is also stated by many people that even divulging its secret is not regarded as permissible in religion.

This brief warning will indeed be sufficient for those who possess this knowledge. However, let us now comment on yet another general warning, which concerns all of us a great deal.

The verses that I have quoted above are extracted from the beginning of the second page in the Chapter of the Cow (*Al-Baqara*) in Koran. Let us now try to understand and evaluate the meaning of the last verse mentioned above in conjunction with the following verse, which we have already explained in our book entitled 'Mind and Faith':

And of the people are some who say, "We believe in Allah in accord with the meaning of the B sign (with the discernment that the Names of Allah comprise our essence) and the Afterlife (that we will forever live the consequences of our actions)," but they are not really believers in accord with the meaning of the B sign." [2. Al-Baqara: 8]

O you who have believed, believe in Allah in accord with the meaning of the B sign [4. An-Nisa: 136]

The two verses mentioned above are clear warnings, as they play an important role in directing us towards practising Sufism in the right manner, which is also referred to as the state of being under conviction or having faith (*Imaan*) with verification (*Tahqeeq*).

To be able to understand the true meaning implied by the above two verses fully, it is essential that we should comprehend the underlying principles that the religion of Islam has introduced for us. Understanding these principles can be discovered by the mystical path known as Sufism, which can be described as a system of thought within Islam that focuses on the spiritual aspects as well as the practical application of Islam in everyday life.

There is no doubt that certain verses from the Koran as well as the explanations presented by the Rasulallah Muhammad (SAW) indeed help to clarify all these matters. In actuality, these essential facts would enable us to understand the reality of religion even better.

In fact, the sort of understanding we might possess or the kind of situation we might find ourselves in has no relevance at all. We need to make sure that our primary goal is to pay attention to the foremost important issue at all times, especially when we wish to explore the truth of religion.

If, however, we concentrate our attention on only one subject and ignore the rest, then we would undoubtedly preoccupy our minds with fixed ideas, which will often cause us to get confused. On the other hand, if we could manage to grasp the reality surrounding each and every issue, then we would never face this situation at all.

Furthermore, if we limit ourselves by concentrating on one single issue rather than trying to see the whole picture, we will most certainly fail to notice many other important aspects. We will not be able to understand everything properly, as our attempts at reaching the truth would prove fruitless.

At this instance, it would be worthwhile to discuss the first and the foremost issue, together with other fundamental principles, which would enable us to guide ourselves towards comprehending the inner reality of the subject matter.

FUNDAMENTAL PRINCIPLES

Here are some important quotations from the Holy Koran as well as the sayings of Muhammad which will shed light on our subject.

- 1) 'Allah existed eternally and there was nothing with Him. Indeed, this "moment" is that "moment"!' Holy Tradition (*Hadith*) narrated by Venerable Ali
- 2) 'Whoever knows himself, knows his Sustainer.' (*Hadith*)
- 3) 'People are asleep and when they die, they wake up.' (*Hadith*)
- 4) 'Die before death comes to you.' (*Hadith*)
- 5) **HU is the First (Al-Awwal and the Last (Al-Akhir), the Manifest (Az-Zahir) and the Hidden (Al-Batin)...** [57. Al-Hadid: 3]
- 6) **And you threw not, when you threw, but it was Allah who threw** [8. Al-Anfal: 17]
- 7) **And We have created the heavens and earth and everything in between them in Truth.** [15. Al-Hijr: 85]
- 8) **Within your own selves (your essential reality). Will you still not see (discern)?** [51. Adh-Dhariyat: 21]
- 9) **So wherever you turn, there is the Face of Allah (the manifestations of Allah's Names).** [2. Al-Baqara: 115]
- 10) **Allah (the Names within the essence of man) guides to His light (the knowledge of His reality) whom He wills.** [24. An-Nur: 35]
- 11) **...and He is with you wherever you are (as He manifests through the Names in your essence)** [57. Al-Hadid: 4]
- 12) **Say, "Allah" Then leave them in their [empty] discourse, amusing themselves.** [6. Al-An'am: 91]
- 13) **Indeed, Allah does as He wills (He manifests His Knowledge with His Power; Knowledge – Will – Power).** [22. Al-Hajj: 14]
- 14) **He is not questioned (called to account) for what He does** [21. Al-Anbiya: 23]
- 15) 'If you have seen me, you have seen the Truth.' (*Hadith*)
- 16) 'I saw my Sustainer in the best form of a young man.' (*Hadith*)

17) **“And whoever is blind (from the reality) in this life will be blind in the (infinite existence of the Hereafter...)” [17. Al-Isra: 72]**

18) **Allah chooses for Himself whom He wills and guides to the truth whoever turns to Him [42. Ash-Shura: 13]**

19) **There is no animate creature but that He holds its forehead (brain; the programming of the brain by the name Al-Fatir [11. Hud: 56]**

20) **And your Sustainer creates what He wills and chooses; they have no choice [28. Al-Qasas: 68]**

21) ‘Whichever manner you desire to live your life, you will then die in that same manner and whatever state or condition you were accustomed to be in before you die, you will then be gathered and resurrected in that precise manner.’ (*Hadith*)

22) ‘Instil Divine Attributes within yourselves by advancing your morals with the morality of Allah.’ (*Hadith*)

The Truth (*Haqiqat*) is such a phenomenon that one can observe it only when living in this world. Those who have passed away without experiencing it in this world can never attain this reality after they die. Their veiled state will last until eternity.

For this reason, rather than assuming that there is a God out there far away from you, abandon yourself to Divine Providence and show consent to the manifestations of the Divine Will for this is the best form of action to take in order to clean your heart from all possible effects of polytheism (*Shirk*). So, either realise that you are the ‘servant of Allah’ or depart from this world as the ‘servant of God’!

The sole purpose behind implementing all the Islamic Laws (*Shariat*) as well as following a Spiritual Path (*Tariqat*) is to eventually attain the wisdom of Truth (*Haqiqat*) which will lead the seeker to the awareness of Gnosis (*Marifat*), a higher way of knowing the ultimate.

If, however, the spiritual path you are following is not capable of providing you with this spiritual excellence and, as a result, you cannot attain the wisdom of Truth, then surely the path you have taken has lost its spiritual value. This means that if the spiritual path you are practising does not purify your soul and enable you to achieve Divine Bliss, then it is not a spiritual path at all. It is nothing more than a religious Sufi club.

The light (*Nur*) is such a quality that it will enlighten your soul and enable you to reach spiritual perfection by purifying yourself of your judgemental values, your feelings and conditionings. In this way, you will evaluate everything like Allah, and not like a human being.

Unless you confront your fears, you cannot quit the state of being under an illusion. Therefore, if Unity (*Wahdat*) is not fully experienced; then breaking away from these assumptions will never be possible. Anyone putting an end to these self-perceived illusions without realising Allah will become a Pharaoh (*Firawun*). In Sufi terminology, a Pharaoh is an individual who lives life in a reckless and irresponsible manner by being under the influence of temptations associated with carnal desires.

However, those who are able to discover Allah within their own souls will be completely liberated, as they will no longer suffer from possessing such desires linked with gaining personal advantage.

To enhance the soul with the morality of Allah is to purify ourselves from all the personal feelings and values of judgements so that we can think like Allah and evaluate everything like Him.

The concept of Annihilation in Allah (*Fanafillah*), which points to the state of extinction of the self in Allah or becoming extinct in the Essence of Allah, is simply meaningless. This is because there is no any other secondary being since Allah is the only Existence; therefore, the annihilation of an assumed secondary being can never ever occur.

Bearing in mind these realities, you can assume that you are an individual who possesses your own personality and that you are a separate being from Allah. However, the reality is that He is the One and only eternal Being who exists and that you have never ever existed at all. In order to attain spiritual perfection, you should be engaged in the pursuit of true knowledge so that you can eventually grasp this reality and then experience its rewarding effects in yourself.

If, however, you believe that you are a non-existent entity, then equally the person you are facing does not exist either. If this is the case, will you be able to realise that there is only One True Existence visible in all manifestations and accept this Supreme Reality by exercising your utmost tolerance towards every living creature you face? Or will you deny the existence of that Supreme Reality which you are experiencing completely and then depart from this world in this state of mind, just like so many others who have passed from this world as blind individuals?

Now try to contemplate this reality: With all the innumerable Divine Attributes He manifests, can you imagine who the Supreme Proprietor is behind all existence, creating at His own will whatever He pleases and manifesting each Quality under various Names in every single moment? Are you the owner possessing this unique divine potency or is He the One? If your reply is that He is the One, then may your God be pleased with you. If, however, your reply is your own self, then are you really satisfied with your actions? Is it really worth acting and thinking in the way you do?

A person who has evolved to the highest level of awareness will likely have no one with whom to share such a depth of understanding.

To observe the multiplicity within an all-pervading ocean of oneness is a quality granted to such persons who are able to contemplate the whole creation through the eyes of ONE Divine Essence. They can recognise Allah's presence in every single creature that they gaze upon and they achieve this by looking at everything from the top of the pyramid rather than looking at everything from the bottom. In fact, this is such a state of awareness that could only be attained by those people who possess a deep conviction and certainty. In order to evolve to this highest level of awareness, one could also look from the bottom towards the peak of the pyramid; that is, from the plane of manifest existence in the physical world to the non-existent one. This shows that the One Eternal Absolute who is the Essence of Unity perpetually manifests Himself through His Names and Attributes.

THE IMPORTANCE OF LIVING IN THE PRESENT MOMENT

Yes, according to the explanation given by the Holy Rasulullah Muhammad (SAW), the Absolute and definite truth has been described as follows:

‘There was only Allah and with Him there was nothing else.’

In other words, the whole universe and the entire creation including humans, angels and the Jinn etc. did not exist. Allah has always existed before anything else.

This is the first meaning implied here by this statement.

However, the same sentence could refer to several other meanings as well.

A group of people visited the venerable companion Hazrat Ali and said that the Rasulullah Muhammad (SAW) spoke the following words:

‘Allah did exist and with Him there was nothing else.’

On hearing this statement, Hazrat Ali paused for a moment and gave this succinct reply:

‘He is now as He was!’

The first meaning implied here is that the whole existence, human beings and the entire creation never existed, but there was only Allah.

The second meaning which could be drawn from this statement is that even though all these things did exist, there is nothing else other than Him. So only Allah exists and therefore He eternally exists in every single moment.

The third meaning could be that only Allah exists, as pointed out by the phrase ‘present moment’ (*Al-An*). In other words, in this present limitless and infinite moment of Allah, there are no human beings, no worlds and no other being, so none of these exists. This means that the world, the paradise and hell do not possess any specific structure and they are totally non-existent entities.

At this point, it would be worthwhile to realise that in order not to become confused with these points mentioned above or move away from the awareness of grasping the truth of this matter, we should accept all the above points rather than just being stuck with one of them.

It is important to realise that we would deviate from the true path if we accept that, out of the three choices mentioned above, only one choice is valid and that the rest are not.

Not only the Rasulullah Muhammad (SAW) himself, but also his followers possessing a certain level of perfection had such a characteristic that when they spoke, the words that they expressed pointed to

several meanings. In other words, even though they expressed only one sentence, in reality, that sentence could refer to more than one reality.

The point that needs to be observed here is this:

Although they make several statements, there is only one essential reality since the rest of what they say is not right.

Whichever dimension you may find yourself in and whichever meanings you may perceive in these dimensions, all these things are contained in that word.

In other words, they point to several realities in just one sentence. This quality is called *Jawamiul Kelaam*, which is the possibility of expressing so many meanings with just a few words. Such a quality belongs only to Muhammad (SAW) as well as his inheritors.

People falling under this category only say one sentence, but from that sentence, several meanings can be deduced, each pointing to a different dimension of reality.

Once again, it would be worthwhile to stress the importance of this matter. What we need to notice here is that each of these meanings point to a certain reality; therefore, not only one particular meaning is preferable, but they are all fully conclusive. They are all valid meanings.

What is more, because each particular meaning is valid, your task is to therefore discover the reality surrounding their true dimensions. In fact, this is the whole point. It is not correct to say that each meaning points to this reality or that reality. This is because each meaning can be regarded as an independent reality since each meaning points to a separate reality according to the dimension to which they belong.

For this reason, you should endeavour to grasp the essence of every single dimension so that you may eventually understand the truth of this matter completely.

We will now talk about the second explanation given by the Rasulullah Muhammad (SAW) regarding this matter.

‘He, who knows his soul (*Nafs*), knows his Sustainer (*Rabb*)!’

In other words, if you want to be fully aware of your Sustainer or if you want to know what the phrase ‘My Sustainer’ is really all about, then you should know what the term *Nafs* actually implies in the first place.

So what is this thing you call ‘the self’?

What is the meaning implied by the word ‘self’?

In fact, the central meaning that this name entails has been subject to great misinterpretation as it has been a concept twisted by the people and it is very unlikely that you do not know the inner significance of this name.

Unless you know the truth of your own self, it is impossible for you to realise the truth of your own Sustainer, because your own self is the veil that screens you from your Sustainer.

So what will be the state of your spiritual awareness if you are unaware of the reality of your own self?

MANKIND IS ASLEEP; ONLY WHEN THEY DIE, DO THEY WAKE UP!

The Rasulullah Muhammad (SAW) has explained this matter as follows:

‘All people are asleep; and they wake up only when they die!’

Now, please pay attention to this sentence!

In this sentence, there is neither any limitation nor any exception.

When reading or hearing the above statement, the first thing we should consider would be as follows: Has this sentence brought any restrictions or not?

He says, **‘People are asleep!’**

He does not make any distinction between whether they are white or black, Arab or Turkish, rich or poor, uneducated or educated, stupid or clever. It does not matter where they are, how they live, in which environment they are located or to what nation they belong; all people are asleep. However, to which factor does he link the process of waking up?

The following statement is the remaining explanation given by the Rasulullah Muhammad (SAW), which says:

‘They wake up when they die!’

Furthermore, he makes yet another statement regarding this subject:

‘Die before your death’, so that you can wake up from your sleep.

There are two kinds of death:

The first one is the physical death. This is the state whereby the activity of your brain stops with no control by your will and, as a result, all the functions connected with your body cease.

So, what is death?

Death is an event which everyone tastes!

The Holy Koran states that:

“Every soul (mind, cognizance, manifestation of consciousness) will taste death (life without a biological body)...” [3. Ali Imran: 185]

What this really means is that there is no such thing that every living ‘soul’ will die. However, there is an incident referred to as the ‘tasting of death’ for every ‘soul’.

The part of you which you refer to as your own soul will never ever die or vanish, because this is absolutely impossible! For this reason, the soul never dies; however, by experiencing and hence tasting the event known as death, it is being transferred into another new dimension!

The physical body, on the other hand, ceases to function and hence disintegrates.

Whenever the physical body ceases to function, do all the habits you previously had within this physical body of yours disappear as well? The answer is no!

Whatever customary habits and values of judgement the consciousness has adopted during the period spent in the physical body, it will continue its life with those principles. In other words, even if it does not possess a biological body, the consciousness will always live within the spirit body, namely, the radiant body which has full awareness.

Because the soul, or in other words the consciousness, has adopted all these methods during its biological lifespan, it will not be able to free itself from these limitations since it has experienced death. For this reason, the Rasulullah Muhammad (SAW) has brought us the remedy of 'dying before death'.

In fact, whenever a person dies, then after his death, he has no any alternative but to face the consequences of his own actions which he had adopted during his lifetime.

What is sleeping?

'Sleeping' is the state whereby a person can no longer have any control over directing his vital signs consciously in the manner he desires.

This is the state when a person can no longer manifest conscious activities. Therefore, sleeping is a condition whereby the individual is completely unaware of his surroundings and he cannot evaluate his knowledge and awareness fully.

If you cannot manage to recognise the nature of your soul while you are in the world and acquire the main principles connected with the dimension of your consciousness, then the state of sleeping will always continue until eternity.

Sleeping forever, being in a state of complete negligence and the inability to grasp the truth will continue even after the end of the world, which would continue until eternity.

Thinking in this way will undoubtedly give rise to accepting the fact that the person will feel like an individual entity, which is clear evidence that the person is in a condition of sleep.

If while in this state the person changes the dimension he lives in, he will still accept himself as an individual entity even after his death takes place and this situation will enable him to carry on with his life while sleeping until eternity. In other words, he will carry on with his life without realising and experiencing the 'Truth'.

'Die before death comes to you!'

Before your soul becomes permanently detached from your biological body, transit into the afterlife realm simply by accepting the fact that your personality does not exist, because the level of perception for you to grasp this reality is insufficient.

Why is that? Because, if you cannot experience the state of 'Dying before death', then you will not be able to solve this problem simply by transiting from the biological body to a body made up of particles of light. This transition will not be sufficient for you to realise the true nature of your Self; therefore, you will be totally unaware of the reality of your Self. What this means is that with your transition, your character will become fixed in such a way that to attain Self-realisation will be absolutely impossible for you after your death.

This is because soon **after your transition to the afterlife realm, your brain will possess cosmic radiant energy which will have the frequency patterns of the brain you previously had in the world**; therefore, its capacity will be identical to the one you had in the world before you actually passed away.

What did I say regarding your everyday life in this world?

As a human being, you have dedicated yourself so much to this world that you find it very difficult to abandon the temporal pleasures of this worldly life. This is because you have deluded yourself into thinking that you consist of a combination which possesses a physical body, temperamental traits and conditionings to which you have accustomed yourself. This is the heart of the matter.

The values you have attached yourself to in this world, the habits that you cannot quit, the world matters you are fully engaged in every day, and the sense of losing all these things which gives you sorrow in this world simply indicate that you are clearly experiencing a state of awareness whereby you are under total illusion. Therefore, the pain and suffering which you had experienced due to all these attachments is nothing more than a nightmare.

This is very similar to the case of seeing nightmares whereby you could find yourself in such situations that releasing yourself is absolutely impossible and there is nothing you can do about it since you are dreaming!

Imagine for a moment that you come face to face with a situation whereby you have to give up everything you have in your life, including all those things that you are unable to separate yourself from, and as a result, you will become extremely distressed.

It almost feels as if you are being grabbed by your neck and your throat squeezed so tightly that you cannot breathe at all. You become subject to suffering such an agony.

Think carefully for a moment. You have spent your entire life by idol worshipping. So, whatever you have worshipped has become the most important reality in your life. In other words, the idols have become your God! However, you are now facing a more challenging situation, which means that you will be losing all these things for good. Although your mind attests to the truth of this reality, your logical reasoning fights back for fear of losing these idols.

Imagine your state at the time of death. This is the moment of real agony when you feel something happening inside of you, which could be experienced as something like a broom made from bush twigs being drawn from inside your body.

Because you have devoted your whole life completely to worldly desires and such aspirations, your entire existence depends on these things. However, a moment will eventually come when you will look back and see that the things which you could not abandon are now leaving you for good. There is no doubt that the agony which you will experience will certainly make you feel uncomfortable, just like a broom made of bush twigs is, tearing you apart deep inside. In this way, you will sense that feeling inside you all the way through your body.

If you have developed such an addiction or you have indulged yourself in such desires so badly, you will then feel the pain of losing those things altogether and this separation will give you much agony. This is called the state of being in an absolute nightmare.

As long as you suffer from these feelings of separations and longings, you will never be able to reach the point of knowing yourself.

Of course, I am not talking about the knowledge of this self realisation. I am referring to experiencing this knowledge which comes only through practice.

The reason for this is that no matter what happens, the knowledge will never be enough to purify a human being! In fact, knowledge will never make a human being pure hearted. It will never get rid of the impurities of a human being!

The knowledge becomes a useful tool only if we put it into action!

In order to understand the mystery surrounding the issue of your reality within your essence and the Koran, you need to be clean and purified, because the following verse says:

‘None shall touch it save the purified ones.’ (56. Al-Hadiyd: 79)

From what will you purify yourself?

You will purify yourself from all the connections giving rise to your conditioning, all the habits and addictions which are obstacles preventing you from seeing the truth and realising your reality and that all the worldly desires are making you a slave.

These things make you feel like someone who has a personality, which is the result of your assumptions.

However, if you do not accept yourself as a personality, then none of these things would mean anything to you. They will not force you and you will not worry or be distressed even in the slightest since your mind will not be distracted by anything for even a single moment.

Whatever incident or subject you come across or whatever issue you occupy your mind with, you are the person of that mentality.

However, you are not that individual! You are not this physical body that people around you see every day and address you by.

Who are you then?

It is now time to mention some holy verses from the Koran which will point you in the right direction so that you can realise the reality of yourself.

It says:

HU is the First (Al-Awwal and the Last (Al-Akhir), the Manifest (Az-Zahir) and the Hidden (Al-Batin)... [57.Al-Hadid: 3]

He is the past and the future; He is the eternal past and eternal future; He is the Apparent and the Hidden.

What is meant by the term 'Az-Zahir'?

The word 'Az-Zahir' covers all those things which we can see with our eyes. However, the word 'Al-Batin' refers to all those hidden things which we cannot see or hear with our five senses.

According to you, all these things actually refer to 'Him'. This means that the concept of multiplicity exists according to you and therefore you perceive that being you call 'Him'.

In other words, 'HU' (The Divine Pronoun 'HE') encompasses all things and beings!

One of the meanings that the word 'HU' entails is 'HIM'. It also refers to the Divine Ipseity (*Huwiyyat*) of Allah's Essence (*Dhat*) and we will not give detailed information regarding its meaning in this book. However, we have already pointed out this matter in our book entitled 'The Interpretation of *Gawsiyyah*'.

Indeed, as an individual, you are taking a journey into that wholeness with your five limited senses and for this reason your involvement produces a situation whereby you assume yourself as a being who possesses a front and a back, a front face and a back face.

In reality, there is only ONE Absolute Unlimited Whole and, according to Him, the concepts known as the 'Apparent' or the 'Hidden' or the 'First' and the 'Last' are simply out of the question. These are merely definitions based on our own observations. They are explanations provided for us in order that we can extend our vision to comprehend the reality.

Because of the restrictions placed on your perceptions and the assumptions that this situation puts you under, you are simply dividing that whole ONE. As a result, the Apparent and the Hidden becomes manifest.

However, you should no longer occupy that territory anymore, so come out from there and release yourself!

Only then will you be able to perceive that there is ONE whole and nothing else.

That is to say, this paradoxical 'duality' exists, because you assume that you are this individual. In fact, the duality never exists; however, this is how we view it.

You are also saying, 'I am entering this totality and, therefore, I exist'. In fact, the answer is no. The Koran says that you do not exist at all. How does it explain this fact?

‘So you did not throw them, but it was Allah who threw them!’

In the battle of *Badr*, the Rasulullah Muhammad (SAW) throws the arrow at the enemy soldiers. With this incident of throwing the arrow, he is also revealing a reality.

According to the physical eye, who did actually throw the arrow?

It was the Rasulullah Muhammad (SAW), of course!

However, the verse states that:

And you threw not, [O Muhammad], when you threw, but it was Allah who threw [8. Al-Anfal: 17]!’

You are neither a privileged nor an independent being who exists within the ONENESS of the entire creation and therefore you cannot do the act of throwing!

Since ‘He’ is the absolute Universal Being, you are not a separate being who exists outside of that original totality.

Otherwise, how could you say, ‘It was I who threw it!’

It does not matter whether you say, ‘I did throw’, or ‘You did throw’. What you mean by saying all these still points to the same thing. It makes no difference at all.

You threw, or I threw or He threw!

The verse simply disregards all these statements.

It says, **‘No! It was Allah who threw!’**

This shows that whenever a certain task has been carried out by anyone, whether that person is somebody named Hulusi, Jamila, Mazhar or whoever they are, you simply accept that it was them who performed this particular act. However, accepting this doctrine is the same as saying that these people have their own individual identities. Therefore, without even realizing, you have denied the validity of the above verse completely!

The verse states, **“And you threw not, [O Muhammad], when you threw, but it was Allah who threw” [8. Al-Anfal: 17]**

So, what being do we actually see?

We will now explain this.

And We have created the heavens and earth and everything in between them in Truth. [15. Al-Hijr: 85]

The earth, and the heavens and all the things in between them are nothing other than the Truth.

Because of the information you have obtained and relied upon through your perception, you have given different names to all the beings that came into existence with the power of this Truth. Therefore, you called them the earth, the heavens, the humans and animals and so on.

However, in reality, this Divine Being is the one and only Supreme Being; it is the only Existent Being that is 'One'.

If you try to analyse this Supreme Being simply by using your limited five senses, you will then assume that there are so many other beings!

On the other hand, if you can look with your insight, you will then be able to see that the entire existence is 'One'.

But the question is, 'Will you be able to perceive this reality with your insight?'

We shall now discuss this subject.

Pay attention, as it is the Divine Truth who informs you that whatever exists in the entire universe is in fact One Being.

You are then warned with that Holy Book Koran!

If you can understand what you read, the Koran informs you as follows:

Within your own selves (your essential reality). Will you still not see (discern)? [51. Adh-Dharyat: 21]

Please pay attention here, take a good look at the expression used in this holy verse!

It says, 'In your own souls'. It refers to your soul that will taste death. The verse is actually referring to your soul, the soul that you knew nothing about.

At present, what you know by the term 'soul' is the actual combination of all the things included in your physical body, your conditionings as well as your habits. However, this is not the case. You do not know what the reality of your soul really is.

You only believe in the existence of your soul.

The verse clearly says that 'He is in your own souls'.

When it uses the phrase 'in your own souls', please pay attention to what this means!

One should never interpret this as meaning that you have a soul and He exists within that soul.

We have already pointed out before that there is no other existence than Him. In other words, what you call your own soul is actually 'HIM'! This of course does not mean that you have a soul of your own and there is Him too and they both exist together.

Actually, you do not have the privilege of knowing the meaning of what you call your soul. You are saying the word 'soul', but you do not know what it really means.

However, what does the Koran say about this fact? Read the following verse again:

Within your own selves (your essential reality). Will you still not see (discern)? [51. Adh-Dhariyat: 21]

Consider this expression carefully!

It says, 'Will you not then see?'

Of course, if you are referring to the physical eye, it can see all matter. However, in this particular context, the subject is not the matter itself; it is the soul.

Can anyone see the soul with the naked eye?

The seeing that is implied here is the act of perceiving, not just seeing with the physical eye.

Does your perception allow you to comprehend that it is so? In fact, this is what seeing really implies here. It is not seeing a physical matter at all.

The seeing here also points to the fact that, as a human being, 'Can you not realise what the reality of this situation is all about with your insight? Can you not understand or perceive this reality at all?'

Whatever exists in reality, surely the Koran reveals it for us. Consider the following holy verse from a different chapter this time. What does it say?

So wherever you turn, there is the Face of Allah (the manifestations of Allah's Names). [2. Al-Baqara: 115]

This verse shows the difference between the community of Muhammad (SAW) and the community of the Prophet Moses.

The verse also indicates the difference between the level of spiritual aptitude of Muhammad Aleyhesselaam (SAW) and the level of spiritual aptitude of the Prophet Moses mentioned in the Koran as well as the difference of the level of perfection that these two communities have reached.

Of course, by saying the word community (*Ummah*), I am not only talking about an ordinary human being here. In other words, I am talking about an individual who has obtained and reached the perfection that Muhammad Aleyhesselaam (SAW) has attained.

In the Holy Koran, what does the Prophet Moses say to His Sustainer when He addresses Him?

When Moses came to the appointed place, Mount Sinai, he said, '**O my Sustainer! Let me look and see you**'.

The answer that came to Moses was as follows:

'O Moses, you cannot see me! It is impossible for you to see me.'

Here, the seeing we are talking about is, of course, not the physical seeing. We have already pointed this out before.

All the principles informed by Muhammad (SAW) as well as the verses mentioned in Koran reveal the fact that these sets of laws are purely based on the concept of 'seeing'.

In fact, 'being unable to see' is heavily criticised.

The verse says, **'Will you not then see?' (51/21)**

The verse also states that;

So wherever you turn, there is the Face of Allah (the manifestations of Allah's Names). [2. Al-Baqara: 115]

However, we need to pay attention to a very important point here.

The verse states that you would see the 'Countenance of Allah'. It does not say you would see the 'Countenances of Allah'. It simply states 'His Countenance'.

Well, what do we see when we look through this physical eye? We see people like Cigdem, Cihan and Keriman. Our eyes see all this. In fact, we are seeing faces that are different from one another. Now, remove all the names and the faces from sight!

The verse states that if you can achieve this, then rather than seeing many faces, you will be able to see the one and only real face that is the actual source behind all the other faces.

Did we not talk about this subject just a short while ago?

Whenever you look at creation by using your faculty of insight, you will then realise that the entire being is one complete whole, so whenever you perceive this Supreme Being in an intuitive manner, you will then be able to see Allah.

You will then see the face of Allah through the perspective of the meanings of His glorious names.

In other words, seeing the face of Allah is possible with the help of the faculty of insight.

Another name given to this ability of perception is knowledge. However, we are not concerned with the term 'knowledge' here. Because, when we talk about knowledge, everyone thinks about physics, chemistry and various other sciences. Indeed, we have used the term knowledge to refer to all these things. In fact, knowledge is completely different from any of these things!

The knowledge we are talking about here and the knowledge that is used within the context of the terminology of religion actually refers to the state of experiencing, realising and perceiving, namely Allah, and this is only possible with the help of the feature known as the faculty of insight.

While most civilised people within the community of the Prophet Moses had received the divine revelation that they 'cannot see', Muhammad (SAW) on the other hand proclaimed the message to the whole mankind through the Koran that what he had already seen was the Face of Allah; therefore, everyone could realise this reality.

The inheritors of the Prophet Moses are such saints that they support the doctrine of purifying Allah of any deficiencies (*Tanzeeh*) and these people even exist today.

If a saint claims today that 'Allah cannot be seen', which means that seeing His face is not possible at all, and he further argues that 'I am this person you are now looking at and therefore Allah is far away from me, He is somewhere at a distance!', then this indicates that the person is without a doubt from the community of the Prophet Moses. In other words, he is a person who accepts this belief and shares it with other like-minded people, no matter what name he is known by, whether Hassan or Ahmed or Hussein. If you remove the name, the title, the description and efface the identity completely, then of course you would be able to grasp the true meaning of our being!

However, the inheritors of Muhammad Aleyhesselaam (SAW) consider revealing the truth of Allah as an occupation for themselves, naturally for the benefit of those who have the ability to see!

This is because those who bequeathed them with that knowledge had one purpose in life, that is, to achieve this task in the right manner as this was their main duty, and they were indeed performing their duty. This is the legacy that they have left behind. In other words, if you are the Landlord, obviously you will let your son inherit your house. This shows that whatever the child inherits, this wealth comes from the father.

The present inheritors of the Prophet Moses enlighten all those around themselves with the knowledge of the 'you cannot see' principle.

On the other hand, the present inheritors of Muhammad Aleyhesselaam (SAW) enlighten all those around themselves with the knowledge of the 'Can you still not see?' principle.

Of course, these are such matters known only by the people who possess an understanding mind.

If you are a kind of person with that frame of mind, then whenever you observe the state and the actions of those people around you, you could easily understand who inherited what, where they receive their spiritual enlightenment from and from which spiritual station they get their knowledge.

Indeed, all saints receive their enlightenment by means of the truth revealed to them by a prophet and this truth points to a certain meaning or quality which manifests itself under a certain name. Some people receive it from Adam, some from Moses, some from Noah, while some others receive it from the Prophet Jesus. We send our blessings to them all! Their knowledge and level of perfection is different from one another.

The verse clearly states, 'Allah guides whoever He pleases'. In other words, Allah guides unto His light anyone He pleases. He introduces Himself at any place to whomever He wills.

Moreover, consider the following verse from Koran:

...and He is with you wherever you are (as He manifests through the Names in your essence) [57. Al-Hadid: 4]

You can imagine yourself at whatever location, whether in the bed or in the room, in the factory or any other place. Do you think that your soul would leave you for even a single moment? Obviously, this is not possible. Even though your soul is veiled, its hidden potentials exist within you and it is with you wherever you are.

Sufficient is yourself (your cognizance) against you at this stage as an accountant. [17. Al-Isra: 14]

You will be responsible only for your own soul.

By holding your own soul responsible, in other words, by making your conscience fully aware, you will also manage to give account for all your actions to Allah.

However, what you understand with the word '*Nafs*' is something completely different, so you have turned away from the correct path and, as a result, you are very distant from realising the truth of this matter.

If you could reach this perfection and comprehend these realities by yourself, attain this state and lift off all the veils on you, you would then manage to obtain the mystery of the following holy verse.

Say, "Allah" Then leave them in their [empty] discourse, amusing themselves. [6. Al-An'am: 91]

In making this statement 'Say: Allah, then leave them', the Koran does not really mean that we should stop working completely and do nothing.

Rather than acting in this manner, continue to experience Him in every being at every moment! Stop getting yourself stuck with the names and the persons. Never say that it was Ahmed or Hassan who had done it, or it was my daughter or my son. Say Allah instead, and then start contemplating everything around you in this manner.

From now on, stop making any more comments or passing judgements on anything, because the comments you make are the main source of these judgements and therefore all these become the features of your personality. Either you will come to a decision based on your attitudes and your conditionings or you will make your decision according to the customary beliefs, but not in any other way. However, if you want to save yourself from all these troubles and see the 'face of Allah', you should say 'Allah' and then leave all the rest.

The following words from the Koran makes this subject even clearer:

Indeed, Allah does as He wills [22. Al-Hajj: 14]

Who does?

Allah does whatever He wills!

Where does He do what He wills?

Does He do everything He wills in a place somewhere far away from you or above you?

The answer is no!

Please pay attention here. Where does He do all that He wills?

The verse points out that He exists '**within your own souls, so can you not see?**'

As can be seen, He does what He pleases under the name of the soul. However, it is inevitable that every soul will eventually suffer the consequences of their own actions and this is the predestined decree for them.

Of course, that is His sovereign decree!

If the soul veils itself by sticking to actions concerned with conditioning and imagined feelings, then only the outcome of those actions will manifest itself.

However, if the soul could get rid of all such impurities and reach purification, then only the outcome of those actions will manifest itself.

Let us see what the verse say about this:

He has succeeded who purifies it (his cognizance) [91. Ash-Shams: 9]

The verse indicates what the condition of your soul would be if certain actions were performed. It says that only those who purify their souls will become free.

That is to say, it refers only to those people who could protect and purify themselves from the three major influences, namely the physical body, the conditionings and the attitudes, which are the main obstacles to the consciousness of the soul and its knowledge. Only those who knew the nature of their own soul in its original form have managed to be successful.

What happened to the rest of the people?

They threw themselves into situations where they suffered such painful anguish since they were unable to know the reality of their own soul. This is because, in terms of its origin, concepts such as unhappiness, sorrow, depression and blessing for the soul do not exist at all.

Understand this well!

In terms of its origin, the soul is completely free from all these conceptual thoughts. For the soul, there is no joy or happiness and no sorrow or agony in this life. However, if the soul lives under this veiled state, then the body in which it lives will be subject to great suffering or, on the contrary, it will live in great happiness.

This brings us to another matter, which is connected with the following question that has been asked in the past.

Is it possible that the Divine Truth could enter paradise?

Because there is no other being than the Divine Truth itself, then how could the Divine Truth possess a paradise?

Is it possible for the Divine Truth to enter hell and then burn there?

In fact, the Divine Truth simply cannot be regarded as having any relation with such events or concepts whatsoever. It is undoubtedly out of the question.

It is an impossible situation because of the uniqueness of His Essence (*Dhat*) and His Divine Names (*Asma*).

On the other hand, paradise and hell are such concepts experienced only by those sentient beings possessing the attributes contained within the Divine Names in their compositions.

Well, now the Rasulullah Muhammad (SAW) takes us one more step ahead with his statement. He says:

‘I saw my Sustainer in the best form of a young man!’

Being a young man is the best period when the human body grows to full maturity; it is a time when the physical body is in its best shape since it has reached perfection. After that teenage period, the physical body starts to deteriorate. From age zero to 18-20 years of age, the body will reach the highest level of maturity and after that, all the body cells will start to disintegrate. Of course, the disintegration process takes place very slowly in the case of the physical body. For this reason, the life of the physical body is different.

Now, the perfect form that was observed is the appearance of the Sustainer in physical form. Therefore, the above statement simply indicates that ‘I have seen the appearance of my Sustainer in that best form’. It is same as saying ‘I have seen my Sustainer in the best form’.

Here, the phrase ‘my Sustainer’ is simply used to mean the soul, but this is not the soul of the biological body as we know it; it is the soul used in the absolute sense. It is the Universal Soul (*Nafs-al-Kulli*).

It does not matter whose soul it may be since the soul could be either his or somebody else’s. In actual fact, is it not the same soul since the soul is one?

I am trying to draw your attention to a very important matter here!

The soul is one, yet has innumerable forms.

So in reality, the soul does not exist in separate forms and therefore there is no difference between the soul of someone called Nevzad or the soul of someone called Hulusi. This is because the soul is a single reality which never appears in plural form.

In fact, by realising the transcendent unity of reality and attaining union with the Higher Self, you will witness that the soul is in fact single.

It is for this reason that the statement ‘I saw my Sustainer’ is like saying ‘I saw my soul’. Indeed, while saying ‘I saw my Sustainer’, the Rasulullah Muhammad (SAW) makes this subject clearer and sheds light on this matter.

On another occasion, he says the following:

‘Whoever sees me, he has surely seen the Absolute Truth.’

Of course, those who are veiled from seeing this truth, as in the case of people who belong to the community of the Prophet Moses, distract the seekers of this truth from reaching their targets simply by saying, ‘Those who have seen me have indeed seen the person whose words point to the truth’.

In fact, the matter is quite clear.

He says, **'Whoever sees me then he has seen the Truth'.**

Why did he say so?

Because, by saying 'Whoever sees me, he has seen the Truth', he has shown that he was fully aware of the reality of his own soul and that he was totally released from assuming himself this physical body by getting rid of all kinds of habits and desires as well as conditionings. This in turn has given him the start to live his life by following his 'conscience' and therefore he said, 'Whoever sees me, he has seen the Truth'.

For those who realise themselves as only the soul, the physical body would not mean anything for them and they would say as Jesus points out, 'You can do whatever you want to do to my body, so what you do to the physical body does not interest me at all!' In other words, they live in such a state that they are separate from their bodies. He continues his words by saying, 'Your attitudes, customs, beliefs and value judgements are not suitable values to hold onto, especially at the dimension of consciousness'. He adds by saying the following:

'These are humanlike thoughts!'

In fact, whenever consciousness becomes fully aware of its true nature, it will then attain the spiritual perfection indicated by the term '*Nafs*'.

However, if you still keep on seeing that person like a human being blended with the values of humanity, then you would only see that person there. If, however, you could see that person by using the faculty of your insight, then you will be able to see the face of Truth very clearly, somewhere not far away from you, but right in front of you!

It is said, 'Whoever sees me; he has surely seen the Truth'. If you cannot see this, then consider the following verse, which says:

"And whoever is blind (from the reality) in this life will be blind in the (infinite existence of the) Hereafter..." [17. Al-Isra: 72]

If you could not realise the true nature of your own soul nor manage to use the power of your insight in the right manner while you were in this world, then you will be blind to the truth not only in this world, but also in the next world after you die.

Of course, this is not the blindness connected with seeing the visible objects with your physical eyes, but it is the blindness of your insight which cannot see the Divine Truth. The following saying of Muhammad (SAW) points to this reality:

'Whichever way you live your life, indeed you will die in that manner and whatever state you will be under when you die; you will of course be resurrected in that manner.'

In other words, you will spend your whole life being blind without realising anything until somebody suddenly touches you with a magic wand so that you will become a spiritually developed or enlightened person; of course, there is no such thing!

If you have spent your whole life being blind, then obviously you will be blind after your death. In fact, you will spend the rest of your life being completely blind after that period. Therefore, you will wander about being in a blind, deaf and confused state, just like today's people.

If only you could open your eyes and set your insight into action from today onwards, then you are already awake from today onwards and therefore sleeping no longer applies to you. Thus, you will start seeing the Truth.

Now, there are two more verses here that we need to concentrate on, so let us state these, too:

Allah chooses for Himself whom He wills... [42. Ash-Shura: 13]

In another holy verse, it says that:

There is no animate creature but that He holds its forehead (brain; the programming of the brain by the name Al-Fatir [11. Hud: 56]

The term 'His Sustainership' (*Rubibiyah*) actually refers to the soul and therefore the soul is the dominant power on every single creation.

However, by asserting its dominance on every single being, the soul produces the required effect on every human being, either in the direction of the habits and the conditionings or in the direction of the desires of the physical body.

In short, no matter what happens, the soul will always exercise its authority on every single being, be it human or animal.

The verse says, **"Allah chooses for Himself whom He wills..."** [42. Ash-Shura: 13]

From now on, whenever you delve further into the meaning of the name 'Allah', you will then be able to understand the reality of how He chooses for Himself what He pleases in a better way.

We could summarise this point by saying that attaining the Truth is something that is only possible while living in this world.

EXTINCTION OF THE SELF IN ALLAH IS IMPOSSIBLE!

Annihilation in Allah (*Fanafillah*) is the state of annihilating the self, which is absolutely impossible.

This is because there is no secondary being and therefore the annihilation of that secondary being in Allah is never ever possible.

You assume that you exist by yourself as a separate being from Allah and there is Allah as well, and you will do something to make yourself extinct so that you will eventually reach Allah far above you. There is no such thing!

Nevertheless, you are solely responsible to know the reality of your own True Self.

It is for this reason that Muhammad Aleyhesselaam (SAW) has never mentioned anything about the term '*Fanafillah*', nor did he say anything to mean it either.

However, the Rasulullah Muhammad (SAW) has made quite a clear explanation by declaring that:

'He who knows himself knows his Sustainer.'

This shows very clearly that the entire creation exists based upon the idea of oneness (Wahdat). Therefore, what really is essential for you is that you should abandon the power of your imagination completely and do your utmost so that you will know the meaning of your true nature.

You have the tendency to accept unreal events as if they were real, which is produced by the power of your imagination; therefore, you will come face to face with such situations from time to time.

A feeling of apprehension will seize you and, as a result, your imagination will create all those imaginary things as if they were real so that you will believe in their existence.

Due to the fact that your soul is under a complete veil, you simply assumed that all those things around you were in fact mere illusions created in your mind. Therefore, you have believed in the existence of many of these objects such as your house, your car, your spouse, your father, your mother, your country and so on. However, since you do not exist in reality, then how could you assume that you possess all these physical objects?

In reality, when looked at from the viewpoint of your own True Self, none of these objects ever exist. However, you attach yourself to these objects all the time, you are thinking that they actually exist, which is why you continually say to yourself, 'This is mine and that is mine!' This will continue in this manner until eternity.

THE SPIRITUAL PATH DEVIATING HUMANITY FROM THE TRUTH IS NOTHING MORE THAN A RELIGIOUS ORGANISATION

There is no doubt that the main purpose of being on the spiritual path (*Tariqat*) is to attain the Truth!

However, if the mystical path you have chosen does not allow you to reach that goal, then it has certainly lost its objective and therefore it is no longer a spiritual path.

Of course, the path preventing you from reaching the Truth is nothing other than a 'religious gathering dealing with moral practices' only and it has nothing to do with spirituality whatsoever.

What we really mean by the term '*Tariqat*' is that by carrying out certain practices of Sufism, a person will eventually reach Allah and attain that spiritual awareness. The main objective here is to make sure that the person who is practising along this path will eventually be able to experience the mystical union with the Divine and attain the eternal presence of Allah's Countenance.

On the other hand, if you say to yourself that 'I am practising all the commands and the requisites of the Islamic Law myself, but I cannot still see anything happening', then you know nothing about the reality of the Islamic Laws whatsoever.

This is because you did not make an honest effort to understand the Islamic Laws.

Instead of doing that, you have conditioned yourself to say your prayers; just like the children who are being told to exercise in the gym. You are saying your prayers and following certain other practices as well, but you do not know what you need to do and the reasons why you should do these since your mind cannot grasp this divine reality.

You are not paying any attention to what you do in a conscious manner.

What is the purpose of religion and why did it come? You are certainly not aware of this fact.

Of course, you will physically perform all the religious practices suggested by the religion, but this is not sufficient for a human being. The main purpose here is that in order to attain Allah, you should know what to do and the reasons for doing so in order to gain more insight into the mysteries of creation and to eventually reach the eternal truth.

Because you are unaware of this reality, it does not matter what sorts of actions you display since, by performing these actions, you shall obtain certain outcomes. Thus, you live your life as a blind person and therefore your soul will depart from this world in this particular state of consciousness.

The true mystical path is the one which would take you to your destination. If it does not teach any spiritual goodness or guide you to your destination, then it is no longer a path since it has completely lost its purpose.

UNLESS IMAGINATIVE FACULTIES ARE ABANDONED, UNITY CAN NEVER BE ATTAINED

Unless the faculty of the imagination is abandoned completely, it is absolutely impossible to perceive the state of Unity.

First of all, do you consider yourself as a separate being from Allah and further assume that you are totally an independent entity? Well, you certainly do.

You are attuned to such impressions, because your imagination controls your mental faculties and therefore it takes authority over your thoughts.

Indeed, considering yourself as a separate being from Allah simply indicates that you are imagining something else which does not exist in reality. That is to say, what you experience is nothing more than conjecture or a guess based on pure speculation.

Without any elucidation, seeing yourself as nothing other than a physical manifestation is also the greatest delusion!

What is more, for as long as you live with that belief, you will never be able to understand what the term 'Unity' is all about, as you will be unaware of its reality and hence unable to experience it.

Of course, you would learn nothing else except the knowledge of Unity, which is meaningless without pure observation. In fact, you would be the carrier of that knowledge, but you can never ever experience that reality.

You keep murmuring to yourself the word 'Unity' and say that 'I am the Truth' and 'There is no any other being other than the Truth'. In fact, by doing so, you are simply fooling yourself.

You will not be able to taste the honey and know the beauties it offers simply by licking it from the outside and therefore, if you do not give that up, you are this physical being who keeps uttering the word 'Unity'. In this way, you will never be able to relinquish this habit and detach yourself from the faculty of 'imagination'.

Without a shadow of a doubt, a person simply cannot give up the faculty of imagination when there is a sense of 'ownership' involved.

In other words, all those things which you cannot give up stem from the feeling of your sense of ownership.

Whatever you own or whatever you think you might possess, you are a slave to your powerful imagination and overwhelming feelings. How in the world can you perceive the reality of unity?

SUFISM IS THE PURSUIT OF SELF-CONSCIOUS PEOPLE

Sufism is an activity performed by those people who are sensible and conscious, and who possess an excellent degree of spiritual awareness so that they can contemplate deeply and display an outstanding talent for practising Sufism.

The psychiatric cases connected with mentally ill people, especially those who cannot hear what they say, have nothing to do with a subject like Sufism since it only concerns attaining the truth of Allah and nothing else.

To be able to know the nature of the Self (*Nafs*), the nature of the Sustainer (*Rabb*), the nature of the Sovereign (*Melik*), the nature of 'Allah', to attain the level of union with the Divine (*Marifat*), to be able to contemplate the system of Allah that is in force in every creation and to embrace limitless knowledge can at least be achieved through understanding the mechanism of Total Intellect (*Aql-i Kull*).

These things will only take place by means of having pure consciousness, not simply by being a mentally unbalanced person who is completely lost in divine meditation and carried away by a mystical experience. Of course, achieving this occurs when you possess a very high level of consciousness.

We are seeing certain groups of people who are wandering around in society. They are making absurd remarks and saying unconscious words that make no sense at all. We simply regard these people as mentally ill and feel that they are somehow experiencing the reality of 'unity'. Actually, it has nothing to do with it. Obviously, those who talk without maintaining their logical integrity certainly do not belong to the category of people who have realised the truth.

In fact, experiencing the state of 'Unity' is a phenomenon whereby the person involved becomes more conscious and gains further insight into understanding the Divine Reality. How can you compare a person who is conscious with somebody who is a complete lunatic, making ridiculous remarks?

Just imagine for a moment, these people first saying, 'I am the Truth' and then they renounce their claim by saying 'I am a simple and a helpless servant and I don't know what I am'. Indeed, these are expressions uttered in an unconscious manner.

Because that person has completely concentrated his conscious mind over this subject, the public regards him as being mentally ill which indicates that he is involved in senseless activities. This state of craziness does not merely refer to speaking in a disorderly fashion or saying nonsense words.

If a person believes that this is the case, then in order to achieve this, he will start to perform intensive work so that he can save himself from many troubles such as accepting himself as a physical body and relinquishing all his habits and conditionings. Because he is concerned with such activities that are not suitable with the general understanding of the environment he lives in, the public will then address him as a 'mad person'.

They say, 'Hey, look! This man is crazy! He has surrendered everything he has'. If people then call him crazy, then this does not mean that he is a crazy person. Similarly, it is reported that they have called the Rasulallah Muhammad (SAW) crazy as well.

THE KEY TO KNOWING ONE'S SELF

It is important to realise that the purpose of knowing yourself is not simply becoming aware of your physical body or understanding the nature of your own self located within your body, which you refer to as your '*Nafs*'.

Therefore, in order to realise your True Self, you should attain union with the Supreme Universal Soul, and by achieving this level of consciousness, you would be able to reach your ultimate absolute reality.

In other words, in reality, the word '*Nafs*' is used to refer to the Divine Supreme Being, which in essence is one with the Universal Soul.

This means that the entire creation came into existence from One Single Soul. For this reason, it is important that our main goal is to realise what this reality is so that we can attain the state of liberation.

Those who put forward the doctrine of getting rid of Existence (*Wujud*) and eliminating this idea are indeed talking about the impossible, as they are unaware of the truth of the matter themselves. This is because, according to their way of thinking, it is the Universal Being that has drawn a veil over this truth.

Let us first understand the following:

The meaning of the word '*Wujud*' commonly used in Sufism terminology is very different from the meaning of the word '*Wujud*' used in everyday language.

In general, when we use the word '*Wujud*', we mean our physical body.

However, the meaning of the word '*Wujud*' used within Sufism terminology refers to the 'origin of the being that came into existence'.

Now think for a moment, the origin of the being that came into existence belongs to Allah. If that is the case, then is it possible to talk about an 'existence' which came into being after being non-existent?

Therefore, you need to set aside your ego, which is your own assumption, but not your 'existence'.

You will simply be setting aside the 'imaginary being' created by your imagination, which you affirmed outside the existence of the Truth. By doing so, you will not of course be giving up the Absolute Existence. You accept that there is an Absolute Being and then you assume that you are separate from that Absolute Being. In Sufi terminology, this is referred to as hidden polytheism (Shirk).

When you are under an assumption, just take a good look at what comes on the scene.

First, you perceive The Apparent (*Az-Zahir*) and then The Hidden (*Al-Batin*)!

At this time, He wants to warn you that:

'He is The Apparent and The Hidden; in other words, He is everything whether you perceive it or not.'

So, what does this mean?

This statement does not mean that 'The Apparent' and 'The Hidden' are different things as they both refer to 'Him'.

So, in reality, 'The Apparent' and 'The Hidden' are not separate from one another; in fact, they are both the same thing!

Therefore, because your perceptual ability is limited, you perceive both of these things as separate from one another, so stop spending your time in a farmstead!

'The First' (*Al-Awwal*), 'The Last' (*Al-Akhir*), 'The Apparent' (*Az-Zahir*) and 'The Hidden' (*Al-Baatin*) are the names that refer to Him. This is what the statement implies.

There is no other existence except through Allah! (*La mawjuda illa Hu!*)

The term that is referred to as 'the *Aql-i Kull*' is the Universal Intellect, which is nothing more than the reflection of the Absolute and the manifestation of His Divine Attribute of Knowledge (*ilm*).

Whenever the 'Self' achieves spiritual ascension and attains the level of Self-Realisation, it is then said that the 'Self' is embraced by the Divine Attribute of Knowledge.

For the 'Self', the attainment of this truth takes place slowly as it begins to comprehend itself through various stages.

The lowest level where the soul experiences this state is the state of Individual Intellect (*Aql-i Juz*), which is then followed by Total Intellect (*Aql-i Kull*) and this is finally followed by the First Intellect (*Aql-i Awwal*), which points to the highest level.

If the Self attains perfection by comprehending itself through its origin and truth, it would then manage to achieve realisation through the Divine Attribute of Knowledge.

From then on, the stage of the First Emanation known as the First Intellect does not exist anymore. The Divine Attribute of Knowledge ascribed to the Divine Truth is what remains there.

The Self will continue witnessing the Divine Light veiled by the curtains, which means that it will perceive everything in the whole realm as a separate entity. If the person assumes that there is the Divine Truth and that everything else has come out of it, then this indicates that he is still in a state of perception as he will perceive countless other beings instead of perceiving the Absolute Existence.

To perceive everything as a separate being from Allah is to experience multiplicity, which indicates that the soul has not managed to attain oneness and is still under a veil.

In reality, the whole existence is one single totality and there is only one single being.

Indeed, within the knowledge of the One, there is no plurality and the assumption that each being mentions the One separately is impossible at the sight of the Truth. This is a misunderstanding experienced in the early stages.

ON THE SUBJECT OF BEHOLDING THE DIVINE TRUTH

It is worthwhile to consider several points regarding the true nature of Divine Truth and we need to understand these clearly.

The venerable companion Ali says, **'Beware! Never would I worship Allah that I could not see'**.

Another respected individual from the companionship of Muhammad (SAW) makes the following remark:

'I do not see anything but that I see Allah before it.' In other words, 'I witness Allah first and then acknowledge His Divine Presence as a manifestation appearing under that particular form'.

Or, to put it differently, what he really means is that he would first witness the ultimate manifestation of the Divine Self-disclosure and then see the specific form that it is transformed into.

Without a doubt, He is everything! Everything is His appearance in the station of *Afal* (Universe of Actions).

However, at the level of the Divine Names, which is also termed the Angelic Realm, only the Divine Attributes exist and they are not in manifest form. In fact, within this plane of existence, physical entities, ethereal beings and other beings that are made out of light are not realised yet, which simply indicates that they have no particular meaning at all. This is the level of Unity (*Wahdat*).

This is also known as the stage of manifested oneness (*Wahidiyyat*), which is the unity manifested in the realm of Divine Attributes, and here Reality knows itself and its totality. This is the stage of the Realm of Divine Power (*Alam al Jabarut*).

After summarising these points, let us come to the main point which we have discussed previously.

We shall now examine the meaning implied by the expression 'dying before death' which concerns contemplating the Divine Truth and experiencing the state of enlightenment that leads to this awareness.

We have already mentioned the concept of 'dying before death' above. Let us now give more detail on this subject.

It is a fact that the activities which we currently engage ourselves with are solely designed for the aim of saving ourselves from hell.

It is undeniable that no one has ever shown any personal effort in witnessing the reality of Allah.

Even though some of us believe that our principal purpose and ideal in life has been to attain the truth of Allah, our work at this moment should be to save ourselves from the severe punishment of the hell fire.

Yet we have still been unable to save ourselves from the punishment of hell. Why is this so?

The reason for this is that we have a tendency to perceive ourselves as a physical body. All of us have a house, possessions, money, mother, father and spouse. Since we do not approve of their behaviour, we will be suffering and under distress resulting from this situation.

In fact, living under these circumstances is the same as living in hell on earth. If we carry on confining ourselves in these circumstances, we will always be working towards saving ourselves from hell.

Some people will go to hell after they die and they will be subject to burning there for millions of years. They will continually experience the consequences of what they could not abandon here in this world until eventually the conditions of that environment will no longer be effective on that person and therefore there will be no more punishment.

As for the event of believers entering hell, after they burn, they come out.

Whenever you face a situation that makes you suffer for the first time, supposing that you will show a hundred percent reaction to it at first, later on this reaction will come down to eighty percent. Your reaction at the third time will drop to sixty percent. In the end, you will completely forget it as it will have no more influence on you.

Therefore, whatever it may be, it will not affect you in any way or give you any more suffering.

Accomplishing this task is very simple in this world. Once you can establish this level of perception in yourself, you can certainly achieve it within a period of say three or six months or in one year at most.

Whenever your physical body and brain becomes out of use, you start living with a spirit which your brain had constructed while you were in the world. Because you will be in a new environment this time, you will not be able to achieve this perception with just a few attempts here.

The biological brain can easily alter this situation simply by storing the necessary wave patterns onto the spirit, preparing the brain for the dimension after death. However, after death, storing wave patterns to the biological brain is not possible.

This is because soon after experiencing death, our brains will be subject to living in a new dimension. Our brains will not be able to adapt themselves to the new conditions here in this new environment. But, if similar events are lived many times, then this will become possible.

Therefore, living life in hell feels like living in a dimension which corresponds to a very long period. In reality, adapting to these situations will take quite a long time in that environment.

While you could save yourself from the afflictions of an incident by experiencing it hundreds of times in this world, you will have to suffer the same incident perhaps ten million times more painfully in that environment.

In the end, you will not suffer from that incident any more.

This incident symbolises the event indicated by the severe punishment of a person who falls into the deep pits of hell and then continually comes out from there.

Indeed, we keep on falling into these pits of hell in this world, too, but we cannot give a precise name to the exact nature of this event since we have no knowledge on this subject.

You can find more information on the subject of hell in the book by Abd Al-Karim Al-Jili called 'The Perfect Man' (*Insan-al-Kamil*).

Even though we are giving extensive information about the concept of '*Wahdat*', none of us has ever managed to get out of hell.

So when will you get out of hell?

The time when you will come out of hell depends very much on the fact that you should accept that you are not this physical body and that whatever you possess does not in fact belong to you.

Let us avoid a misunderstanding. This does not mean that you should throw away all your personal belongings and never own a house or a car, or diamonds, jewellery, or any other things. If being the owner of that object or not does not make any difference to you, then you would not be subject to any suffering at all since those things are already in your possession.

However, if you attach yourself to material possessions and assume that you are the owner of every single thing that you come across, and soon after you lose these objects, if you experience deep inner suffering and distress, then this simply indicates that you are living in hell suffering in great pain even at this very moment.

But a day will certainly arrive when this wheel of fortune will spin your way and you will burn with this hell fire more and more. However, another day will come when you will totally abandon the feeling so this time you will not be subject to any more suffering. Then you will again attach yourself to intense feeling of possessiveness. This process of continuous burning will constantly carry on in this way for you.

THE SPIRITUAL PATH DEMANDS COMPLETE SURRENDER TO THE SHEIKH

Because of growing necessity, a significant number of people who have comprehended the delicacy of the inner spirit in the past have worked towards the formation of a teaching system known as Sufism.

They said, **'If you want to give up your ego completely and wish to know the origin of your true self, then you should surrender yourself and leave your false identity aside so that you can eventually attain the reality of Allah'.**

Therefore, 'Dying before death' can only take place if and only if you surrender your ego completely to Allah Almighty. In other words, achieving this spiritual journey is only possible whenever you realise that you have surrendered yourself to Allah.

In reality, the purpose of entering the spiritual path is to 'surrender' oneself and hence show total submission.

The aspirant reaching this level would then say, 'I came to you and I am here now at your service, my Sheikh! I accept that you are my spiritual mentor; therefore, I submit myself to your will completely. Grant me all your blessings and prayers; instruct me to perform spiritual meditation (*Dhikr*) and fasting etc. so that I can carry out all these tasks'. However, by uttering these words, you would never be able to surrender yourself to anyone.

A sheikh could have hundreds of thousands of disciples, but in reality, he does not have even one single disciple who would want to attain the truth of Allah and do whatever is necessary to achieve this level of perfection by showing utmost faith and fidelity towards him.

In fact, this is the right time to talk about an important incident which has occurred during the period of Sufi Master Hadji Bairam Wali.

It was the policy of the government in those days that whoever had joined the spiritual path of Master Hadji Bairam Wali as a disciple, they were not liable to pay any tax to the state.

In fact, that was how the law was implemented in those days. The Sultan who was in power at that time had laid down this rule, because he had great respect for the master himself.

Therefore, everyone wanted to become a disciple of Hadji Bairam Wali.

This continued until such time that around forty thousand people joined him in Ankara and they became his disciples. From now on, no authority from anywhere in this region could ask them to pay any taxes.

When the Sultan received complaints from the public, he sent an urgent message to him:

'My Sheikh, this is the situation. If all these people are your disciples, then your decision will be in force and they will not be liable to pay any tax. However, are all these people really your disciples then?'

He answered, 'I will let you know the result in the meantime'. He then made a public announcement:

'I want all of my disciples to gather in the valley of Ankara on such and such a day!'

A huge tent was set up immediately and they started boiling cauldrons and cooking food for everyone. People started singing religious songs and prayers and so on.

At the end, Master Hadji Bairam Wali came out and said to everyone present there:

'Whoever has surrendered to me truthfully and whoever is my disciple, let them come out from where they are, because I will sacrifice that person today on the way to Allah.'

Everyone was surprised.

A woman came out of the crowd followed by a man.

The Sheikh said, 'Let them in!'

They all entered the tent together.

At that moment, the dervishes gathered outside the tent and witnessed a strange event. They could see that blood was coming out from inside the tent.

Whoever saw the blood coming out from inside the tent immediately started to run away from there without losing a second. Nobody else remained at the scene.

Obviously, hiding the animals inside the tent prior to the incident and then sacrificing them was the actual cause of why people had seen blood coming out and this in turn had shown the degree of disciples' obedience to him.

Master Hadji Bairam Wali sent a written declaration to the Sultan which said:

'My Sultan, I have only one man and one lady disciple!'

A true dervish is the one who does not desire anything for worldly gain and benefit from his sheikh. If he desires, then this shows that he is still not a proper dervish. This is because practising Sufism is an activity that does not deal with worldly gain or politics. Therefore, submitting yourself to the Sheikh's treatment has only one purpose and this is to attain the reality of Allah.

In fact, all other purposes serving in the opposite direction is a false approach which brings no result other than preventing that person's advancement.

To be able to become fully involved with a *Tariqat*, you should first submit your entire being to the hands of a spiritual master. How do you do this? By acting as if you were almost dead before you actually die!

This is such a submission that you will leave everything at your disposal as well as your physical body into his hands.

If he tells you to eat, then you will eat, and if he tells you not to eat, then you will not eat. He will tell you to go to sleep and you will go to sleep, he will tell you to get up and you will get up. He will tell you to work and you will work, he will tell you not to work and you will not work. He will also tell you to give certain things to certain people and you will not say to him that you will not give.

In other words, you will become just like a dead person whereby the body simply cannot control the actions in any way and no single event will have any effect on it.

There is a warning here for you on this subject, so pay attention to the following:

‘Die before death comes to you!’

What this means is that before you physically die, you will taste the event known as death! You will experience what it is really like!

Nowadays, there are around ten thousand sheikhs or perhaps some ten million dervishes in Turkey who believe that they could achieve this level of awareness, and people talk about them everywhere in the country.

However, if you consider this matter from a more realistic factor, you will see that there are neither ten thousand sheikhs nor any dervishes.

If we want to find out the actual cause behind this event, then let us consider the following situation.

The point is that those people who have coincidentally learned very little about Sufism and then heard some interesting stories connected with this subject, they portray themselves as the saints who represent a particular religious cult.

It is a fact that gathering some fifty or a hundred people all in one place for the purpose of practising meditation and listening to some religious stories has nothing to do with the teachings of Sufism whatsoever!

Nevertheless, to participate in such activities will still have some benefits for people.

This will at least prevent people from clinging to this worldly life so much that they will eventually move away from spirituality.

Nowadays, sheikhs belonging to certain groups provide you with some facts regarding religion as they make you realise certain realities so that they can keep you away from harmful things.

You are the keen enthusiasts who are simply trying to understand and investigate the truth of this matter.

What you need to do is, wherever you are, to try to learn what the religion of Islam and Sufism is all about so that you can obtain considerable knowledge in the meantime and try to free yourself from your false ego.

If you are honest and if your purpose is only to attain the reality of Allah rather than being in pursuit of obtaining personal gain, then by the grace of Allah you will most definitely meet with that saint one day who specialises in this subject. At that time, you will certainly notice the difference.

For this reason, do not differentiate yourself from any particular group or any other individual.

It does not matter what name or quality they may possess, never discriminate against anyone or regard them as inferior, no matter what religious sect they may belong to. Whoever they are, give them your assistance almost as if they are your own brother.

In summary, all activities carried out under the umbrella of Sufism in our present day are under the control of religious associations set up for the purpose of teaching good moral principles to their followers, and nothing else. However, there may indeed be exceptions to that, although this is very rare.

In fact, this is the whole point.

Yes.

‘Dying before death’ is certainly not an easy task!

Only after ‘Dying before death’ can you realise the reality of your true identity, the reality of your true Self.

We have already pointed out in our previous discussions that the state of ‘Dying before death’ is obtained whenever the knowledge of certainty (*Ilm Al-Yaqeen*) is achieved and this can take place at the level of the Inspired Self (*Nafs Al Mulhimah*). This is the state when the self starts to receive inspirations and, as a result, it realises its true origin, which brings total submission at the end.

After this, the certainty of the state of ‘Dying before death’ is obtained. This is followed by experiencing the stage of the Tranquil Self (*Nafs al Mutmainnah*), whereby the individual is fully satisfied through being aware of the truth of that state. The individual experiencing this particular stage is called a saint (*Wali*).

Indeed, on the path to perfection, sainthood consists of several stages:

These are ‘Perfected Saint’ (*Wali Al-Mukammal*), ‘Perfect Saint’ (*Wali Al-Kamil*), and ‘Saint in Nearness, (*Wali Al Muqarrab*). These are high levels of spiritual perfection. I am not talking about these here. People will experience these stages whenever ‘Dying before death’ takes place and this refers to the state of the source of certainty (*Ayn Al-Yaqeen*).

The Truth of Certainty (*Haqq Al-Yaqeen*) of the secret of ‘Dying before death’ can only take place at the stage of the Gratified Self (*Nafs Al Mardiyah*). This is a stage referred to as the state of spiritual conquest (*Fath*). The number of people who possess this spiritual station on earth can be around ten, but no more.

In other words, without showing absolute submission towards the possessors of this knowledge, the state of ‘Dying before death’ can never be attained. The act of showing obedience can only be granted to one person in a million who can grasp the reality of this matter from every angle.

This is because, no matter how much we put it into words and claim that we will get rid of all our conditionings, quit all our habits and not accept that we consist of this physical body, to find the kind of person who could perform all these is very rare indeed. Although we say this to everyone, we act

completely differently once the needle is pricked into us, because at that time, we start crying out so loudly.

THE LION TATTOO

Now, let us learn a moral lesson from the following story.

May Allah give soundness to Mazhar for he is a person who knows a nice story which he recounts from Mawlana.

A man went to the tattooist to have a tattoo done, because he saw others who were tattooed on their backs and he desired that his tattoo should be the figure of a lion.

He said to the artist, 'I want a lion tattoo as well!'

The tattooist replied, 'Okay, my job is to make tattoos, so come along, sit here and let me do it'.

The tattooist then started to tattoo him.

The man started to howl, crying out 'Oh! Ouch!'

He asked, 'What are you doing my friend? I have so much pain'.

The tattooist replied, 'I am painting the lion's mane'.

The man responded, 'Oh please, never mind the mane; continue on another part!'

The tattooist then started to tattoo somewhere else on the man's back. The man started to cry out again and said:

'Oh, please stop it now, because I am hurting so much. Tell me what part of the lion are you now tattooing?'

The tattooist replied, 'I am doing the paws of the lion'.

The man answered, 'Oh, please leave that part, go on with another part!'

The tattooist then started to tattoo somewhere else again.

The man cried out this time too and said:

'Tell me, what part of the lion are you now tattooing?'

The tattooist replied, 'I am doing the tail of the lion'.

The man finally cried out and said, 'I have to give it up my friend! I cannot bear the pain of this lion any more. So I have to give up both the lion and all the tattoos!'

The man then leaves the tattooist.

Just like our friend Mazhar put it; we talk about the tattoo of 'Wahdat' a lot and spend our time taking part in these discussions. But whenever the needles start to prick into our own body, it gets very uncomfortable for us. How many of us do you think will spend time staying at the tattooist? That is certainly unknown!

Therefore, no matter what we do, let us concern ourselves with what we can do for today. As long as we withdraw ourselves from the desires of all these material objects and discontinue worshipping them, we will be able to reduce the flames of our hell and therefore manage to save ourselves from the torment of the hell fire.

Whatever incident gives us suffering in this worldly life, it will surely make us suffer so grievously in the future.

THE CONCEPT OF UNITY ACCORDING TO IMAM GHAZALI AND ABDUL QADIR AL-JILANI

There is another subject which is often misunderstood.

Muhyiddin Ibn 'Arabi was the person who introduced the doctrine of Unity of Being (*Wahdat Al Wujud*). Because of all the hearsays, many people who do not understand the essence of Sufism in depth assume that he was the prime exponent of this particular idea.

However, the concept of *Wahdat Al Wujud* goes back to the times of Muhyiddin Ibn 'Arabi.

Those who are ignorant of the truth perceive Imam Ghazali as someone who only deals with the ostensibly knowable. However, he is an intellectual who has a great deal of awareness concerning the science of esoteric knowledge.

Imam Ghazali has written a book called 'The Niche for Lights'.

This book, which is called 'Mishkat Al-Anwar' in Arabic, was published in 1966 by Bedir publishing house. Let us quote some sayings extracted from this book written by Imam Ghazali, translated by Suleiman Ates. You can see his detailed views on the subject of unity.

Firstly, let us see what Imam Ghazali says about this topic:

'Therefore, the real being is Allah. It is from this starting-point that Allah's Gnostics rise from metaphors to realities, as one climbs from the lowlands to the mountains; and at the end of their Ascent see, as with the direct sight of eyewitnesses, that there is nothing in existence save Allah alone.'

Therefore, the Allah-aspect (Wajh) is the sole thing in existence. Therefore, there is no Existent except Allah and the Allah-aspect.

These Gnostics, therefore, have no need to wait for the arising of the Last Uprising in order to hear the Creator proclaim, "To whom is the power this day? To ALLAH! The One, the Not-to-be-withstood."

All existence is, exclusively, His Aspect.

These Gnostics, on their return from their Ascent into the heaven of Reality, confess with one voice that they saw nought existent there save the One Real.

Some of them, however, arrived at this scientifically, and others experimentally and subjectively. From these last, the plurality of things fell away in its entirety. They were drowned in the absolute Unity, and their intelligences were lost in its abyss.

Therein they became as dumbfounded things. No capacity remained within them, save to recall ALLAH: yea, not so much as the capacity to recall their own selves. Therefore, there remained nothing with them save ALLAH.

They became intoxicated with drunkenness wherein the sway of their own intelligence disappeared; so that one exclaimed, "I am The ONE REAL!" and another, "Glory be to ME! How great is MY glory!"

Others said, **"Within this robe is nought but Allah!"**

That is ALLAH, only and alone.

And that all other lights are borrowed from Him, and that His alone is real light; and that everything is from His light, He is everything.

So, then, there is no divinity but HE; for "divinity" is an expression by which is connoted as that towards which all faces are directed in worship and in confession. Every time you indicate anything, your indication is in reality, to Him.

However, when Plurality has been eliminated, Unity is established, relation is effaced, all indication from "here" to "there" falls away and there remains neither height nor depth, nor anyone to fare up or down. The upward Progress, the Ascent of the soul, then becomes impossible, for there is no height beyond the Highest.

There is no plurality alongside of the One and now that plurality has terminated, no Ascent for the soul!

If there be, indeed, any change, it is by way of the "Descent into the Lowest Heaven", it is by way of the radiation from above downwards; for the Highest, though it may have most higher, has a lower.

This is the goal of goals, the last object of spiritual search known of him who knows it, denied by him who is ignorant of it.

It belongs to that knowledge which is according to the form of the hidden thing, and which no one knows save the Learned is Allah.

If, therefore, they utter it, it is only denied by the Ignorant of Him.

You must further know that those endowed with this Insight never saw a single object without seeing Allah along with it. It may be that one of them went further than this and said:

"I have never seen a single object, but I first saw Allah."

For some of them only see objects through and in Allah, while others first see objects and then see Allah in and through those objects.

He is with everything every moment and by Him does everything appear.

The visible world is, as we said, the point of departure up to the world of the Realm Supernal; and the "Pilgrim's Progress of the Straight Way" is an expression for that upward course.'

That is what Imam Ghazali writes on the 41st page of his seminal book entitled 'The Niche for Lights'.

Imam Ghazali continues to explain that for those who have knowledge on these matters, it is vital that they should not remain unconcerned towards the issues laid down by the religion. So let us take a look at what he says on this subject:

'The perfect man is the one who does not let the light of his knowledge quench the light of his reverence. In the same way, he is never seen permitting himself to ignore one single ordinance of religion, for all the perfection of his spiritual Insight.'

In the light of all these explanations, a certain reality becomes obvious.

The concept of unity, in other words the 'Oneness of Allah' and the fact that 'there is no any other being or deity other than Allah' was not put forward first by Muhyiddin Ibn 'Arabi. It is a view which was introduced a long time before him by the revered Islamic scholar Imam Ghazali in his major book called 'The Niche for Lights'.

Imam Ghazali has already explained all about the subject of Unity in the manner described above, but did *Abdul Qadir Al-Jilani* say anything different?

Let us narrate a few lines from the book of the Grand Sage Abdul Qadir Al-Jilani entitled 'Interpretation of *Ghawthiyyah*':

'O Supreme Helper! The human being is my secret, and I am his secret. If the human being was truly aware of his situation in my sight, he would say with every single breath: "To whom does the supreme authority belong today?"'

Because we have given extensive information concerning the mysteries surrounding the issue of 'Unity' in the little book entitled 'Treatise on Divine Aid (*Ghawthiyyah*)', in which Abdul Qadir Al-Jilani has explained the mysteries of unity, we will not talk about it in detail here.

However, without making any further comment, we shall now provide you with the declarations of the Supreme Helper (Ghaws Al-Azam) Abdul Qadir Al-Jilani:

'O Supreme Helper! The physical body of the human being, his instinctive self, his heart, his spirit, his hearing, his sight, his hand, his foot, and his tongue - all of that I have presented to him by myself, for myself. It is nothing other than I, and I am not other than it.'

Let us try to finish off this chapter with the following sentence by Khwaja Ubaydullah Ahrar, who belongs to the chain of the Naqshbandi Sufi order:

'Exegesis (Tafsir), narrations of the prophet (Hadith) and Islamic jurisprudence (Fiqh) are the essence of all the knowledge. The real meaning and the subject implied by all this knowledge point to the concept of Existence. In every point, there is only one true being and that Supreme Being has become manifested with the Divine Attributes.'

As can be seen, the path to obtain the Divine Presence of the Naqshbandi Sufi system is not just about showing extraordinary miracles or obtaining spiritual unveiling, but it is about knowing one's self through the knowledge and the attainment of the Supreme Reality of Allah.

UNDERSTANDING OF THE ONENESS OF ALLAH

It is now time to start comprehending the reality of Oneness in detail.

As a matter of fact, until now, we have tried to explain the subject of the 'ONENESS' in various ways.

This is called the 'ONENESS', in other words, the 'Singleness of Allah'.

If we incline towards multiplicity instead of singularity and carry on using our individual consciousness instead of using the Absolute Knowledge, we will never be able to understand and gain an accurate insight into the reality of this matter. We will instead be constantly keeping ourselves busy with details, drowning in the many branches of this subject and losing the fundamental nature of this matter.

However, understanding the 'ONENESS' will only be possible by focusing ourselves and our consciousness within the dimension of the oneness and intensifying our consciousness so that we can observe the multiplicity from the dimension of the oneness. Only in this way can we understand the reality of this matter and grasp its true essence.

We have already presented the facts concerning the subject that 'Allah Almighty is the Infinite and the Limitless One' in our previous discussions and provided detailed information on the nature of this topic.

This Infinite and Limitless Supreme Being is the only One whose existence is eternal without a beginning and eternal without an end, which is also what we believe in and perceive.

This is the One and only Supreme Being whose existence is not subject to any change or alteration whatsoever.

For this reason, everything is without exception apparent in His Divine Knowledge, whatever incident we come across or bring to our attention, whatever we feel or dream of, including all those things that the community of the jinn, the angels or the human beings imagine, dream of or are aware of. In other words, it is through these Divine Attributes that Allah manifests His creative activities in the world; therefore, everything of this world is an aspect of the Divine Name, to which it owes its existence.

By saying '**in His knowledge**', what is meant is, if we may use the expression, 'all those things that He has created and thought of in His imagination' although we say this only for the sake of clarifying the matter in its proper context.

In reality, none of these things ever existed since there is no other existence than 'ALLAH' alone.

Indeed, by the will of Allah the Most High, this realm of existence has been brought into existence out of 'non-existence'; therefore, the entire creation is transformed into existence from this non-existence and will eventually return to their origin.

If we do not grasp this reality in this manner, we can never ever understand what ONENESS really is.

So, whichever meaning or attribute we characterise that Magnificent Being with, He is far from being described by that attribute because of His Divine Essence. Therefore, He is free from becoming bound by all the restrictions implied by that description.

However, even that description itself also belongs to Him.

It is very important to understand this fact.

THERE IS NOTHING IN EXISTENCE EXCEPT THE MANIFESTATION OF HIS DIVINE GLORY

Because of the fact that there is no other being in existence except Him, He is the one who praises Himself and He is the one who describes Himself with all those attributes.

He is the one who manifests that attribute. It is being manifested through Him. However, with respect to His essence, He is free from any restrictions concerning that praise!

We can investigate the reason behind the existence of this Supreme Being by delving into the depths of and trying to understand the meaning of the following sacred tradition of Muhammad Aleyhessalam (SAW):

'I was a hidden treasure, and I wished to be known; hence, I created the universe and Adam in order that I might be known.' (*Hadith*)

This means that He desired to manifest the innumerable Sublime Attributes and the Divine Names that are hidden in Him. (In this particular context, Almighty Allah's desire to manifest His Attributes is only used in a metaphorical sense.) In order to achieve this, He has manifested all these Divine Attributes of Himself, which has taken place in a single 'Moment' in His dimension of existence. This spiritual journey in Sufism is referred to as the Manifestation of the One (*Tajalli al Waheed*).

Those holy persons who have attained very high spiritual stations and stages point to this matter by emphasising that 'The Divine Manifestation of Allah has only occurred once and no any other manifestation has ever taken place after that for the second time.'

In other words, that Divine Essence has willed Himself as the Outwardly Manifest 'from Himself to Himself' and He has created all those things around us that we know, everything we can think or imagine has all been created through His existence. However, in the Divine Presence of His Holiness, these things do not exist!

Let us now talk about the particulars of this manifestation.

In other words, we are coming to the point of explaining the countless beings created from what we call plurality (*Kasrat*).

Appearing in countless forms, Allah is aware of all the qualities within Him and this could also be expressed as follows:

In order to manifest the quality of all the Names and Attributes in Him, He has produced countless forms and appearances, all of which are suitable to serve the purpose of the meaning of those qualities that He has created. To put it more realistically, He appears in all those forms!

So, whatever quality or attribute He has desired to manifest through His Supreme Essence, He has appeared under that particular aspect.

The point that must be understood here is that He has created every single being with a particular quality, which would be necessary for the existence of that particular being so that they could come into existence and eventually manifest the qualities He has created in this manner.

If, however, He had not manifested the necessary conditions for the creation of that being, then the concept of GOD OUT THERE would become commonplace, and this would produce such a devastating result that there would be complete chaos in the entire universe.

HE REVEALS HIMSELF IN WHATEVER FORM HE PLEASES

Whatever quality He desired to manifest, He has revealed Himself through those eternal attributes and for this reason He has manifested all the necessary conditions in order that those attributes can be fully revealed.

So, here's a holy verse from Koran, which points to this reality, from the Chapter of *Isra* ('The Night Journey'), verse number 84:

'Say: "Everyone acts according to his own creation program (natural disposition)" [17. Al-Isra: 84]

In other words, whatever quality or the attribute is desired to be manifested; a certain program serving towards its manifestation has been created. As a result, the desired result has manifested in the form of actions through all those creations programmed in that certain manner.

For this reason, everyone acts according to their own manners and this verse simply explains this reality.

If we can grasp this point well, then this understanding will provide us with the following benefit at the very least:

Whoever we may see, whatever situation we may experience or may find ourselves in, we must fully realise the fact that His Sublime Essence always manifests His own qualities through Himself in whatever form He pleases, and He reveals that attribute simply by creating it in a special unique way so that it serves the purpose of its creation.

The famous mystic poet *Yunus Emre* (whose name may be translated as 'Jonah Lover') has pointed out this idea in the following lines:

'Love the creation for the sake of the Creator!'

What he basically wanted to explain is that 'I am tolerant towards all creation. In other words, I see no faults in any creation since they are all created in a particular fashion.' Why is that so?

This is because the Almighty Creator who has brought each and every single entity into existence in a specific form has become the locus of Divine Self-manifestation in order to reveal His Divine Attributes.

Because of the immense knowledge he has on this subject, Yunus Emre has made this concise remark and said **'I do not see any imperfection in all creation.'**

Now, whenever we conceive creation from this aspect or perceive them from the very apex, we could clearly see that whatever quality He desires to manifest in every being, then this is what we shall encounter as all these beings we come across are equipped with certain qualities as well as meanings, which according to our capacity of understanding is countless.

In reality, all creation manifests the Qualities of Allah's Names, which we refer to by the term *Asma ul Husna* (Most Beautiful Names). Therefore, every single being is an object manifesting a certain Attribute of Allah by virtue of the various properties that are found in them while they possess a specific composition.

In other words, **the Divine Attributes which are inherent within the Divine Essence become manifest through the Divine Names of Allah, for example the Attribute of the Merciful (*Rahim*) or the Attribute of the Subduer (*Qahhaar*) or the Attribute of the Subtle (*Lateef*). However, these Divine Attributes are not separate existences, so they are not revealed separately for every single being as they are the Names belonging to the same Divine Glory.**

In fact, every life form that appears within every single realm and dimension of existence, including all those creations appearing on every stratum of space, becomes manifest as entities with composite structures, each formed through the combination of a certain number of divine compositions.

As a matter of fact, **all individual entities, namely the human beings, the Angels or the Jinn, are formed through the combination of these divine compositions.** In fact, these beings all came into existence by the manifestation of the Divine Names of Allah, each appearing under a specific arrangement or composition.

We have pointed out earlier that all creation manifests qualities which serve towards fulfilling the purpose of their own existence.

THE CONCEPT OF MAN AND THE HOMO-SAPIENS SPECIES (MODERN HUMANS)

Some people who inhabit the Universe of Actions (*Alam ul Afal*) engage themselves with such activities which simply indicate that they are not fully aware of the truth of their own origin.

This is because they have insufficient knowledge as regards living a lifestyle connected with the truth of their origin and therefore they do not know anything about life beyond death, so they are subject to living like an animal. Indeed, this is a kind of lifestyle that is totally devoted to one's carnal desires.

However, the beings manifesting only good deeds without expecting anything in return are called 'Angels'. They do not manifest actions for their own sakes, because their actions are totally meant for the benefit of awakening all creation.

The kind of lifestyle that brings superiority to the animal way of life is the faculty of reasoning. However, those beings who do not experience this type of lifestyle are the 'Jinns' since they use their own logic rather than their intellect. For this reason, they manifest actions connected with short term plans and to this end they satisfy their own selfish desires.

Finally, the being created in the most perfect manner, the one who has the ability to grasp the meaning of his origin, has come into existence and that being is named 'Man'. He has the quality of being the representative of Allah on earth.

However, the creature mentioned here may not necessarily be a two-footed being, as in the case of 'Man', it could also refer to other humanlike species.

To be able to understand the concept of 'Man', the 'human species' must try to understand the truth behind his origin, first with the help of the faculty of his mind and realise this fact simply by saving himself from all the restrictions of the physical body that his conscious mind has formed. He must also save himself from all the desires of his physical body and as a result, develop his own personality on a conscious level so that he can eventually realise that his consciousness is in fact the knowledge of the Absolute Being.

A person's abandonment of the acceptance that he is a 'separate conscious being' is a state that is obtained before dying takes place.

Afterwards, with the manifestation of Divine Knowledge (*Ilm ul-ilahe*) in himself under the name of Total Intellect (*Aql-i Kull*), he needs to possess all the essential qualities that are required to deserve the rank of Caliphate.

This means that if a human being abstains from the personal pleasures of life connected with the physical body by denying the material satisfactions and perceives himself as a conscious being by opening his doorway to the realms of consciousness, this person would then become free from all the impurities as he would manage to expand the levels of his consciousness to the maximum. As a result,

this person would realise that his mere existence is nothing other than the Absolute Being, and only after recognising this truth would he be worthy of being honoured with the rank of Caliphate.

Before dismissing the idea of accepting yourself as a dependent being living with a physical body and getting rid of all kinds of restrictions on yourself which leaves you under the influence of being a manlike being, the subject of the knowledge of Truth (*Haqiqat*) should be attained first. In other words, the person involved must experience the perfection of the state of knowledge of certainty (*Ilm Al-Yaqeen*).

So, what do we mean by referring to the Being? What is the origin of the Being? What is the Being which you call "I"? What is it all about? It is necessary to know and understand these ideas well.

In the past, these subjects were always explained by using metaphorical expressions and therefore it has taken a long time for many people to understand the truth behind these subjects, because grasping this reality was very difficult. Consequently, only a few people have managed to gain insight into this reality.

On the other hand, the ease and comfort that our present time has introduced to mankind as well as the Divine Intent (*Muraad Al-Ilahee*) of the One has made it very simple for us to understand the concept of Oneness.

For this reason, we can easily talk about the essence of the entire existence above the atomic level and associate this with the concept of oneness since all beings came into existence from the molecules which are formed from hundreds of atoms and each of these atoms were gradually created by the coalescing of the hydrogen atom.

As for the subatomic level, by describing the nature of the hydrogen atom as light, particles and everything in the cosmos as the creation of energy in condensed form, we can easily convey the message to those who have a certain level of intelligence that the existence is ONE in the absolute sense.

However, those who are conditioned with conventional everyday knowledge will have great difficulty, especially in understanding the subject of Oneness. Today, what really matters is that all these mistakes should be avoided.

As already pointed out before, whatever quality or the attribute He desired to manifest, He has taken the role of all these special forms associated with those qualities and attributes so that He could carry out the best form of action connected with those attributes.

Although all creation in essence refers to the Absolute Being, it is that Absolute Being who manifests all those actions within the framework of the conditions connected with those situations.

This is the reason why all 'Divine Laws' do in fact point to an order working in a miraculous way, and this is the only effective system in the entire universe which can never ever be subject to any change whatsoever. The following verse in the Koran makes this point:

And never will you find in Sunnatullah (Allah's creation system, laws) any change. [48. Al-Fath: 23]

As this verse verifies, the Divine Laws which refer to the universal system does not change in any way whatsoever.

This system, which you might also refer to as the 'Laws of Nature', prevails in the manner desired by the Sublime Almighty Power, who is the Absolute Protector forming all the laws and bringing them into effect in the universe.

In other words, this simply shows that we are living in a causal world. Although all existence is His manifestation, He is the one who has created all existence and He is the one who has experienced the consequences of the conditions He has brought into existence. Therefore, He has established a system known as the 'world of divine wisdom' or, so to speak, 'the world of divine reason'.

For this reason, every sentient being has the responsibility to carry out their own actions within the scope of their innate ability as much as their capacity allows them.

Thus, every living creature manifests a certain quality and an attribute which had been preordained for them, and the verse emphasising this reality is as follows:

Indeed, We created all things with predestination (recorded – programmed). [54. Al-Qamar: 49]

Furthermore, another important explanation on this matter has been given by the Holy Rasulullah Muhammad (SAW) who said as follows:

'Everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created!'

What this means is that whatever purpose a being is created for, then that being is programmed according to that purpose. So as a result of this programming, carrying out the tasks which he is programmed with becomes easy for that being and therefore he is only concerned with doing those tasks which are made easy for him.

However, those who are unaware of this reality and observe the existence from outside consider every single being as someone who has been granted with a unique free willpower and therefore those people are doing all these things by means of using their free will. Indeed, by saying this, they simply assume that there is a being with a separate will. However, in reality, the term implied by Partial Willpower (*Irada al-Juz'iyya*) refers to the manifestation of the Great Willpower (*Irada al-Kulliyya*).

So, whenever the Great Willpower becomes manifested through that being, this state is known as Partial Willpower.

Obviously, there is no such concept where these two terms, namely *Irada al-Kulliyya* and *Irada al-Juz'iyya*, can exist together. This is because two separate beings with a will can never exist at the same time and therefore the existence of a secondary being is never possible. Whenever the Great Willpower becomes manifested through another being, then this state is known as Partial Willpower.

In order to exist independently from the Universal Intellect, the Partial Willpower must be under the control of a separate free will, which must be totally independent from the whole. However, rejecting this notion not only gives rise to denying the concept of manifested Oneness (*Wahdaniyyat*), it rejects the concept of oneness, as well.

Because the reality of the being and its origin is one, then to assume that this independent being has a unique separate free will is something which simply cannot be mentioned.

Now, whenever a human being obtains the level of knowledge that he is in fact from one origin alone living in multiplicity, he faces many matters that are intricate to him.

The following chapter will discuss one of these issues in detail.

THE DIVINE TRUTH IS IMMUTABLE REALITY; WHAT ABOUT MAN?

Indeed, there is no doubt whatsoever that the Divine Truth (*Haqq*) is the only reality of all existence as well as the origin of man. The Truth, on the other hand, is totally free from experiencing any change or being subject to any harm whatsoever. If this is the case, then should there be any place for human beings known as 'hell', an environment where there is severe anguish?

Here, it is worth considering that the true origin of the being referred to as human is the Divine Truth and because the Divine Truth does not go to hell, therefore there is no such place as hell. In fact, hell could be regarded as an idea put forth in order to frighten people.

At this point, the person who considers that the oneness of the being is of prime importance could fall into the misconception that the environment known as hell does not exist.

In this particular case, it will be necessary to suggest that 'paradise' and the 'world' do not exist since they all originate from the same source, so either they all exist or they never existed at all.

The greatest misconception here stems from the following.

We have already pointed out that every single creature existing in the entire universe is made up of the composition of the names which possess certain attributes and qualities. All these creatures that are formed under certain compositions manifest certain qualities so that they can serve the purpose of their own creation.

Whenever they face situations which are harmful to their structure, they will then be subject to experiencing damaging effects.

Therefore, since man possesses a body and an inwardly hidden essence, hell also possesses a body as well as an inwardly hidden essence.

In reality, hell originates from the essence of the Truth. Thus, man also originates from the essence of the Truth.

However, the outward appearance and the essence, that is, both the body and the soul of man, originate from the composition of the Divine Names.

The environment of hell and the beings living there are also created in many forms and particularities, so they are made up of the composition of the Divine Names as well.

So, out of these two compositions, only the most powerful one will take precedence and hence have the privilege to exercise certain powers over the other one that is powerless. As a result of this, the human being who remains within the environment of hell will still be harmed, even though he originated from the Truth.

We can give a very simple example to illustrate this point from our present world.

Let us take a close look at what we call the element of 'Fire'.

The truth and origin of this element called fire is the Divine Essence.

Therefore, the composition of the certain names of Truth constitutes the structure we know as fire.

The structure of paper or your hand also originated from the Divine Essence. However, because of the power of the composition of the names that is produced by the fire element, in other words, the burning power, your hand or the paper would still burn.

Although you assume that the Being is the Divine Truth and therefore no burning should ever take place, comprehending this matter is not as simple as you might think, because there is burning involved here, which we simply cannot deny. The composition with the superior quality harms the other composition.

Here, there is an essential fact that needs to be addressed with care which is as follows:

The atoms that make up your hand or the paper are arranged in such a way that their present structure is transformed into another state whenever fire occurs. So, even if your hand or the paper burns, the atoms are never damaged in any way.

What this means is that even if the atomic structure of the matter becomes subject to a certain change, this damage is not effective at the subatomic level. Fire will burn other things, but it will never burn itself! Therefore, its atomic structure will always continue to exist.

As this example clearly shows, even though each being is the manifestation of the Divine Truth, they will still burn whenever they go to hell, because they are each an entity with a composite structure. This is how the process of burning takes place.

Likewise, the same situation also applies in our present world. In this present world, whenever a man comes into contact with fire, they burn, and whenever they face a harmful situation, they are left with no choice but to bear the anguish this brings along.

The dimension of the hereafter (*Akhirat*) is no different from our present dimension.

Yes! According to our perception, the world is a crude matter; it is the atomic dimension at the macrocosmic level, and the afterlife realm is the subatomic dimension at the microcosmic level.

As a result, each of these two dimensions has their own unique structure and the beings inhabiting these dimensions affect one another.

This brings us to another significant matter that is usually misunderstood. Suppose we put forward our argument in the following way:

'Because my essence and existence belongs to the immutable nature of the Divine Truth and that the Divine Truth does not need or depend on anything, therefore, my whole being depends on nothing other than this Absolute Existence. The moment I realise this reality, I say to myself that I do not need to worship or perform any prayers at all and fasting for me is not necessary. I also do not need to go to pilgrimage and practice meditation or get up at night time to perform prayers.'

The Grand Sheikh Abdul Qadir Al-Jilani discusses this matter in his book entitled 'Interpretation of Ghawthiyyah' where he points out the following:

'If someone wishes to practice formal worship by being attached to his human nature after the attainment of direct contact with the Divine, he is guilty of attributing partners to Allah the Almighty.'

Therefore, 'The moment I understand and perceive this reality, then performing worship for me is simply out of the question'.

In fact, this is a crucially important issue that is usually misinterpreted.

DOES THE DIVINE TRUTH EVER WORSHIP?

Whether you know that your reality is the manifestation of the Divine Being or not, your mere existence in reality is His creation.

But even with this awareness and understanding, no change ever takes place within your structure.

The only thing is that, with this understanding, you only comprehend and hence perceive the reality of your existence. Nothing ever changes within your structure at the material world at all!

Your life still continues with this knowledge, even though you are living in this dimension, so you can fulfil the purpose of your existence and experience the conditions of this present dimension at the same time.

Since your physical body is the product of the Divine Truth and the fact that it is still in need of eating, drinking and sleeping, then feeling this need does not simply reveal that your physical body constitutes an obstacle for the Divine Truth. What is more, feeling this need gives rise to this longing.

Similarly, certain activities carried out under the name of worship, such as prayers, fasting and Islamic meditation, does not conflict in any way with the creation of your structure, which comes into existence by the power of the Almighty Being.

Furthermore, all these religious practices are designed purely for the purpose of providing the brain as well as the spiritual body made of frequencies, which we name the *Ruh*, with the energy and the power it needs in the afterlife realm, because this will be absolutely necessary for that environment.

Even though the physical body continues its survival with the energy that it receives from the Divine Truth, it is still in need of eating and drinking and this of course does not mean that the physical body does not belong to the Divine Truth. Similarly, the spiritual body often referred to as the light body also needs the energy that these religious practices known as prayer, fasting and meditation will eventually provide in the afterlife realm.

It is because of this absolute necessity that the religious practices known as worship are commanded.

Let us imagine for a moment that you are fully aware of the fact that your existence depends on His existence, but even though this is the case, your physical needs are always in effect.

In the same way, your spiritual body made up of frequencies as well as your brain would need this divine energy in the life hereafter as well because of the conditions that are in force in that environment.

However, this energy can only be produced by the power of the brain and it is obtained while here in this world, living in the physical body.

If the energy that is essential in the future cannot be obtained here in this world, then it is impossible to acquire it in the life hereafter as well. This is because the brain in this dimension has a structure that is made up of frequencies; therefore, it is the spiritual body in that environment. Thus, the brain that is within the spiritual body can no longer produce energy.

Because they will be unable to produce this energy, each of the inhabitants of that environment would then say:

‘I wish we could go back to the world again and perform all the good deeds which we had neglected while we were there!’

Here, the prime purpose of returning to the world is of course to obtain the opportunities that were once available while in the world. In other words, it is about returning to the biological brain which helped the individual to produce the required wave frequencies while living in the world. However, this is absolutely impossible!

For this reason, even though there are so many people who have very successfully managed to comprehend the reality of this matter, they are destined for hell, because they did not perform the necessary tasks and therefore became occupants of hell.

It is for this reason the Sufi author *Abdul Karim al-Jili* writes in his book entitled ‘The Perfect Man’ (*Insan-ul-Kamil*) that he has seen Plato (*Aflatun*) in hell, even though he is a man who has gained considerable insight into the reality surrounding the issue of creation.

In fact, many people who have reached the pinnacle of this spiritual awareness are still in hell. These are only some of the mysteries pointing to this reality.

On the other hand, Muhammad (SAW) says that **‘The people of paradise are mostly populated by naive people’**.

This is because going to paradise does not depend on a person’s deeds.

They have heard from the Rasulullah Muhammad (SAW):

‘None amongst you can get into Paradise by virtue of his deeds alone!’

They replied: ‘Oh, Rasulullah Muhammad , not even you?’

Thereupon he said, **‘Yes, not even me, but that Allah wrapped me in His Mercy’**.

What this means is that ‘My creation took place in such a way that He had preordained my destiny as a person who belongs to paradise and therefore I was born into this world as a blessed person, so I will enter paradise’.

If the person was destined as one of the people of paradise, he will then perform the good deeds of the blessed people, because doing this will be made easy for him.

The people who are eternally blessed perform deeds such as prayer, fasting or meditation and they live for the sake of others by sacrificing all their personal desires so that others can benefit from this. However, carrying out all these deeds should never put them into the state that their prime goal is to

compete with the others for the pleasure of exercising their ego on them rather than sacrificing their souls for their benefit. They should lead such a life so that they can be helpful to those people at all times, which in turn would increase the energy they will need in the afterlife realm known as paradise.

Because of this reason, the main purpose here is not only to obtain the knowledge of the Truth, but soon after attaining it, the person involved also has the responsibility to perform certain actions so that both the physical body and the spiritual mind can be stored with the divine energy. This is how gnosis can be attained after the Truth is perceived. Of course, this can only be achieved if it is destined to be made easy on that person. Pay attention, I am not blaming the person who is negligent in performing this act. I am simply trying to explain how the system works.

If, however, the person is created for the purpose of manifesting the divine qualities within himself and living with this reality in the environment we call paradise, then knowledge of the Truth as well as knowledge of spiritual truths known as gnosis is bestowed on him.

As a result of experiencing this direct knowledge, the person has been given the opportunity to realise certain realities, such as how did the system he presently lives in come into existence, how does it work and what actions does he have to perform as a consequence of living in this system.

From then on, the person is not only fully aware of the knowledge of the Truth himself, but he will also be able to carry out all the actions which need to be displayed on the outside in the right manner.

The following verse from the Koran says:

That Allah may forgive (cover/conceal) your past and (in spite of the conquer) future misdoings (concealment resulting from corporeality) and complete His favor upon you and guide you to your reality (essence). [48. Al-Fath: 2]

Indeed, Allah has forgiven all the sins of Muhammad (SAW), including all the faults of the past and those to follow.

In spite of this fact, the Koran has addressed the Rasulullah Muhammad (SAW) in the following way:

And pray during part of the night (awaken from your slumber), which will benefit you, and it is expected that your Sustainer will resurrect you to a praised station (He will activate within you the qualities pertaining to this station... {And he already has, in respect of the verse 'Inna fatahnalaka}) [17. Al-Isra: 79]

This is because; **“And never will you find in Sunnatullah (Allah’s creation system, laws) any change.”**
[48. Al-Fath: 23]

PEOPLE WILL SUFFER THE CONSEQUENCES OF THEIR OWN ACTIONS

Let us pay attention. Whoever carries out a certain action, the result of that action will inevitably become a reality for that person.

So, whoever does an atom's weight of good shall see it and whoever does an atom's weight of evil shall see it, too. Therefore, even if the person is the holy Messenger Muhammad (SAW), he will experience the consequences of his own actions eventually manifested through himself.

A person who attains this level of perception will eventually comprehend the following reality, which is explained at the beginning of the chapter of the Cow (*Baqara*) in Koran.

And We will surely test you with fear and hunger and a loss of wealth and lives (the lives of those who are dear to you) and the produce of your labor, but give good tidings to the patient (those who refrain from reacting impulsively and wait to see how things will turn out) who, when disaster strikes them, say, "Indeed we belong to Allah (we manifest Allah's names), and indeed to Him we will return (we will eventually we will manifest/experience this reality)." [2. Al-Baqara: 155-156]

Moreover, whatever situation that person will face, whatever he or she will encounter, whatever incidents he or she will come across was already preordained before that person came into existence. So, it is the divine plan which has brought that person into existence in such a way that he or she could manifest those qualities.

Verses 22 and 23 of the chapter *Al-Hadid* (The Iron) in the Koran emphasise this point in the following way:

"No calamity befalls you on earth (on your physical body and outer world) or among yourselves (your inner world) that has not already been recorded in a book (formed in the dimension of knowledge) before We bring it into being! Indeed for Allah, this is easy".

"We inform you of this in order that you don't despair over your losses or exult (in pride) over what We have given you, for Allah does not like the boastful and the arrogant!" [2. Al-Hadid: 22-23]

What this means is that we have predetermined the nature of that particular event in the manner we desired, before it actually takes place:

'So that you may not grieve for what has escaped you, nor be exultant at what He has given you.'

Once again, the Koran makes another great statement.

What this means is that for whatever reason we have brought you into existence, we shall introduce you to those events suitable for that purpose which we have created for you. We have also foreordained all these events before we actually brought you into existence. We have then passed these events on to the

system. Thus, all these occurrences take place within the system, which in turn brings you into existence. Your existence will enable you to manifest all these predestined events.

You will inevitably encounter all these events, so be aware of this fact at all times.

Because of this reason, whenever you engage in these predestined activities, do not despair yourself over matters that pass you by, even if they seem unbeneficial for you, and never worry yourself because it is so! If, however, you assume that what you have encountered seems appealing to you, then do not let your prideful manner spoil you and think that this advantage has been granted to you because of your actions!

These are the kinds of actions that you would eventually manifest since you are created for this divine purpose. They may in fact be harmful for you, even though on the surface they may seem beneficial. However, even though on the surface they may seem harmful, they may in fact be beneficial for you. But you cannot realise this at all.

This is explained in the Koran in the chapter of Al-Baqara (The Cow), verse 216:

Perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. [2. Al-Baqara: 216]

In other words, whether you like it or not, everything is created in compliance with a plan and this is your divine purpose.

Because of your inborn characteristics and the way you are created, you give a tag to all those things that do not appeal to you as being bad. However, that particular situation is in fact more beneficial for you since it is not appropriate with your character traits. It has been created solely for the purpose removing the restrictions imposed on yourself by your natural tendencies. It has simply been arranged to save your consciousness from the limitations of your composition.

As a result, you may eventually think that so many things are good for you, because, whatever the situation is, that thing is suitable with your arrangement. However, it may in fact be bad for you!

Because it is suitable for your natural characteristic and inborn qualities, you will like it and you will continue to do it. However, this will eventually lead you to a state where you will assume yourself as a separate physical being, and once again you will become distant from the realm of consciousness because of that situation.

Because it takes you away from the realm of consciousness, under whatever circumstance it maybe, it may seem as a good thing for you and you assume that it is good for you, but in actual fact, that thing is bad for you.

Therefore, the reality of the good and bad can be explained as follows:

Those things helping to save you or your conscious being from the composition of the names and the limitations that this situation brings along is known as good.

On the other hand, things that make you accept yourself as a physical being and make you feel like you are somewhat composed of a specific arrangement is known as bad. This is the ultimate reality.

However, if your own self-interest and physical desires are more important to you, then obviously you will find all those things as good, because these are acceptable behaviours in your opinion. If something prevents you from fulfilling your physical desires, however, then according to your assumption, this is considered as evil.

At this point, it is worthwhile that we should consider the following.

Whichever desire preoccupies your physical body and answers your corporal needs will in fact draw you towards these wishes; therefore, they are considered as being bad.

If you could comprehend these realities and perceive them in the right manner, you will then be responsible for arranging your actions accordingly.

One of the most important issues concerning this matter is the question of how and in what way the subject of 'ONENESS' could be linked with what has been said so far.

Let us now talk about this subject.

TAKING THE QUANTUM LEAP IN CONSCIOUSNESS

If you are an entity that is brought into existence for the purpose of reflecting the several attributes of the Absolute One, then whatever attributes that Absolute Being willed to manifest in your mirror, He has created you with a specific program which would be appropriate to serve towards this purpose.

Because of this specific program, you will engage yourself with activities that will prevent you from accepting yourself as a physical being so that you will never assume that you have a physical body simply because this program has already been preordained for you.

As a result, you will choose a kind of lifestyle that does not place much importance on your physical temptations and needs.

Day by day, you start to lose your interests and desires, and enthusiasm fades away as you dislike all the material things in life as well as the idea of considering yourself as a physical being since you have been going through these situations. This standpoint will lead you to the dimension of pure consciousness and, as a result, you will devote yourself to the service of Allah. From then on, all material things do not mean anything to you.

People will perceive this reality in the following way.

They start saying these words to themselves: 'From now on, nothing in this world ever interests me, whether it may be money or possessions, father or mother, son or daughter, absolutely nothing whatsoever has any meaning for me.'

Thus, the ideas that direct you towards relying on your personal existence are all taken away from you and you subsequently embark on a journey towards the higher realm of consciousness. The journey gains even more momentum and hence becomes more important with the help of carrying out the religious practices known as prayers, fasting and night prayers etc.

If, however, you were destined to reflect the Divine Names and the Majestic Attributes of Allah like a mirror, you would then attain such a lofty rank that you would instantly take a quantum leap in your consciousness to a higher and a more enlightened state of being.

You will notice that, in order to define the nature of this state, the expression 'taking the quantum leap' in consciousness is being used. In other words, this is the stage where the veils that limit your consciousness will fall away and they will therefore be lifted completely as put forward by wise men in the olden days! Soon after attaining this stage, you will find yourself being lifted up into the next higher dimension where you will experience an incredibly high state of conscious awareness!

The level of consciousness that comes next in this hierarchy is the dimension of Universal Intellect. That is, the dimension of consciousness that constitutes the true essence of each individual created under a specific arrangement is called the Individual Intellect (*Aql-i Juz*).

The dimension of consciousness that is above this Individual Intellect is named the dimension of Universal Intellect. In other words, this particular term can be defined in present day terminology as the dimension of cosmic consciousness.

Now that the time seems ripe, let us explain the reality of the meaning of the terms Partial (*Juz*) and Total (*Kull*).

The terms 'Total Intellect' or 'Universal Intellect' and 'Partial Intellect' or 'Individual Intellect' are commonly used in this context. Their meaning is defined as follows:

Remember that there is only One Supreme Being in reality. Therefore, perceiving the existence on the basis of multiplicity (*Kasrat*) is a hypothetical approach for a human being, simply because it is an illusion that is formed by the divine program which is destined for that individual.

Because of this situation, the will and the awareness that is present within this vast realm of consciousness is defined by the term 'Total', while the intellect and the will that this totality brings into existence and manifests as an individual is defined by the term 'Partial'.

Although each person's willpower points to the same origin, it is manifested with a different potentiality in each person's situation.

Allah's divine attribute of Will referred to by the name Desirer (*Mureed*) is inherent in every human soul; therefore, it has the same influence on each single creation. However, due to the specific features that the individual's innate disposition (*Fitrat*) has formed, each individual's strength of will is quite different from one another in many ways.

Allah's divine attribute of Knowledge referred to by the name Knower (*Alim*) and manifested in the realm of multiplicity under certain compositions is known as the Intellect (*Aql*). Thus, the Intellect that belongs to the entire manifestation is called the Universal Intellect. However, whenever this intellect becomes manifest under certain compositions through each creation, it is then defined as the Partial Intellect.

So, if you could find yourself at the station of Universal Intellect where you will have the capacity to grasp these realities and then take a quantum leap forward in your consciousness, you will then realise that your value judgements and the way you look at the whole existence will change significantly. In olden times, people used to name this the stage of Sainthood (*Walayat*), which is the stage of nearness to Allah.

There is no doubt that the significance of everything is understood better when it is compared against its opposite.

If, however, you have been created for the purpose of living in a state of complete unawareness of the existence of Allah, then your passionate desires and carnal appetites predominate. As a result, you will start to lead a kind of lifestyle where your main concern will be to fulfil your temporal desires by indulging yourself in extravagances in eating, drinking, wearing clothes, spending money, having sex and other worldly matters connected with materialistic goals.

Your life will only be based on spending your time on running after bodily desires and you will do your utmost to fulfil these material pleasures. Every single day, this situation will make you drown more and more in the swamp of immorality.

Meanwhile, for as long as your body achieves the level of satisfaction that it needs, you will carry on assuming that you are being confronted with good incidents, but these incidents are in fact evil for you.

On the other hand, whenever you face a situation which will cause you to lose your enthusiasm and take you away from material values, you assume that you will be harmed and therefore you will start to think that this is an evil situation for you. However, in reality, that situation is good for you, but you cannot know it.

Now, it is worthwhile to consider the following significant point very carefully.

Why do I exist? What is the truth surrounding the issue of my origin? What is it that I have to achieve in the long run?

If you delve more deeply into understanding the answers to these questions, you will realise that many things will become apparent to you and therefore you will easily begin to understand the nature of everything.

However, this could be an easy task only if the station of the reality of certainty is destined for you. Otherwise, it can never be that simple. In other words, if Allah has chosen you for Himself as it is mentioned in the following verse:

‘Allah chooses for Himself whom He wills [42. Ash-Shura: 13]

He will then guide you towards the higher dimensions of consciousness.

To transcend into the higher dimensions of consciousness is to transcend into the ‘oneness’ or, in other words, it is to transcend into the realm of Divine Singleness of Allah.

By transcending into these higher realms, you will be completely purified from all your physical and material desires as well as temptations leading to that state so that you will carry out whatever is necessary in order to be able to live the truth of your origin.

Soon after engaging yourself in these activities by the knowledge assisting you to understand the reality of this subject, you will begin to realise the fact that your mere existence is only an illusion and that the whole existence is His manifestation since all forms and compositions are created from His existence.

As soon as you appreciate this reality, you may come to a point where your feet slip, as already explained in the above example a short while ago.

In other words, using the faculty of your inspiration to attain the oneness, you will get caught in the whirlpool of deviation.

It is important that we should understand this matter very carefully!

WHIRLPOOLS

Whenever you are caught in the whirlpool of deviation, you will most unavoidably make the following statement: 'Because I am the Divine Truth and my existence belongs to Him, nothing will limit Him by any means and He will not be bound by any restrictions whatsoever; therefore, I can eat, drink and live as I please.'

In fact, this is the place where the trouble imposed on you, either by the deviator evil jinn or by the power of your own conjecture, will begin.

This is because whenever you are in this mode of thinking and perception, being unaware of anything, you will experience desires that are totally connected with physical pleasures. As a consequence, you will be sucked into the whirlpool of carrying out activities such as eating, drinking, sleeping, having sex and the pursuit of other material gains.

If, however, you come across a knowledgeable and experienced person who will guide you in order to make you perceive these realities, he will surely manage to save you from all these afflictions simply by teaching you all these intricate points that were explained so far. Of course, this is possible only if your salvation is predestined by the Almighty.

So many people have remained stuck at this level, and even though they came closer to understanding the divine reality, they have been perpetually veiled from Allah and have therefore lost everything they had.

At this point, it is necessary to at least take the following matter into consideration. Who else was present in the world before me?

Apart from the Holy Rasulullah Muhammad (SAW), many other people have reached this realisation, such as *Junayd of Baghdad*, *Bayazid al-Bistami*, *Seyyid Abdul Qadir Al-Jilani*, *Seyyid Ahmad al-Badawi* and so on. These people have all managed to attain the truth and, as a result, they have reached the state of full realisation of gnosis of Allah.

Even though they were fully aware of these realities themselves, they lived a kind of lifestyle associated with the dimension of their inner consciousness on the outside rather than living a kind of lifestyle associated with the material world, because they had already reached the state of gnosis since they had attained the stage of truth.

Consequently, they have reduced their eating and drinking habits to the minimum. They have also concentrated on doing meditation, ritual prayers and night prayers. They did not feel content just by fasting and completing other religious activities; they also directed themselves towards comprehending the true nature of Oneness and experience this within the dimension of their inner world of consciousness.

Here, let us provide a further explanation.

The stage of gnosis could either be attained before reaching the Divine Truth!

Or it could be attained after reaching the Divine Truth!

In the first situation, the person attains gnosis of the Divine Truth at the station of the Inspired Self (*Nafs Al-Mulhimah*). This person is called a Gnostic (*Arif*).

In the second situation, the person attains gnosis of the Divine Truth at the station of The Consent-Given Self (*Nafs Al-Mardiyya*) and it is at this spiritual station that the Knowledge of Allah (*Maarif Al-Billah*) becomes manifested. The place of this divine manifestation is known by the term Gnostic of Allah (*Arifi Billah*).

If we want to explain this situation by giving an example, we could say that the difference between the two is like the water in the glass and the sea itself.

Thus, all these ideas, feelings and temptations mentioned in the above lines are suffered by those Gnostics who are at the station of the Inspired Self.

If you do not fail to notice these principles which we have explained, you will never fall into the dangers that your power of imagination has set up for you so easily.

At this present moment, you are surrounded by people such as your friends, family, relatives, mother and father, husband and wife and so on. In the life hereafter, you will also be surrounded by such people.

It is a fact that the concept of oneness, if you can experience it, is an essential need of our present moment. Similarly, the same principle also applies in the life beyond death.

What this means is that just as in our present time the existence of each and every single creation does not go against the concept of oneness, their existence in the life beyond death will also not go against oneness.

At this present moment, whenever someone needs help due to their inborn characteristics and you help them out in return, then your desire to help them is not against the idea of oneness, whether this person is your mother or father, your friends, relatives or neighbours etc. Thus, the same principles will also apply in the life hereafter as you might get some assistance from such people in that dimension.

Therefore, none of these factors fail to agree with the concept of oneness.

Because our knowledge on the subject of oneness is very limited, we may not be able to see the whole issue and therefore we have this misunderstanding.

In that case, we need to understand the concept of 'One' in such a way that it is the manifestation of the attributes of 'Oneness', each appearing in different forms and shapes, and each form exists by being dependent on the conditions of their own environment. Because it was the Divine Will's desire to manifest that state, we need to show tolerance towards others and never get angry with anyone or worried over any circumstance whatsoever. Furthermore, we need to realise the fact that the actions performed by people are appropriate in all cases and that we should do our utmost to advise them of

the Truth as much as we can so that they can attain the level of consciousness by means of our assistance.

Indeed, the human being is in a state of total loss if he lives a kind of lifestyle associated with worldly desires.

(Innal insana lafeey husrin). Indeed, mankind is in loss! [103. Al-Asr: 2]

This means that, as long as a human being depends on living a life based on satisfying his physical needs, he is in total loss.

‘Except those who believe (*Illallazeeyne amanu*).’ In other words, those who have shown faith.

‘And those who do righteous deeds (*Wa amilus saalihaati*).’ In other words, those people who carry out the necessary tasks for the fulfilment of their belief.

‘And those who enjoin on each other Truth (*Wa tawasaw bilhakkij*).’ In other words, those who encourage Truth.

‘And those who enjoin on each other patience (*Wa tawasaw bissabr*).’ In other words, those who inform others and recommend that they need to show patience and constancy whenever they face such events.

So, those are the people who could save themselves from the afflictions of this sheer loss.

Therefore, what we need to do is to fully comprehend the concept of ‘Oneness’ very carefully.

We need to contemplate that each and every creation exists, because they are the mirrors that reflect the Divine manifestation of oneness, each appearing under different forms and shapes, revealing His Will at the point of each manifestation. So, in reality, there is only one True Face in the entire existence and therefore everything is His manifestation. This shows that there is no Existence except Allah and therefore what we are witnessing is nothing other than the Presence of Allah at every single point.

Therefore, it should be our prime duty to try to comprehend Him as much as we can by tapping into the infinite spiritual dimensions that lie beyond our dimension of consciousness.

Of course, this is possible only if we were souls created and chosen by Him for Himself.

Otherwise, we will be completely trapped by the whims of our own physical desires and pleasures and will carry on living our lives in such a way that our prime purpose will be nothing other than fulfilling our worldly temptations so that we will eventually face losing so many things.

If that’s the case, we need to fully revise our own situation and know where we stand.

Let us now try to summarise each of these principles in turn, which will be necessary to achieve these goals.

THE STATIONS OF THE SELF (From a Classical Perspective)

There is no doubt that a person's effort to purify his soul can be explained by understanding the nature of the stages of consciousness. In other words, a person's level of perception is understood best when we comprehend the levels of consciousness, each describing the distinct levels of the Self.

In Sufi terminology, these stages are called The Reproachful Self (*Nafs Al Lawwamah*), The Inspired Self (*Nafs Al Mulhimah*), The Peaceful Self (*Nafs Al Mutmainnah*), The Contented Self (*Nafs Ar Radiyyah*), The Gratified Self (*Nafs Al Mardiyah*) and The Purified Self (*Nafs As Safiyyah*).

As you can see, we are not talking about the first level of the Self, which is known as the Commanding Self since it is nothing more than an animal state. It is the self that runs after sensual desires of the physical body.

The next level that comes after this is the stage of the Reproachful Self, which can be described as follows:

The person experiencing this station has gained quite a bit of information regarding what needs to be done in order to reach certain spiritual perfection. Hence, he has attained an increased degree of perception at this level.

However, whenever he goes back and looks at himself, he will notice that from time to time he cannot carry out the actions which would enable him to reach the level of spiritual perfection that he desires. He realises that he is in the process of practising such habits which would prevent him from reaching this level of perfection.

For this reason, whenever he is able to perform these actions, he becomes happy, while at other times he feels sad and hopeless. By getting angry with himself, he blames himself. So, getting himself worried, he plunges into such thoughts as: 'Why can I not perform the necessary actions, even though I am well aware of all these realities?'

This process of getting angry is the act of blaming or accusing (*Lawm*) one's self and it is known as the state of the Self-Blaming Soul.

Whenever a person experiences this state, his level of perception is heavily influenced because of the divine knowledge and the inspirations that he receives from time to time. As a result, he knows that, in reality, his existence belongs to Him. In other words, he thinks of himself as Allah from time to time.

With the aid of the knowledge gained from these inspirations, he starts to sense that the reality of his existence depends on Him, which gives him a direction to live his life in accordance with this belief.

Whenever he engages himself with this kind of lifestyle, he is at the stage of the Inspired Self. In this context, the word *Mulhimah* refers to those who receive divine inspiration.

He feels as if his body or the world he lives in does not exist at all and this is a state of consciousness which he experiences whenever he receives an inspiration. Thus, in this way, he starts to feel himself as the Divine One. Although he assumes that he exists as a separate entity, he puts himself in the position of the Divine One and feels like He does. At this level, he is at the station of the Inspired Self.

Indeed, this is such a place where so many people's feet will slip since there is the danger of descending to the lower stages of the self!

As already explained before, due to the idea of considering oneself as the Divine Truth, engaging oneself with the sorts of beliefs and tricks, such as the Truth can never be limited by concepts like the need for prayer, fasting or worshipping and so on, are all kinds of traps that people mostly fall into at the stage of the Inspired Self.

On the other hand, if the seeker who becomes trapped in this whirlpool with these ideas does not come across a fully qualified spiritual master who he can firmly attach himself to, he will then automatically be sucked deeply into the whirlpool.

As he sinks down deeper and deeper, he will finally end up in the stage of the evil commanding (*Ammara*) ego.

If, however, the person is granted this spiritual insight and he gains the opportunity to free himself from this affliction via something, which is almost impossible, then he will return again to the state of the Self-Blaming soul.

He will rise from beneath the whirlpool where he was stuck at the level of the Self-Blaming Soul to the surface of the sea above. For him, rising to the surface of the sea can be interpreted as advancing his soul to the level of the Inspired Self.

Nevertheless, this rise and fall does not take place within a few weeks; it happens over a long period of time.

If the person could manage to reach the surface again, then this time, without getting caught in the whirlpool, he will try to reach his spiritual destination by swimming.

But, alas! There are so many whirlpools along this river!

Here, the most crucial point which needs to be considered is that the person who is granted with the knowledge of the Truth would obtain such a mentality that, by having this belief, he should never fall into the whirlpools which would attach him to the corporal desires.

In addition to having the knowledge of the Truth, if he can also engage himself intensively in the practice of meditation, fasting and night prayers etc., while at other times trying to achieve the observation of the Truth within himself, he will then be able to reach such a point that grasping this reality would grant him complete satisfaction in the end.

What this means is that he will have no doubt that his existence is dependent on the Divine One. So, accepting himself as a being composed of a physical body will no longer be experienced by him. Therefore, all those desires connected with physical pleasures and ambitions will disappear.

Being in this state of mental awareness means that it does not matter if he leans towards material values connected with physical desires or not since both these issues relate to the same thing for him.

If his desires are not fully satisfied, he will not be worried about the reason why this is not granted. However, if the opposite happens, he will not be pleased either. This is because, at the level of consciousness, he is totally satisfied that he will live his life by reflecting the qualities of that Divine Being.

So, whenever he reaches this level, this is defined as the stage of the Peaceful Self, which means that his soul has been fully satisfied through newly acquired capacities connected with the perception of the Truth. This is the state of the knowledge of certainty.

Having reached the level of being a Satisfied Soul, he will eventually realise that every single creature in all existence is nothing more than the manifestation of the Divine Being, each created from His Divine Qualities in the manner that is desired by Him.

This contemplative witnessing will make it possible for him to feel fully content towards each and every single soul.

Indeed, this is the state of witnessing the reality that was pointed out by the words of the mystic poet, Jonah, who had said, 'I am in love with the entire creation for the sake of the Creator'.

In this stage, he shows total contentment towards every single being for all the actions that they have performed.

Because of demonstrating this well-pleased contented state, his consciousness is named the Contented Self. This is the stage of the Manifestation of Actions (*Tajallee Ul-Afal*). It is the level of the Source of Certainty (*Ayn Al-Yaqeen*).

However, the stage that follows this is crucially important.

If the person can attain the level that comes after reaching the stage of the Contented Self, then this has special significance for that person.

The stages of the Peaceful Self and the Contented Self are close to each other. Similarly, the stages of the Inspired Self and the Peaceful Self are also close to each other.

The Inspired Self, the Peaceful Self and the Contented Self all come under one category. However, there is a definite distinction between the Inspired Self and the Peaceful Self.

At the stage of the Inspired Self, there is a possibility of falling each time. By getting caught in the whirlpool, the seeker could easily return to the stage of the Reproachful Self. But, as soon as the stage of the Peaceful Self is reached, then falling back to the stage of the Inspired Self and hence getting caught in this whirlpool again is never possible.

For those who are destined to receive the wisdom, the stage of Sainthood (*Walayat*) is attained at the level of the Peaceful Self.

On the other hand, those who have the insight to perceive and reach the consciousness of the Peaceful Self as well as the Contented Self can be distinguished from one another by a very thin line.

In summary, with regard to their nature, the Inspired Self, the Peaceful Self and the Contented Self can all be considered as a whole.

On the other hand, the stage of the Gratified Self is very different.

This is the station that is described as the sixth spiritual stage—namely the Gratified Self—and it is exceedingly distinguished from all the others.

At this station, it is perceived that all existence is nothing more than the manifestation of the Divine Truth, which appears under different names and forms, as in these spiritual stages, and contemplating this reality is strongly manifested at the stage of the Peaceful Self and the Contented Self.

If one jumps from this dimension to the next higher spiritual level, contemplating existence under the names and forms will be obliterated at this stage of awareness. In fact, this is the most important feature of the stage of the Gratified Self.

And within this awareness, there is an awakening consciousness of oneness. At this level, contemplating both singularity and multiplicity will be completely lifted. This is the state of experiencing the manifestation of the Divine Attributes (*Tajallee As-Sifat*). It is the state of the Truth of Certainty (*Haqq Al-Yaqeen*).

At this stage of consciousness, the Divine Attributes are manifested as one Supreme Being. Here, witnessing the multiplicity of appearances is simply out of the question, because there are no forms of existence.

The following example will help to explain this simply:

Whenever you look around, your eyes can certainly see the objects, such as an armchair, table, flower, people, animal, wood, carpet etc. However, if you look at everything by means of an electronic microscope that can magnify these objects one billion times, then all these objects mentioned will simply disappear from your sight. Only a compound structure composed of subatomic particles will be seen.

Here, witnessing existence as separate entities is no longer possible. Instead, you experience the oneness with all creation, so neither you nor I—neither the armchair nor the table—will ever exist!

As this example clearly shows, the person who witnesses the dimension of consciousness defined by the name Gratified (*Mardiyyah*) will no longer experience the state of singularity or multiplicity.

Therefore, in reality, there is only One Supreme Consciousness and that Supreme Consciousness perpetually manifests its Divine Attributes.

This is defined as the stage of the manifestations of the Divine Attributes. Of course, this is a state of consciousness which provides us with a clear definition of the true meaning of multiplicity; it is simply an explanation made to describe the nature of this particular state.

If the individual is able to perceive this particular state of consciousness, a higher level of awareness will be attained. Indeed, this is a spiritual state that is completely different from experiencing other levels of reality empowering the individual to attain realisation, which was already explained in the above lines on the Inspired, Peaceful and the Contented Self.

Hence, Perfect Saints (*Awliya Al-Kamil*) and Saints in Nearness (*Awliya Al-Muqarrab*), in other words, those saints favoured by or brought near Allah, are among those who belong to this spiritual station. The number of people on earth falling into this category are very limited indeed. Among the one hundred and twenty four thousand saints, the number of those who belong to this category could be represented by only one in ten.

At this point, we would like to give you an example in order to show you that the number of those who attain this spiritual perfection is very limited and witnessing this reality is a very valuable trait.

In addition to all this, there is another level of station that is high above all the other stations called the Purified (*Safiyya*), which is a state that goes beyond contemplating the divine attributes and we do feel that there is no need to talk about this right now.

This is because even the level of the Gratified Self is a phenomenon which we cannot fully grasp at present. Let us hope that understanding this reality has been destined for us! Let us hope that we have been created with the ability to accomplish this noble task!

In fact, there is a specific reason why we talk about this:

‘The whole existence is nothing other than the manifestation of the Divine Truth. So my existence depends on this Divine Being. Therefore, all names and forms that appear in the entire creation are the manifestations of this Divine Being.’

According to the view of multiplicity, these are considered quite precious views. However, they have no value at all on higher dimensions and this is the main reason why we are giving you all these explanations, so that we can make you realise this fact.

These are known as the pious people who are obedient to Allah and strictly follow His orders by performing good deeds (*Hasanat-ul-abrar sayyiat-ul-muqarrabin*).

Those who have reached the spiritual perfection of piety and righteousness by performing righteous good deeds can be regarded as people whose good deeds are equal to the bad sins of those who have attained the level of certainty.

If we cannot attain the spiritual level of nearness (*Qurbiiyyat*) while in the present world, then realising this reality in the life after death will never be possible for us.

So, if you are blind in this world, you will surely be blind in the hereafter.

For that reason, we should firmly believe and say that ‘We continue to exist only and only for Allah’, so let us try our best to fulfil all the necessary obligations and conditions so that we can eventually return to Him.

If we can understand the issues surrounding the topics that we have been discussing here, we will then be able to put these into action in a better way, of course if being able to achieve these tasks were made easy for us.

Otherwise, we will keep spending our time with only listening and reading these propositions, all of which will eventually be history. So, we will simply carry on having the immense desire to satisfy our sensual pleasures again and again, and by doing so, we will indeed be in total loss.

If Allah Almighty had created somebody for the purpose of manifesting his own reality, He will surely grant that person with the opportunity to release himself from the faculty of having illusions (*Wahm*). In other words, by the grace of Allah, the person will be saved from all the influences of the imagination, because achieving this task will be made easy for that person.

If Allah the Most Gracious had willed for that person to live a lifestyle that is associated with corporal desires, He will then influence that person's mind by taking it under the control of the faculty of the imagination.

Here, we are trying to explain the system and the method of how someone who lives under the influence of desires connected with physical pleasures can be saved.

OUR ENEMY, THE FACULTY OF IMAGINATION

What concept is implied by the Arabic word *Wahm*?

The term *Wahm* refers to the actual state when a person assumes that all non-existent things are existent and all those existent things are non-existent. The term could also be defined as the estimative faculty, which is purely based on the principle of supposition (*Zann*).

In reality, what is that thing which does not exist in the first place? Of course, it is the assumption of accepting yourself as an independent being!

Although this concept does not exist in reality, your imagination makes you believe that it actually exists.

So, by sticking to the mentality that 'I exist' and by accepting himself as a separate being from the Truth, this so-called independent being assumes that he exists and, as a result, he pursues a life of physical pleasures.

As long as he assumes that he is an independent being and is separate from Allah, he will find himself under the powerful influence of the imagination and he will therefore find it very hard indeed to escape from this affliction that he has gotten himself into.

He will say the word "I" and keep on spending his life in the enjoyment of physical desires. His wishes and desires are always connected with satisfying his ego and he therefore becomes a slave to his sensual needs. This is a clear sign that the person who experiences this situation is under the influence of his imagination.

The border between the state of being under the influence of the imagination and keeping this feeling under control is the stage indicating a person's transition to the stage of oneness.

In fact, this is the border line that is defined by the expression 'Dying before death'.

If a person does not reach the stage of dying before death while in this present world, then he is surely subject to the restrictions of the imagination as he will be under its powerful influence. Therefore, saving himself from the afflictions of this influence will never be possible in the world after death.

For this reason, his consciousness will never be liberated, as he will accept himself as a physical being. In other words, he cannot enter the state of oneness, so as a result he cannot understand the reality of this concept or perceive its truth and experience this state. In short, he cannot die before his death takes place.

The event indicated by dying before death can be classified under two main categories, namely the *death experienced by ascending to a higher plane* and the *actual death*.

In actual fact, there are three different types of death which are known as the physical death, the actual death and the death experienced by ascending to a higher plane where the soul ascends to the dimension of spiritual consciousness.

Let us explore each of these concepts respectively.

The physical death is the state whereby the physical body is no longer active, as it goes out of use since the bioelectrical energy it receives from the brain has been cut off. Everyone experiences this kind of death. It is the separation of the soul from the person's biological body so that transiting into the spiritual realm is achieved and, from then on, the person's soul continues to live in this realm.

This is also pointed out in the holy verse 'Every soul shall have a taste of death' since the physical body is no longer alive and for this reason the physical death is also known as transiting to a life in the spiritual realm.

Dying before death is the state whereby the person experiencing it realises that there is no other being except the One and that his physical body does not exist. The person experiencing this stage believes that even though he realises that his existence depends on one being, he cannot fully live with the powerful features of his own reality.

This is the first stage that is defined by the concept of dying before death. Experiencing this state leads to unveiling (*Al-Kashf*). This is also known as the stage of witnessing by the senses.

As for the actual death; this is the state whereby the person experiencing the state of dying before death raises his consciousness fully and starts living in a new dimension.

This is the stage whereby the consciousness is released from the limitations of the physical body. It is the manifestation of the consciousness with the divine powers. In other words, this is the stage where consciousness is fully liberated from all the limitations of the power of the imagination.

By taking the individual's feelings and thoughts under full control, the imagination makes the person involved living in a fantasy world and he consequently only assumes himself as a physical being who is liberated from all worldly limitations, conditionings and attachments.

Soon after experiencing this influence, the person will start pursuing desires only connected with physical pleasures.

If, however, you are heavily influenced by the knowledge and the perception of the divine truth, you will then embark on a journey by carrying out certain practices so that you can release yourself from your imagination. Of course, to be able to achieve these spiritual practices properly, you need to have a strong faith in this reality yourself and you should utilise your willpower in the direction of understanding this belief.

By having a faith in this reality, you will portray actions that are suitable for you to grasp the meaning of this divine truth. In this way, you will gradually start saving yourself from the powerful influences of the imagination.

During the course of practising these duties, the imagination attempts to rule your mind and your logic with false pretences. It will try to engage your mind with logical tricks. When being dragged into tricky situations, you will be occupied with forms of behaviours connected with strong physical desires.

However, if you rely on the power of your faith, then you will not be fooled with such deceptive illusions or tricks any more, simply because understanding the truth of your origin is a very important issue and therefore you will carry on with these practices.

In the end, you will be able to save yourself from all the illusions and the restrictions imposed on you by the imagination, which gives you the feeling that you are a physical being, although, in reality, this is not the case. This will eventually lead you to a state where you will neither be happy for attaining the worldly blessings nor feel sorry when you lose them. You will do whatever you can so that, in the end, you can perceive and attain this integral truth by yourself.

This is a clear sign which simply indicates that you have just begun to free yourself from the influences of the imagination.

Whatever happens, it does not matter whether you possess anything or not! Briefly, you will no longer suffer from any anxiety nor worry yourself over the problems associated with this world.

This is a state experienced by those who the Divine Truth has chosen; in other words, it is a state which can only be attained by those entities that the Divine Truth had made possible to grasp. This is also regarded as the state of saving oneself from the afflictions of the imagination.

As soon as you perceive the Truth, and if you then manage to integrate this into your daily life as a second step, you will be in total command of all your senses which lie at the basis of your imagination and you will most certainly attain such levels of success as a consequence and perform the actions that others could not manifest.

This simply indicates that the delusion is something which makes a person ascribe to himself a separate individual existence other than the Divine Being and, because of that supposition, the person involved becomes subject to living such a life that is connected with satisfying physical pleasures. This is due to the fact that he is under the powerful influence of the imagination.

If the person cannot escape from this reality while in this present world, then there is no chance for him to save himself from this problem, even right after his physical death takes place.

However, if we carefully examine the Koran and pay attention to what the Holy Messenger Muhammad (SAW) has pointed out, we can clearly notice that the life in this world is only temporary and that we will depart from this world after a certain period and then carry on to live in a totally different dimension without any possibility of ever coming back again. He strongly emphasised that by running after worldly pleasures associated with physical desires, we would simply be wasting our time as our lives will be spent in vain. He also made it quite clear that each one of us has been created for Allah and we are brought into existence as a Caliphate, so that we can not only comprehend and perceive that Divine Truth, but we can also experience it as well. For this reason, we need to engage ourselves with a lifestyle associated with these activities and perform the actions that will be necessary to achieve these results.

It is compulsory for every human being, in order to attain the level of Truth and become a Caliphate, to firstly achieve spiritual ascension (*Mi'raj*).

So, what do we mean by the concept of spiritual ascension? Let us talk about this subject in more detail now.

THE SPIRITUAL ASCENSION

In this chapter, we would like to present a detailed commentary on the verses which explain the subject of spiritual ascension by referring to a holy tradition of Muhammad (Peace and blessings be upon Him) that is extracted from the book of *Hamdi Yazir of Elmali* entitled 'The True Religion/The Language of the Koran' (Hak Dini Kur'an Dili).

The following is the first verse of the chapter of 'The Night Journey' (Isra) taken from the Holy Koran.

The meaning given by the late Hamdi Yazir of Elmali is as follows:

'Glory to Allah who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts we did bless, in order that we might show him some of our signs: for He is the One Who hears and sees all things.'

The Koran explains the event known to us as the ascension to the heavens in the first verse of this chapter of the night journey.

This nocturnal journey is such an extraordinary event, because, immediately after its occurrence, those who claimed that they were the believers until that day denied this incident, and they had subsequently given up their religion since they were unable to grasp this incident with their limited minds. However, the noble companion of the prophet *Abu Bakr* has earned his title of the Truthful (*Siddiq*) because of his faith in the event of the spiritual ascension.

Next morning, when the prophet told those who he met about his experience concerning the spiritual ascension he had by night, a group of unbelievers who heard him saying this immediately went to Abu Bakr and told him:

'Hey, look! Have you heard what your companion is saying? He is claiming that he went to the Farthest Mosque (Masjid al-Aqsa) in Jerusalem and from there he ascended to the heavens. He is recounting all the incidents that he had witnessed in those places. What do you say to all this?'

He said: 'Is this the way he said it?'

They replied: 'Yes, he said everything in exactly the same manner as we told you!'

Abu Bakr told them, **'If he said that, then he is truthful. I am not suspicious of anything he said and therefore I do believe in him without any hesitation whatsoever'.**

He then turned around and said the following:

'Why are you amazed at me? Even though he does not travel anywhere, I always believed in concerning the tidings coming to him from the heavens for such a long time, so how could I not believe him when he says that he went to Jerusalem and came back in a short period of time?'

When the Rasulullah Muhammad learnt of Abu Bakr's statement, he said, 'Abu Bakr is the Truthful One, he is the great confirmer of the truth'.

So, how did the event of the ascension to the heavens become a reality?

This miraculous event consists of two stages, namely the Night Journey (*Isra*) and the Night Ascension (*Mi'raj*).

The journey that involves travelling from Mecca to the Farthest Mosque in Jerusalem in such a short period of time is known as the Night Journey.

The event pointed out by the prophet's holy ascension to the heavens from Jerusalem is known as the Night Ascension and this simply refers to the journey he had taken within the intermediate realm (*Barzakh*), which in reality is a dimension of consciousness that exists in the form of waves.

Let us first learn about this reality. The word 'Isra' points to the Night Journey taken by him from Mecca to Jerusalem.

After his journey to Jerusalem, his ascension to the heavens takes place and the event indicating the journey he took to various realms is explained by the word *Mi'raj* (Night Ascension).

We will now give you the rest of the commentary concerning this subject from the same book.

We shall try to give you the full explanation at a later stage to the best of our ability.

'As soon as the Rasulullah Muhammad began to tell the people about the event that he had experienced by his visit to Jerusalem, there were others present there who had seen and knew about Jerusalem.

Afterwards, they all started asking him a set of questions concerning what the state of Jerusalem was like and they inquired some explanations.

At that very moment, the Farthest Mosque was brought before the vision of the Rasulullah Muhammad and by looking at this vision and seeing Jerusalem; he started to give them the detailed description of the Farthest Mosque.

The holy Rasulullah Muhammad recounts the events that he had encountered in the following way.

He says, 'They asked me some questions.' And when they asked these questions, I never paid any attention to any of those things they enquired about when I went there. But, Allah Almighty lifted the veil from [sic] my eyes at that moment so that I began to see the Farthest Mosque almost as if it was right in front of me and I answered them back by giving them its exact details."

They asked him questions like, "How many windows are there in that mosque? What was the door of that mosque like?"

He answered each of these questions simply by looking at the visions that appeared in front of his eyes straight away! Then they asked him more questions, they said:

“We have a caravan travelling on that route, so give us some news from that caravan? This is a far more important issue for us. Did you really go there? If that’s the case, have you caught up with the mercantile caravan of our friends who already had gone ahead of us quite a while ago?”

He replied: “Yes, I saw the caravan of the tribe of so-and-so as I was coming back. They were at a place called *Revha*. They had lost one of their camels and were searching for it everywhere. They had a pitcher which contained water, so I reached that pitcher and drank water from it as I became thirsty. After that, I put it back where I took it from. Can you ask them as soon as they come back, did they find that pitcher?”

They said: “Well, this is a clear sign!”

After that, they asked different questions about the caravan. They enquired about the number of camels, what they were carrying, who else were present in the caravan and so on.

“At that moment, I had the vision of the caravan which was brought in front of my eyes and I have given information about it by answering every question they asked one by one simply by looking at it.”

The holy prophet then said the following:

“Then I passed by so and so mercantile caravan which was preceded by a camel of Khaki colour with a black coarse cloth and two black coverings on its back. This caravan will reach here by the sunset.”

They then said:

“Well, this is another sign that shows that you are correct”, so they did set off to enquire about this without any delay.

They waited for the caravan until the sunrise so that he will never come and hence he would be considered as a liar and his lies would spread to everyone.

At this point, one of them shouted: “The sun has risen now!” while another person said:

“Hey, the caravan is heading this way and there is a Khaki colour camel leading it! Just like the prophet had said, there is so and so person in the caravan”. Saying this, they counted the number of people in the caravan.

Nevertheless, a group of unbelievers who had witnessed this incident still did not believe in anything.

The Holy Messenger said that:

“As soon as I left them at the Holy House (*Baitul Maqdis*) in Jerusalem, I have been granted with the Holy Ascension to heaven. I have never seen anything quite as beautiful as it is and that the person tasting death sets his eyes on to it at the moment of separation.

And it was through this event that my Sustainer made me ascend [sic] to so many gates and finally raised me to a gate of heaven, which is called the gate of the nearest heaven (*Hafaza*).

This is the gate of the world where the guardian angels of the skies are present.

At that gate, Gabriel was also present with me.

And it was said: "Who is he?"

It was replied by Gabriel: "Muhammad!"

It was again said: "Has he been sent for?"

Gabriel replied: "Yes. He has indeed been sent for."

After that, the gate was opened right away.

They have then greeted me. There an angel stood guard, named *Ismail*, who was the custodian of the nearest heaven. There were seventy thousand angels under His command, each angel commanding an army of additional one hundred thousand more.

Meanwhile, I saw a man and he looked as he was on the day Allah created him in his complete form. Nothing has ever changed in him. The spirits of the Prophets and of his believing offspring were being shown to him.

Whereupon he would say: "A goodly spirit and a goodly soul exuding a fragrant smell; put her in the Highest! (*Illiyyin*)"

Then the spirits of his unbelieving offspring would be shown to him and he would say: "A foul spirit and a foul soul; exuding a bad smell; put her in the lowest layer of Hell! (*Sijjin*)"

I then said: "O Gabriel! What is this?"

He replied: "This is your father Adam."

Adam returned my greeting and prayed [sic] for me, he said: "Welcome to the righteous son and the righteous Prophet!"

Then I went on for a little while. I saw groups of people whose lips resembled the lips of camels. Their lips were being sliced by the guardians appointed for this task and in their hands were balls of fire, which they did thrust into their mouths and collected from their extremities to thrust into their mouths again.

I asked: "O Gabriel! Who are these?"

He replied: "They are those of your community who eat up the property of orphans and commit injustice."

Then I went on for a little while. I saw groups of people whose sides were being cut off for meat and they were being devoured. They were being told: "Eat, just as you used to eat the flesh of your brother." They would eat so much that it would become loathsome to them!

I asked: "O Gabriel! Who are these?"

He replied: "These are those who used to eat the flesh of the people and used to back-bite against others. They are the slanderers of your community who would bring shame to others."

Then I went on for a little while. I saw a great deal of people gathered around a table on which there were set grilled meat of the best kind one had ever seen. Near the table there was some carrion decaying. The people were coming to the carrion to eat from it, and they were leaving the grilled meat untouched.

I asked: "O Gabriel! Who are these?"

He replied: "These are the men from your community who had an excellent, lawful wife at home and who would go and commit adultery (*Zina*) by seeing a foul woman. They leave all the permissible things which Allah has made legitimate and eat all those things that He has forbidden."

Then I went on for a little while. I saw groups of people who had bellies as large as houses and they were the people from the community of Pharaoh (*Fir`awn*). They were trodden by the people of Pharaoh and admitted into the Hell day and night. Whenever they wished to rise to their feet, they could not do so for the greatness of their stomachs and the motion of the vermin in them, and they fell back down.

I asked: "O Gabriel! Who are these?"

He replied: "They are those of your Community who eat up usury."

Then I went on for a little while. I saw women suspended by their breasts and others hanging upside down.

I asked: "O Gabriel! Who are these?"

He replied: "These are the women who commit fornication and then kill their children after or before they were born."

Then I ascended to the second heaven. There I met with the Prophet Joseph (Yusuf) and with him stood a large company of his people. His face was like the full moon.

He saluted me and said: "Welcome!"

After that, I reached the third heaven. There I saw the Prophet John (Yahya) and the Prophet Jesus (Isa), who were cousins of each other. They resembled each other in clothing. They greeted me and said: "Welcome!"

After that, I reached the fourth heaven. There I met with the Prophet Enoch (Idris). He greeted me and said: "Welcome!"

Eventually, I ascended to the fifth heaven. There I met with the Prophet Aaron (Harun) who was well respected within his community. There were many people around him and he had a very long beard. It almost reached his navel due to its length. We greeted each other, he said: "Welcome!"

After that, I ascended to the sixth heaven. There, I met with the Prophet Moses (Musa). He had abundant hair on his body that even if he had two shirts on him, still his hair would exceed them. He said:

"The people claim that among the sons of Adam I am the most honoured one by Allah, however in your presence, you are more honoured by Allah than me!"

Then I travelled on till I reach the seventh heaven where I met with the Prophet Abraham (Ibrahim). I saw him with his back against the Populous House (*Bayt Al-Ma`mur*). I greeted him and he returned his greeting and said:

"This is your place and the place of your community."

After that, I entered the Inhabited House and prayed two cycles of prayer in it. Every day seventy thousand angels enter the Inhabited House, who shall never return to it until the Day of Resurrection.

Then I looked and saw a tree. One of its leaves could wrap up all creatures. At the base of the tree ran a source. From it issued two rivers.

I asked: "O Gabriel! What are these?"

He said: "This is the river, which Allah has given you as a special gift, it is the River of Abundance (Kawthar) and the other river is the River of Mercy."

So, I bathed in the River of Mercy. My past and future sins were all forgiven.

Then I was taken to the River of Abundance and entered Paradise.

Lo and behold! It contains what no eye has seen, nor ear heard, nor human mind ever imagined.

After that, I have been ordered by Allah to perform fifty prayers, which were made obligatory for me every day.

Then on my return, I reached Prophet Moses who asked:

"What did you do, O Muhammad? What obligations did your Sustainer impose on you and your Community?"

I replied: "He imposed fifty prayers every day and night on me and my Community."

Moses then said:

"Return to your Sustainer and ask Him to lighten your burden and that of your Community for in truth your Community will not be able to carry it!"

So, I returned to my Sustainer and asked if this can be reduced and He reduced ten prayers for me.

I returned to the Prophet Moses again and he said:

"Go back to your Sustainer again and ask Him to make it less."

I have gone back to my Sustainer again and it was reduced until these prayers were finally lessened to five Obligatory Prayers.

Moses then said:

“They cannot still handle that, so ask your Sustainer again to make it less.”

I replied: “I had been back to my Sustainer and asked Him to reduce the number until I was ashamed of repeatedly asking Him so much and therefore I would not do it again.”

At this a herald called out:

“Let them be five prayers every day and night, and let every prayer count as ten. That makes fifty prayers. Whoever is about to perform a good deed, even if he does not ultimately do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever is about to commit something evil and does not do it, no evil deed will be recorded for him, while if he does it, one evil deed will be recorded for him.”

Let us state the following additional fact concerning the subject of daily prayers:

Before the five daily prayers were prescribed, there were only two prayers being performed every day, namely the morning and the night prayers.

And before that, the daily prayers were being performed only at night times.

Afterwards, performing prayers twice a day has become obligatory, both in the morning and at the night time.

The event of Holy Ascension to Heavens and the Night Journey took place ten years after our Holy Master Muhammad (SAW) had become a *Nabi* (one who informs). Thus, it is by means of this particular event that praying five times a day has been prescribed for all mankind. In other words, this is a clear indication that before daily prayers can be practised five times by anyone; mankind needs to reach certain perfection. This is a delicate issue that is laid down for us in the Koran!

Let us now concentrate on other facts concerning the event of the Night Journey.

The vehicle taking Our Master Muhammad (SAW) from the city of Mecca to Jerusalem and made him to take a night journey is described as the lightning-mount *Buraq*. The event that caused him to ascend the ladders of perfection to the high heavens is described as the Spiritual Ascension (*Mi'raj*).

According to our present day knowledge, the spiritual ascension is a kind of event that is mainly associated with passing from one dimension into another. It is a transition process from the dimension of matter into the plane of existence made up of waves and the experience of the conditions of that particular dimension.

However, the event described in the latter stages with the statement “He ascended up into the Allah’s presence” is the actual ascension which has become possible by means of the angelic vehicle (*Rafraf*).

After learning all this information, how can we evaluate this event with today’s level of understanding?

A DETAILED EXPLANATION OF THE SPIRITUAL ASCENSION

Let us now talk about the particular subject of the spiritual ascension in more detail.

The spiritual ascension remains as one of the most difficult subjects to comprehend up until our present time, simply because our current knowledge is unable to explain this event.

We only know that such an event took place and that the Rasulullah Muhammad himself tells us that he had actually experienced this.

What we need to do is to either put our trust in him completely and say to ourselves: 'Well, because he told us that such an event really took place, then it must have occurred. So, even if I do not have the slightest idea and cannot understand this fact, I still accept it, simply because I believe in him.'

Or else, I will pay no attention whatsoever to anything he says and reject him by saying that, 'This is another fairy tale he himself has invented'.

In order to explain this event in a more realistic manner, it is necessary that events of a similar nature should take place so that comparisons can be made by linking the event experienced by the Rasulullah Muhammad with all the others to finally obtain a detailed explanation.

Although this is the situation, understanding the true nature of this subject is still necessary.

The event described by the Night Journey is the process of travelling from the city of Mecca to the Farthest Mosque in Jerusalem in a very short period of time, and it is performed by the saints. We refer to this incident as the folding of space (*Tayy Al-Makan*). It is the process of shortening the long distance, and it is a legacy bequeathed by the Rasulullah Muhammad to all the saints.

However, the event of Night Journey has quite a distinctive feature when it is compared with the subject of the folding of space (*Tayy Al-Makan*), which is a state of being beyond all kinds of spatial restrictions.

The saints performing this activity can be classified under two main categories.

In the first category of the folding of space (*Tayy Al-Makan*), a saint leaves his physical body and travels anywhere he wishes in a spirit form so that his spirit can appear at that place in a solid material form.

The life of the Prophet *Hizir Aleyhesselaam* (Peace and blessings be upon Him) from our present day is a very good example that bears a striking resemblance to this situation. Even though his soul had already passed from the physical dimension into the intermediate realm called Barzakh and he is in a body formed of waves, he can still manage to transform this luminous body of his, namely his soul, into the biological body at any time he wishes so that he can physically appear in our world.

The Prophet Jesus who will shortly descend from the Heavens to our planet also lives in His radiant body at present. However, after a certain time, by the will and decree of Allah, his radiant body will become

denser and eventually transform into a biological body so that he will also be able to appear in our world in a physical form.

But why do I explain all this?

It is possible that the radiant body could also turn into a biological body. However, this is such a state that achieving it is only granted to those who Almighty Allah has chosen, and of course whenever He desires. Therefore, to achieve this reality for these people is a very simple process since Allah has willed it to happen.

In the second category of the folding of space (*Tayy Al-Makan*), the physical body is surrounded by a protective magnetic field which the power of the spirit has produced. In other words, a protective shield is formed around it to prevent all kinds of harmful effects associated with the extreme speed of this process. This is because the physical body simply cannot tolerate high speed under normal circumstances. However, by means of producing a defence mechanism around himself with the help of his spiritual energy, that holy person indeed gains a certain momentum so that he can move anywhere without actually being damaged.

Nevertheless, we are faced here with quite an original situation that is exclusive to our Master Muhammad, which makes the event of taking the journey by night quite a distinctive process from the folding of space (*Tayy Al-Makan*). This is the object called *Buraq* which is a heavenly steed with angelic powers.

Now, what is the main reason for this?

Why did the Rasulullah Muhammad , who has much greater power than a saint traversing long distances in a very short time, make this journey with the aid of this celestial mount called *Buraq* rather than using the divine spiritual power he already possesses like those saints?

Imagine that you are going to entertain a very important guest who you think is an exceptionally valuable person in your eyes, what would you do then? You would deliver your personal vehicle to that person so that you could pick him up from his house and bring him to your place. This is a way of expressing your appreciation for that person, because you admire that person's greatness and superiority.

Here, the lightning-mount called *Buraq* is the actual vehicle which was provided for our Holy Master to mark his pre-eminence. The Rasulullah Muhammad could have gone there by using his own power, too. But this angelic mount was given in his honour to serve him.

The first thing to notice here is the journey our Holy Master has taken from Mecca to Jerusalem.

He went there with the help of a heavenly steed called *Buraq*!

The souls of some past prophets and messengers were also present there.

There, he led the prayers before the souls of all the other Prophets.

He performed his prayer and also offered the Prophets to become their Imam so that they could pray all together. However, performing this prayer was not merely a physical activity as you might probably

think. It was an activity associated with ascending to higher levels of consciousness. In other words, it was a spiritual ascendance which enabled him to reach the pinnacle of spiritual perfection. So performing prayer was necessary in order that he could prepare himself for the spiritual ascension.

Soon after performing this prayer, the event of the Holy Ascension took place. With this event, our Holy Master passed into another dimension.

He first ascended to the heaven of the world.

At this point, it is necessary for us to understand and realise the following matter very carefully.

The event of the ascension to the heavens and the travel within the intermediate realm, which is often referred to as the world of graves (*Alam Al-Qabir*) relates to dimensional occurrences. These events would not take place within the physical dimension, simply because they are absolutely beyond the domain of earthly space and bodily forms.

The expression which simply asserts 'At the gate of the heaven of the world' implies the actual transition from the concrete world to a world that lies beyond matter; in other words, it is the transition into the realm of the spirits.

This is also pointed out in the following holy tradition, which our Holy Master has explained to us:

'Whoever tastes death, they will turn their eyes towards the Mi'raj.'

The Holy Master witnessed the torments faced by some of the souls who were present within the dimension of the world, which took place within the intermediate realm known as *Barzakh* that encompasses all the seven heavens.

He then met with the soul of the Prophet Adam.

He observed the state of the souls of the deceased as well as the Prophet Adam. It is a reality pointed out in the Koran that the souls of holy messengers, prophets and martyrs are not restricted to their graves. They can move freely there.

The first heaven is the first level, the second heaven is the second level and so forth, and there are seven heavens all together. Each of these heavens points to the orbits of the seven planets contained within our solar system. To summarise, they represent the solar system.

The solar system we live in at present is nothing compared to the galaxy that we are located in.

According to recent scientific data, there are four hundred billion stars in the galaxy called the Milky Way. At the time of writing the book entitled "Mysteries of Humans" in 1984, the statistics revealed that there were only about one hundred billion stars in the Milky Way galaxy. However, according to the data we have since obtained through scientific sources, it has now been estimated that there are four hundred billion stars.

This is clearly stated in the authentic tradition in which the Rasulullah Muhammad said:

‘The seven heavens and the seven earths by the side of the Divine Pedestal (*Kursi*) are naught but like a ring thrown into a desert land, and the excellence of the Highest Heaven or Divine Throne (*Al-Arsh*) with respect to the Divine Pedestal is like that of the desert with respect to the ring.’

The region indicated by the word ‘*Kursi*’ here corresponds to the structure defined as the Milky Way galaxy. According to our findings, it is a gigantic system that consists of four hundred billions of suns or stars.

If we take a moment to think deeply, we can clearly notice that our sun is nothing more than a ring contained in a vast desert with respect to four hundred billion stars already contained in the Milky Way.

Furthermore, just like the Milky Way galaxy which consists of four hundred billion suns, there are also billions of other galaxies present according to recent discoveries.

But that's not the whole picture!

These vast collections of galaxies and the stars contain a myriad of realms peopled with countless numbers of conscious entities in each one of them, and their existence cannot be perceived by us, simply because all these galaxies and the stars possess various dimensions composed of waves of varying lengths pointing to the Absolute Consciousness.

If we can comprehend this reality, we would notice that within all those galaxies, the Milky Way containing four hundred billion stars is like a ring in a desert.

As a matter of fact, the Holy Rasulullah Muhammad has made the following statement concerning this subject:

‘Behold, Glory be to Allah! The heaven clamoured and made a creaking sound! In the heavenly sphere, there remained not one empty space for a foot without there being an angel bowing or prostrating (*Sajdah*).’

Obviously, the definition given here by the phrase ‘heaven’ does not refer to the physical structure that the eyes can see. So, what we should really understand by this expression is that it is the actual dimension referring to the intermediate world known as the Barzakh, or the afterlife realm, which is already present within the entire universe as a mass of waves.

Thus, this cosmic structure embracing and sheltering billions of galaxies under its own roof of knowledge is the pure consciousness known as the ‘Dimension of Knowledge’ in religious terminology and, from the perspective of mysticism, it refers to the Realm of the Divine Names (*Alam Al-Asma*), which in those days were described by the word ‘Throne’.

As we have already discussed in previously, let us bear in mind the following:

Our Master Muhammad (Peace and blessings be upon Him) has clarified all the issues pertaining to the divine knowledge he had been revealed or witnessed simply by sticking to metaphors and similes. Therefore, he explained every matter he came across to the people of that period by making comparisons and giving examples on the subject rather than talking about the actual reality itself as this would create further denial amongst the people, because their limited minds could not grasp the whole picture.

Whenever we face a situation that we cannot fully grasp by our minds or witness an incident that we cannot accept logically, then instead of denying it as a primitive human being straight away, we should try to understand the issue by saying, 'Oh, yeah! This is how the subject is being defined, but what was he actually trying to explain with this kind of talk?' In fact, reacting in this way is the most logical step a person can take, especially in understanding the subject of religion.

Yes! Soon after traversing all these seven heavenly dimensions, the Holy Rasulullah Muhammad has travelled to countless realms and saw so many angels there.

Here, when we say 'Angel', we are talking about two kinds of creations.

The first type of angelic creation is defined as the intellect manifesting itself as a structure based purely on quantum origin, and this is the source of every existent being present within the entire universe as well as within our celestial system that we currently live in. The word 'angel' when translated into the Arabic language is *Malak* and it is derived from the Arabic noun *Malk*, which refers to the power and the source of all the energy.

As we already know, with the condensation of energy, many particles are formed such as quarks, mesons, neutrinos, neutrons, electrons, positrons, atoms as well as compounds consisting of atomic particles and molecules.

That's right! Whenever we refer to a solid object, this object is made of matter according to the data supplied by our five senses. In other words, the matter is relative to the observer.

Today's modern science has proved that in reality there is no such thing as matter. However, due to our five senses, we assume that matter exists. But, in reality, whatever exists in the entire universe is a vast ocean of particle waves and scalar harmonics of frequencies interacting with one another.

Even though materialism was the most prominent view ever supported in our world up until the beginning of the 1900s, which simply asserted that 'matter exists and the rest does not exist', the world of science of our present day coming from the 1910s and 1920s has finally arrived at the conclusion that what we know as matter does not really exist. What this means is that it is our five senses which make us perceive matter and, in reality, what constitutes every single matter is nothing other than the atoms and subatomic particles of light composed of various frequencies.

Therefore, the idea that all that exists, either on the face of this planet or in the entire universe is the product of the angels simply implies that these wavelike frequencies as well as the subatomic dimension all came into existence by means of the light particles and through the quantum energy fluctuations within the entire universe.

However, there is one very important point here which should never be disregarded.

If we explain this point in simple terms, we notice that there is a universal system at the very least which is in effect in every layer and dimension of the universe.

Every dimension and every single layer in the universe has a unique orderliness and a specific system. There is absolutely no chaos or disorderliness in the entire universe. Perhaps, there are localised changes to the universe caused by the system as well as the order, and we cannot fully comprehend the reasons why this is so or we think that perhaps this is the part of the system itself. Everything is born or in some

way created in a unique fashion, so they grow and then they die. They do not simply disappear, of course, but they get transformed into a different form. Therefore, nothing disappears. In other words, there is no such thing at all in the universe. Because the entire universe came into existence out of nothing, it has never existed in the first place anyway. So, how can it exist and disappear again? In fact, this is the result of a unique system that is present in the universe, and this system is nothing other than pure consciousness.

It is quite unfortunate that these facts are known by the western world extremely well, while people who have knowledge on these matters in Turkey are so few in number that one can count them on the fingers of one hand. Today, science is burgeoning in the west. The sun is rising in the west, too.

At this present moment, we all accept the existence of matter. However, the world of science declares that:

‘There is no such thing as matter and everything we see around us and everything we live for is the product of our imagination; they are merely illusions formed and shaped by our unconscious minds.’

Whatever we observe in creation is nothing more than pure energy, and everything is formed through the condensation of this vast cosmic ocean of intelligent energy. Therefore, all that exists within all creation has come into existence through the power of the splendid beings called Angels in the religious terminology. Angels are the ultimate cause of everything.

From the standpoint of atomic and molecular structure, your physical body is a vessel formed by trillions upon trillions of angels. In the same way, there are a variety of Angels in the universe formed through the condensation of the various layers. We can explain this phenomenon in the following way:

As we already know, our physical body is composed of countless cells. These cells are formed from various compositions and these compositions make up the internal organs of a human body, such as the liver, the heart, the stomach, the brain and so on. For instance, the function of the liver is different from the other organs, which shows that it has its own consciousness. In other words, the liver formed through this consciousness functions in a specific manner; it has its own working mechanism. The same principle also applies in the case of the heart, the stomach and the brain. Every internal organ is endowed with a specific consciousness that is unique to itself.

However, with this consciousness formed in our brain, we cannot perceive these numerous types of conscious beings existing in separate layers of the universe. This is because our brains are not equipped with the necessary capacity to perceive the nature of these beings. We can simply describe this situation as follows:

Your eyes could certainly see a stool when it looks at it from a distance, but whenever it looks at the empty space in a room, it cannot see anything. Nevertheless, at this moment, there are millions of sound waves and millions of images in this room. However, we can only identify the existence of these millions of images as well as the sound waves by means of a device attuned to the wavelength of these waves, such as a television or a radio.

Our ears and eyes cannot observe these wavelengths at all. This is because our eyes have a limited capacity in detecting the wavelengths between the frequency of four and seven in ten-thousandth of a centimetre.

Our ears, on the other hand, are only capable of interpreting the sound waves ranging between sixteen and sixteen thousand hertz.

Even though there are billions of wavelengths possessing specific properties between these two frequency ranges, we spend our lives being totally unaware of the existence of these wavelengths.

At this point, we should pay attention to the following fact.

We are conditioned in such a primitive way that we only accept the data perceived by our five senses and reject all the rest since we are unable to perceive these by means of our five senses. This shows that we are denying what we cannot see with our physical eyes.

Of course, this is how it would have been considered one hundred years ago. However, in our present day, ideas based on such mentalities have become obsolete, because we are now absolutely certain that we believe in the existence of so many things, even though we cannot see them.

We know for a fact that there are so many things which we cannot physically touch. We are also fully aware that, although there are many things that we cannot hear, we have no way of communicating with any of these things, either.

The religion of Islam revealed this truth to us from the Holy Messenger Muhammad's (Peace and blessings be upon Him) own mouth some 1400 years ago, when he informed of the validity of this belief in the following way:

'Just as your physical body is composed of a molecular structure made up of atoms and there are beings known as the Jinn made up of body of light, beyond this, there are also angels made up of particles of light (*Nur*). In fact, in the whole of the universe, there is no single thing whatsoever that has ever come into existence from anything other than these beings.'

Every single point and being in the universe that has come into existence is produced from these light particles. In other words, they are created from the angels. These beings are all conscious with specific qualities and they originate from the Absolute Consciousness existing within the entire cosmos.

When was this explanation put forward? It was put forward some 1400 years ago, but to whom was it proposed?

To be able to evaluate this efficiently, it would be necessary to conduct thorough research concerning the conditions that were prevalent some 1400 years ago as well as having sound knowledge concerning what circumstances humanity lived under in those days. How did they erect stones to worship their false gods? How did they bury their daughters alive so that they would not be condemned by the others? And how does the wife of someone whose husband passed away get married again, but to their sons?

In a society living under a primitive set of values like these, a highly esteemed and distinguished person rises who reveals for us all the hidden mysteries which we could not solve even with today's science. He is the Holy Messenger Muhammad Mustafa (Peace and blessings be upon Him).

This holy person explains to us various phenomena that our limited minds are still unable to comprehend even today.

In fact, this person carries a distinct message of good tidings for human beings!

By giving us this joyful message, he is simply trying to tell us that as soon as we are released from this material dimension, we can most certainly attain spiritual awareness for ourselves if we carry out certain spiritual practices to enhance our souls while here.

In other words, he gives us this message: 'I have managed to observe all these realities for myself and thus experienced higher stages of spiritual enlightenment with the help of the power of the spiritual awareness that I possess. So, there is a great possibility that you could also achieve this level of awareness.'

Did the event of the ascension to the heavens occur physically or spiritually? This is a subject discussed in great detail as it has not been properly understood, especially in light of the knowledge presented in the past.

The part indicating the event of travelling to Jerusalem has occurred in a biological body, in other words, the travel took place in a physical body.

However, the ascension to the heavens, which occurred right after arriving at Jerusalem, as well as the journey which he took within the intermediate realm known as Barzakh, all occurred in a body of light; that is, in the actual spirit body.

According to the sources from which we have obtained information, there are saints who could also perform similar types of ascension to the one we are describing. These saints visited various realms and collected information from there.

One of these saints is Muhyiddin Ibn 'Arabi. In his book entitled 'Revelations of Mecca', he recounts that he went to a place known as *Alam Al-Samsama* (A realm he refers to by this name) and contacted living beings there, talked to them in person, and eventually discovered that they knew all about our world as they asked him questions concerning it.

Yes, this heavenly journey was also performed with a special body and, as already explained before; it was carried out by an astral body.

While discussing the structure of the angels during the first part of this commentary, we had already pointed out that these were beings originated from pure energy and created from light.

Because we had already explained in intricate detail the structure of the beings referred to as the Jinni, who are made from fire, on the tape which we have recorded as one of our conversations entitled the 'Spirit-Man-Jinn-Angel', we are therefore not going to discuss this subject here.

So, let us now examine the structure of a human being in more depth.

We know that a human being is created from a physical body composed of atoms and that this particular structure is described metaphorically in the Holy Koran in the following way:

'We created man of dried clay.'

Here, the expression 'dried clay' points to a mixture made up of water and minerals. Thus, the atomic structure is a composition described as dried clay. In other words, the atom is the combination of these two mixtures, mineral and liquid. Therefore, the expression 'dried clay' simply refers to this reality.

While the subject of Jinni was being described, what did the Holy Book say?

It said;

And the jann (a jinn type) We created before from 'Samum' fire (scorching fire that permeates through pores, poisonous fire; 'samum' denotes radiant (wave?) body and hell-fire. A.H.) [15. Al-Hijr: 27]

Furthermore, in the Koran, Angels are mentioned as beings made of Light (Nur).

What is being implied here by the word 'Nur' is the light particles, which form the state of the absolute energy in a condensed form at the very first level.

However, within this spectrum, we occupy the very last level, created with such a structure who could perceive the matter.

Now, let us pay attention to this subject!

ON THE SUBJECT OF THE ANGELS

Light particles are the raw materials that make up the angels; they are the substances of their existence.

However, it is wrong for us to assume that these angels are not just focal points of energy. The majority of them possess a certain size, dimension and unique compositions.

Because of their original structure, angels are free from any concept associated with gender, whether male or female. But, why is that so?

The answer is very simple! It is because they do not possess a physical body like us and they do not have a radial body, a body consisting of rays of light created from a physical body like ours.

Just try to think for a moment here, how can energy waves be composed of a male or a female gender?

How could a radiotelephone or radar waves possess feminine or masculine characteristics?

These beings have no male or female gender, which is a quality that stems from their structure since they are made up of light, and this quality exists within their essence as a wavelike structure so that the concept of maleness or femaleness does not apply to them at all.

Hence, these divine beings created from the 'LIGHT' and originated from the essence of the Supreme Spirit have no male or female gender.

The idea that the Angels appear with wings is not only a true statement, but it is also an explanation presented to describe what they are like.

The reason why this is so can best be explained as follows. The quantities mentioned to describe the number of wings the angels possess, such as two wings, three wings, four wings, five hundred wings, six hundred wings and so on, indicates the power and the quality that they possess. What this means is that while some angels have been created for the purpose of performing three or four tasks, others have been created for performing three or four hundred tasks. In fact, this is similar to the case of a human being who has two arms, which means that he can perform two different things with two of his arms. Obviously, they have sufficient powers to fulfil these numerous duties in a variety of ways.

Just like a human being who has the ability to display several qualities and characteristics, this particular point in the case of angels is expressed by the term 'wings'.

However, because of their specific duties, there are countless angels who appear in various forms and they live by being in that appearance.

At this point, it is important to consider the following point:

According to our capacity of perception, humanity has been presented as three distinct species of intelligent beings existing in the entire universe and these are classified as follows:

1) Angels

These are beings without any particular form and created by the Primordial Being referred to as the 'SPIRIT OF MUHAMMAD' or the 'SUPREME SPIRIT'. They then came into existence from His Knowledge in a way as He willed through His energy and power. They will continue to exist in the universe to carry out their tasks and follow a lifestyle which has been decreed for them. They are characterised as beings made up of pure LIGHT.

2) Jinn

These are described as entities originating from pure light and they appear within the dimension where the divine energy is transformed into light energy. They are creatures with bodies made up of light waves and they continue to exist, being under the influence of the consciousness formed by their compositions.

According to the Jinn, Angels are such beings that act like robots. This is because Angels can never do anything other than serve the divine purpose and fulfil the duties for which they were created.

3) Human Beings

With respect to their structural characteristics, they are beings who originated from the light at the lowest level and, in this world which we currently perceive, they possess biological bodies. They are composed of a luminous astral body and in the future, they shall be living within this ethereal body.

At this point, we wonder if you had noticed that the creation of the human being is quite a different process than that of the Jinn.

While the Jinn are described as beings created from the spiritual dimension of 'light' and then transformed into the dimension of fire', they consider themselves as entities who are far more advanced than the angels.

On the other hand, human beings greet the world of matter as the physical entities created by the condensation of the Divine Light, just like all other matter. Soon after this has occurred, they succeed in acquiring a luminous body, namely the astral body, produced with the aid of the physical brain, which is their spirit body so that they embark on a journey to continue their existence within the astral plane beyond death.

Transiting from this material world, that is to say, transiting from the life we live in this present dimension in a biological body to the astral luminous body beyond death is considered as transiting to the world of spirits or the world of graves.

On the other hand, for some people, escaping from the dimension of the sun that is referred to as hell and being exposed to the fiery nature of this star while in a spirit body, they manage to transit to the dimension known as paradise by means of transforming themselves into a more subtle luminous body so that they can eventually enter the dimension of paradise.

At the end of this period, all human beings will be able to free themselves from the limitations of having a body made up of fire and they will obtain a more luminous body as much as their capacity would allow

them, but by the amount of the quality of the names that they were endowed with, so that they will be able to live as immortal beings who possess angelic powers, doing whatever they want as the vicegerents of Allah.

On the other hand, the Jinn, together with the other human beings, will be living within the dimension of space that has wavelike attributes, which is a quality that currently exists within the structure of the sun. This means that whenever a person departs from the physical body, his life also continues within this dimension. Thus, as soon as the physical world becomes absorbed by the sun, the humans, the Jinn and all the other creatures made up of waves currently living within this dimension of the sun would also occupy this environment and share the same dimension of space together.

Let us not elaborate on this matter any further. It appears that some Angels have their own unique forms and shapes created for the purpose of serving their existence. But we will not talk about these forms in detail here, because our limited minds simply cannot grasp this matter yet.

Perhaps we can give more information concerning this subject in the chapter entitled 'Upper Matter' of the book which we are intending to publish called 'The Spiritual Progress of the One'. However, it is evident that before we can fully realise the true nature of this matter, we should enhance our knowledge so that we can eventually widen our capacity to understand this subject. Of course, the reason why we need to do so is because we are beings living under the influence of our conditionings right now and therefore our lives are shaped with the value judgements caused by these conditionings.

Until we reach a certain age, we have been conditioned through the beliefs and values of our father, our mother, our society, our school, the press and television; therefore, we have not given this matter proper consideration to be able to understand its truth and, as a result, we have not researched this matter at all. Instead, we have accepted everything as they are, whether it is right or wrong! What is more, we have also rejected the rest of the facts automatically simply by saying, 'No, this is absolutely impossible!' Indeed, by saying this, we refrain from understanding these issues properly and we are not using our faculty of reasoning correctly.

Of course, this is the state of denial resulting from living under the influence of conditioning.

For this reason, we shall not discuss the structural characteristics of the angels and how they look in more detail here.

Of course, you would automatically deny all these things since you have your own set of beliefs formed by your conditionings. This is because you have not yet developed the ability to think in a way where you would not attach yourself to these conditionings in the first place. In fact, for you to think in an open minded manner is not even possible.

For this reason, to be able to be a free minded person and think in this manner, a person should first of all purify his conscious mind from all the value judgements associated with environmental conditionings.

Because we are unable to succeed in this at the present time, we will not give further information on this subject here.

However, we would now like to point out an important matter which had already been mentioned earlier on:

We are not the only type of species living on the face of the world in this universe.

On the contrary, just like us who live on the earth, the planets such as the Moon, Mercury, Venus, Sun, Pluto, Neptune and the countless number of stars other than the ones mentioned above in the solar system have their own unique life forms which are alive and conscious. But, nobody has ever mentioned them before.

In reality, there is no single planet in the entire universe where conscious beings do not exist.

The verse that points to this reality in the Koran is as follows:

And there is not a thing that does not exalt [Allah], but you do not understand them [their discourse]. [17. Al-Isra: 44]

Of course, the word 'glorify' in this verse does not point to the repetition of a certain word, as in the case of spiritual meditation.

But, why can't you understand the reality pointed out in this verse?

It is because you can only perceive the amount that your limited five senses allow you, so what this means is that your perception of the world around you is very limited. This is because you can only use five or say seven percent at most of your brain's present capacity. If, however, you exceed this amount even by one percent, then the world you perceive would be a lot more different for you.

While sitting in a dark room, if you hear a strange cracking sound followed by a clatter, then surely this would scare the living daylights out of you. If by accident you happen to see a being such as a Jinni, then perhaps you will never be able to sleep for many nights.

However, this is only one being out of all those other beings living among us in our present world. There are countless beings similar to this one.

Yet we are quite mistaken on this subject since we assume that there are creatures like us made up of flesh and bones. Absolutely not!

Creatures made up of flesh and bones like us are formed according to the conditions of this present world in which we live and they only exist in this world.

However, there are countless creatures on other planets as well. So, if we could raise the capacity of our brain to a higher level, strengthen our souls by using this high capacity and manifest the quality of the soul, which moves independently, being free from all the limitations of the physical body, and then put this ability into practice, it will then be possible for us to communicate with these creatures by travelling to the different environments and dimensions where they live.

But please note that from what I have explained, those who think that we are actually 'COMMUNICATING WITH EXTRATERRESTIALS' should not expect anything for their personal advantage, simply because they are truly being deceived by the Jinn.

Yes, since we are unable to do this, that is to say, we have not managed to develop our brain capacity yet, we should therefore concern ourselves only with what we can do for now.

When the Holy Rasulullah Muhammad ascended to the heavens, he began a mystical journey by transiting into the heavenly dimensions where he had witnessed the existence of beings described under the name of Angels in the religious terminology and he communicated with each of these forms of consciousness inhabiting higher spatial dimensions within those various stars.

He witnessed their living conditions, their capacity to control their lives and their relations with our world. Furthermore, as much as he could see what kinds of torments people will be subject to, he could also see the heavens. He further witnessed what kinds of life people would experience in the heavens after they die.

In one speech concerning the structure of the Angels as well as in the chapter called 'Belief in Angels' of our book entitled 'Mind and Faith', we had pointed out that soon after the humans pass through the environment of Hell, they would then dive into the River of Mercy so that their spiritual structure would change and they would eventually attain angelic light bodies.

According to the explanations of the Holy Rasulullah Muhammad , after people transit the dimension of Hell, their structure would be in a damaged state, so they will then be plunged into the River of Mercy in order to exist in a totally new spiritual body. This means that their bodies will have a pure and a transparent structure so that one will see the marrow of the bones through the flesh when looked at.

People from our circle who have insufficient levels of understanding would then ask the following question.

'Hey, my dear! There are human beings and heavenly virgins (Huris) in paradise and whenever you look at them, you can see the marrow of the bones of their legs. But is it really necessary to see all that?'

Seeing the 'marrows' of the bones is merely an expression which is used to describe the creatures of that particular dimension, each having a transparent structure which is made up of light. In other words, this is only a phrase used to express the idea that these are creatures possessing structures that do not have matter-like properties as we experience in our present day.

And soon after being detached from this present dimension, people will have the opportunity to lead an angelic life in the dimension they have transited to and their bodies in this environment will be equipped with angelic qualities, meaning that they will possess luminous bodies. However, it is also pointed out that humans possess even higher levels of consciousness than some of the angels.

At this point, it is necessary to provide further explanation on another important matter.

The Holy Rasulullah Muhammad (Peace and blessings be upon him) states that he has seen the Archangel Gabriel on his return on the night of his ascension to the heavens. He said, 'I saw Archangel Gabriel sitting on a Throne, filling the heavens and covering the horizon with six hundred wings'.

Even though the act of the Archangel Gabriel covering the horizon with six hundred wings is so great in size and so very powerful, there are some angels who are not even aware of Gabriel's existence within their own spirit beings.

Since you can never ever feel that you have a liver and a stomach in your body, you are certainly not aware of the existence of your internal organs unless people tell you otherwise.

Similarly, there are so many angels that when the Archangel Gabriel is compared with them, he represents a very powerful force for them, just like an organ in a body. Such beings do not feel the presence of Gabriel, of course, which means that they are not even aware that Gabriel exists.

The Angel that is referred to here is a celestial being that is totally unaware of the existence of this present world and the human beings as well.

Similarly, what is the place of the sun when it is compared with four hundred billions of stars in the galaxy? Nothing!

As we already know, the human body is composed of billions of cells. But are you really aware of the existence of each and every cell in your body? The answer is no. However, these cells all together represent a personal soul as they make up an individual, and they produce a certain mentality which in turn forms your consciousness.

However, even though your consciousness is formed by these cells of your physical body which produce your consciousness, you are still unaware of this reality.

In the same way, not only does the human being have a spirit, but the other terrestrial planets also possess a spirit. The world has a spirit, the sun has a spirit and other planets such as Mercury and Venus also have a spirit.

Each of these planets possesses a spirit and the Solar System which forms this entire system of planets also has a spirit. Indeed, these are dimensional realities.

Just as the Solar System has a spirit, so does the entire galaxy also have a spirit.

Just like your physical body is composed of cells that are interconnected to one another, hence forming the physical body, there is also a Galactic Spirit, to which we refer by the name 'galaxy', which is a structure that is made up of a myriad of stars resembling the cells in a physical body.

In other words, there is a Galactic consciousness.

Beings endowed with a Galactic Consciousness and the spirits are all formed from what we call the Cosmic Consciousness, which is also known as the Universal Consciousness.

The fact is that the 'Cosmic Consciousness', referred to as the 'Supreme Spirit', continuously brings Galactic Consciousnesses as well as all the spirits into existence through His knowledge and His omnipotent power.

Thus, the word 'Spirit' here is only used to refer to that Unique Being in the absolute sense; it is used to point to the Supreme Being and nothing else.

On the other hand, we use the phrase 'human soul' in order to differentiate the individual soul from that unique Spirit.

The power and the existence of the structure that makes up the entire universe, namely the 'Cosmic Consciousness' or the 'First Intellect', can be explained by the word 'Spirit'.

In a statement given by the Rasulullah Muhammad (Peace and blessings be upon him), he said the following words:

‘Allah has such Guardian Angels that they are totally unaware of the existence of the countless beings as well as all the other angels.’

This statement could well be associated with your own physical body, whereby you are totally unaware of the organs and the cells in your own physical body.

Therefore, to be able to fully grasp and perceive the true nature of these matters, we need to bear in mind two things:

Firstly, we should get rid of all the value judgements imposed on us by cultural traditions and social conditionings so that we can eventually acquire independent skills in our reasoning and hence attain a contemplating mind. Secondly, rather than denying or rejecting the new ideas that we come across in daily life, we should pay attention to each matter by asking ourselves questions such as why and how. Indeed, this is such a level of understanding which can only be obtained if we take advantage of the latest scientific advancements of our present day.

For the last 1400 years, many unexplained phenomena have been solved with the help of technological and scientific developments which have been introduced over the last fifty years.

In short, rather than becoming the human being of our present time, we should become the human being that is beyond the time that we live in. We need to do this for the sake of our own future.

For this reason, we should put all our denials aside and show an effort to understand everything by enquiring into each and every matter with questions such as why and how, even if our minds cannot fully grasp the true essence of those issues. If we cannot achieve this, then we will not be able to attain the essential realities which we will need in order to discover the limitless powers beyond ourselves. Otherwise, this will be absolutely impossible.

Angelic powers, on the other hand, present individuals with limitless potentials.

For instance, every human being has been given an angel appointed for the purpose of carrying out a specific task. In fact, on this very subject, the Holy Rasulullah Muhammad has pointed out the following:

‘From the first moment a child is born, an Angel is appointed for that child, given at his service to be his guardian. A Jinni is also assigned for that child. While the Angel drags the child towards divine angelic powers, that Jinni encourages his lower desires for the material world and constantly tries to divert him from righteousness. In the end, that person will either rise to the Angelic heavens and attain the highest level of perfection required to reach the realm of Angels or he will be influenced by the Jinni, namely Satan, and often accepts himself as a being made up of a physical body. As a result, he will be totally lost and drown himself in this low material world.’

Apart from these two Angels, there are also a pair of Angels known as Honourable Recorders (*Kiramun Katibeen*) sitting on a person’s right and left shoulders and, in religious terminology, their duty is to record a person’s good and bad deeds.

Here, the event indicated by writing or registering the good and bad deeds is not obviously the same as writing onto a physical surface with a pen as we generally understand it.

As we already know, according to a technique known as Acupuncture invented by the Chinese some 2000 years ago, the right side of the human body represents the positive electrical pole while the left side of the body represents the negative electrical pole.

A person's actions and thoughts preparing him for the life beyond matter as well as his act of helping the people around him are all received in the brain as positively charged waves of energy, which are then converted into waves of a particular frequency and loaded onto the soul.

These positively charged waves loaded onto the soul are the power which allows a human being's soul to be freed from its earthly confines and the world's magnetic attraction so that he can soar into the heavens.

On the other hand, a person's thoughts and actions associated with his collectivist mentality and his actions arising from his attachment to worldly passions are described as sins. The negative waves produced by these sins are then transmitted to the soul in a negative way and this in turn increases the person's attractions towards the material world and hence attaches him to earthly desires.

As a result, the soul that is heavily attached to this material world will never be able to relinquish the material world and therefore, by entering the dimension of the sun together with the world, it undergoes a great deal of suffering there.

Thus, the source of the positive and negative energy in every person is described in religious terminology as the pair of Angels assigned to each human being to register the good and bad deeds.

There are countless Angels like these. The Rasulullah Muhammad (SAW) has made the following statement concerning this:

'The number of the Jinn wandering around the world is ten times more than the number of human beings and the number of Angels populating the world is ten times more than the number of Jinn.'

In other words, if there are five billion human beings on this planet, then there are fifty billion Jinn and five hundred billion Angels living among us!

By using the power of his superior receptive mind to determine the true nature of this event, Muhyiddin Ibn 'Arabi says the following:

'There is no space in the heavens or in the skies, not even a tiny gap to do the prostration. Everywhere is occupied by the Angels.'

He communicates with all of these Angels. He also talks with them. He is a man with such an incredible talent. May Allah also bestow this quality on us, what else can we say?

For instance, the class of creatures we refer to as the Jinn cannot be seen by us; however, they can easily be seen by cats. This is because our eye pupil cannot detect the frequency of that particular wavelength.

Animals have the ability to see various Angels; their senses can pick up their existence, but we are unable to do that.

However, we are equipped with such a brain that if we can utilise it fully, we would then be able to reach the capacity whereby we could perceive all the creatures including the Jinn and the Angels.

Therefore, what we really should do is that, rather than denying, we should incline towards understanding these realities.

Soon after witnessing the realm of the Angels during his holy Ascension to the Heavens and encountering the miraculous way of how these Angels live, the Rasulallah Muhammad (SAW) then ascended to the Divine Presence of his Sustainer where he saw his Sustainer.

There is a great deal of controversy surrounding the issue of seeing the Sustainer, which is presented from time to time.

Some people assume that he had seen his Sustainer with his eyes in his head, while others think that he had not seen Him thus, but rather had seen his Sustainer with the eyes of the heart.

In our previous talks and most notably in the book entitled 'Muhammad As Revealed by Allah', we have tried to explain to the best of our knowledge what the being referred to as Allah is all about, the One and only eternal limitless being that cannot be seen or comprehended by any means. We have also tried to realise this reality as much as we can, which will be explained in the next chapter.

HIS DIVINE PRESENCE EXTENDS TO EVERYTHING THAT TRANSPIRES

According to the following verse mentioned in Koran, all existing things are a manifestation of Allah's Glory:

So wherever you turn, there is the Face of Allah (the manifestations of Allah's Names). [2. Al-Baqara: 115]

This holy verse points out that the Sustainer is omnipresent; therefore, the light of His Divine Countenance perpetually shines.

On the other hand, Allah can never be conceived with respect to His Divine Essence. However, there are places of manifestations whereby His Divine Essence appears under certain qualities and aspects.

In fact, what we refer by the Arabic word '*Rabb*', that is, Allah's Divine Sustainership (*Rububiyyah*) is merely the reflections of the various Divine Qualities, all of which appear under certain forms.

In the same way, some people can see Allah Almighty in their dreams in a certain form or appearance.

Actually, the Holy Rasulullah Muhammad had a dream one day and this is what he said about it:

'I saw my Sustainer in the best form of a handsome young man.'

In other words, it is possible that, in whatever form Allah Almighty has willed to reveal His Divine Qualities to that person, He would then manifest His Qualities to that person in that particular appearance.

Here, the Holy Messenger's act of seeing his Sustainer in the form of a young man simply implies that he is in the presence of His Sustainer and this is how Allah Almighty had willed to manifest His Divine Qualities to His Holy Servant.

However, this does not mean that Allah is a God manifesting His Attributes simply by appearing in a certain visible form. We should never ever misunderstand this reality. It is a crucially important matter.

Allah had appeared to the Holy Messenger in such a manner that His appearance was simply displaying His Divine Attributes, which He desired to manifest. Of course, the act of seeing referred to here is not the kind of seeing that is normally carried out by the pupil of the physical eye. It was, however, a kind of seeing which occurred by means of a special circuit in the brain that is capable of perceiving these qualities. Therefore, the Holy Messenger had seen His Sustainer!

What is more, beyond perceiving this reality, it was a spiritual journey taken through the horizons (*Afaq*) and the souls (*Anfus*), which means that the Divine Qualities of Allah is immanent in both the souls, that is, within the human selves and on the horizons, which is in the external world. In other words, this was a spiritual journey experienced in two ways.

When he entered the presence of his Sustainer during his spiritual ascension into the heavens, the Rasulullah Muhammad offered the following salutation:

‘Greetings to you, Allah, all acts of worship and good deeds are devoted to you and all good things proceed from you.’

In response to this, his Sustainer gave him the following answer:

‘Peace and the mercy and blessings of Allah be upon you, O Messenger!’

On hearing this statement, Muhammad (Peace and blessings be upon him) who had been sent as mercy for all the worlds replied:

‘Peace be upon us and all of Allah’s righteous servants.’

By giving this response, he also meant to say that ‘Peace and blessings also encompass all of Allah’s subservient servants including all of those creatures who are worshipping Allah’.

This is what we utter in our daily prayers while sitting down in the middle of them and also in their final part. It is a conversation that had taken place between Muhammad (Peace and blessings be upon him) and his Sustainer during the night of his holy ascension into the heavens.

Of course, soon after hearing this, we need to utter the following words as the declaration of our faith and our testimony to the belief of oneness:

‘I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger!’

Here, I would like to make a witty remark by pointing out an important matter, even though I shall not ponder over its meaning.

Of course, those who have the ability to comprehend this can evaluate the meaning of this reality for themselves to the best of their knowledge.

Reciting this special prayer during their daily ritual prayers is compulsory for all the believers in Allah. Indeed, by reciting this prayer, you say, ‘Greetings to you, Allah, all acts of worship and good deeds are devoted to you and all good things proceed from you’.

Soon after you say this, you receive the following reply from your Sustainer, ‘Peace and the mercy and blessings of Allah be upon you, O Messenger’.

Here, I would like to draw your attention to an important fact. The Holy Messenger Muhammad (Peace and blessings be upon him) says that:

‘The first thing which Allah Almighty created was my light, and every other creation was created from my light.’

Therefore, his light encompasses all creation since they are created from his light.

For this reason, the place where you receive the divine revelation from Allah Almighty addressed to you in the statement 'Peace and the mercy and blessings of Allah be upon you, O Messenger' is the station of the Muhammad existing in your souls.

However, if your perception remains veiled from observing this spiritual station, then you will not be able to attain the level of spiritual insight, which is a quality of people living in paradise. If, however, the veil has been removed, you will then be able to attain this spiritual station and eventually become a person who has reached spiritual perfection, which is a quality that belongs to people living in paradise.

Therefore, it is very important that we should carefully consider the reason why this Divine Message is also uttered and repeated by us.

Then, why is it necessary to do this? The reason is as follows:

It is said that 'Ritual prayers are the means of ascension for the believer'.

Furthermore, in his book entitled 'Interpretation of *Ghawthiyyah*', Abdul Qadir Al-Jilani says, *'There is no ritual prayer for one who has no Heavenly Ascension'*.

Indeed, Heavenly Ascension is the prayer and prayer is the Heavenly Ascension. Therefore, the purpose of ritual prayers is nothing but the Heavenly Ascension.

On the other hand, those who reach the spiritual station of the Heavenly Ascension will be the ones who would live in a state of perpetual prayer and pray without ceasing.

SELF REALISATION

By means of performing the ritual prayers, you can attain Spiritual Ascension into the heavens and the Divine Essence addressing you at this station with the words 'Peace and the mercy and blessings of Allah be upon you, O Messenger!' This does not really address these words for you since these are words indicating the station of Prophethood that is instilled within your individual souls. So, if you can banish your identity, then the station of Prophethood which constitutes your inner spiritual reality will be manifested.

The holographic principle implies that the universe exists as a vast mechanism and this means that every single dimension and layer existing in the entire universe also exists in each and every tiny particle.

This reality, which had only recently been discovered, was emphasised some 1400 years ago by the Holy Messenger Muhammad with the following sentence:

'The minutest particle is the mirror of the whole.'

This is indeed a miracle revealed by the Holy Rasullullah Muhammad (Peace and blessings be upon him).

I do not wish to elaborate on this subject any further.

However, this is a subject that presents for us quite a bit of mystery as well.

Those who may wonder can conduct a thorough research on these subjects. By doing so, they can discover the mysteries revealed by these signs and hence delve into the hidden secrets that lie behind all these sublime realities.

In particular, if the principle behind the holographic structure of the entire manifestation is understood properly, then comprehending the scientific validity of the Islamic mysticism can be grasped much better.

Those who do not experience these realities in their lives will inevitably depart from this world, just like the billions of other people who have already done so.

They spend their lives being altogether destitute, even though they have a treasure in their hands, and therefore their lives are wasted as they finally leave this world, just like many other people who had already been through that situation. However, underneath the couch that you are sitting on lies a hidden treasure which is so precious that it would never be exchanged with anything else, even with all the possessions of the whole world.

In other words, deep within the core of this particular being which you refer to as "I", there are all the mysteries and the knowledge of the Cosmic Consciousness.

However, before anything else, the first thing you have to do is to realise the reality of your true selves.

By being totally unaware of the Universal Consciousness existing within yourselves, you are simply wasting your time in this world and therefore you assume that your reflection in the mirror is nothing more than a corporeal being made up of bones and flesh.

However, the Sublime and Almighty power that has brought the entire universe into existence is present in every single particle of your being, encompassing all with all of His Divine Attributes.

Unfortunately, we are spending our days by only engaging ourselves with temporal pleasures and this in turn deprives us from attaining all these realities.

Yes, that's right!

During the night of his Ascension, the Holy Rasulullah Muhammad (SAW) was carried to the presence of his Sustainer to a station of Extreme Proximity (*Qaaba Qawsayn*) where mankind ceased to exist completely since he was at a distance of two bow's length or even nearer (*Aw Adnaa*) to his Sustainer.

Having achieved this highest heavenly station pointed out in the expression '*Qaaba Qawsayn Aw Adnaa*', Allah's Messenger had further witnessed that his whole being did not exist at all and there is only One Absolute Being in all existence, with nothing else other than the Divine Truth.

What is more, soon after attaining this beatific vision and having direct communion with the divine, he spent the rest of that night in *Ummu Hani's* house, the daughter of *Abu Talib*, and as he was coming out of her house the next morning, he made the following statement:

'Whoever has seen me has indeed seen the Absolute Truth!'

Of course, by saying these words, he was pointing out a certain reality.

Therefore, if a person can understand the truth behind the daily prayers by contemplating their true essence and then purifying his soul from accepting himself as a human, then this Heavenly Ascension bestowed upon the Holy Messenger could also be bequeathed to that individual. Obviously, by achieving this spiritual ascension, the person would then utter the prayer known as *At-Tahiyyat* (Salutation) while sitting.

From then on, the person will come face to face with his Sustainer!

His Sustainer will then reveal His signs by addressing him through his own self and through his own physical world in the following way:

'Peace and the mercy and blessings of Allah be upon you, O Messenger!'

Having heard this salutation, we have the duty to reply as follows:

'I bear witness that there is no God except Allah, and I bear witness that Muhammad is His servant and Messenger.'

As we have already pointed out extensively in the books entitled '*Allah*' and '*Mind and Faith*', a person cannot understand the testimony of faith simply by saying, 'I bear witness that there is no deity except Allah' without realising its full meaning.

By saying words such as 'Here we go again, let's chant the word one more time, this time with sheer delight!', achieving this testimony is not possible either.

Understanding the meaning of these words in the above sentence is absolutely essential and therefore only after achieving this level of awareness can a person utter these words, if only to express the fact that he has understood what they really mean.

Otherwise, without understanding or perceiving the actual meaning of these words in full, repeating them over and over again like a parrot or a tape recorder will certainly not be beneficial; thus, in the end, nothing is achieved.

RATHER THAN SIMPLY SAYING WORDS, ACT UPON WHAT YOU BELIEVE

On this occasion, I would like to emphasise another important matter.

The holy book Koran is the source of many formulas, and contains a great deal of information concerning realities that each of us need to comprehend, beginning with the Arabic phrase 'QUL', which means 'Say'.

For instance, here's an example from the Koran, from the chapter of Unity; the verse begins like this: **'Say: He is Allah, the One!'**

Another example is from the chapter of Mankind' this is how the first verse begins: **'Say: I seek refuge in the Sustainer of mankind!'**

Please pay attention!

What is really being pointed out is that you are not required to memorise or repeat these words that are mentioned in the above verses.

Wherever the word 'QUL' is mentioned in Koran, it is simply being requested from us that we should comprehend the meaning of the rest of the words that comes right after this particular word so that we can grasp this reality and perform the necessary actions.

In other words, the whole purpose of reading the verse is to understand the significance of the words, try to feel the meaning of it and then perform whatever is necessary to achieve this result.

You are being advised that in order to understand these words, you need to feel the presence of Allah within yourselves and turn towards Him so that by manifesting His power in yourself, the mystery pointed out by these words can be solved. For this reason, it is essential that your inclination towards Him should be performed in a conscious manner rather than being in a state of total negligence.

Bearing this in mind, we need to further emphasise one more important matter here:

Your mystical journey towards Allah should always be carried out inwardly, that is, by directing your inner consciousness towards the eternal Reality and towards your Sustainer existing within your souls, rather than in an outwardly fashion by turning towards a distant place or somewhere high above yourself. Instead, you should speak silently with your Sustainer by accessing your intuitive mind. Achieving this type of connection will always be very beneficial for you and therefore, by the will of Allah, you will be able to obtain the spiritual advancement and perceive all these realities by yourself.

Yes!

Soon after witnessing this reality, the Holy Rasulullah Muhammad received the Divine Order from His Sustainer concerning the five daily prayers, which is necessary for his community's salvation. Up until

that moment, only the morning and night prayers were obligatory to be performed and therefore people were only practising the morning and night prayers.

As already explained before, the prayers were prescribed fifty times a day in the past, but later on, this figure has dropped to only five times a day.

Now, let us pay attention here. If somebody cannot pray five times a day, does that give him the right to never do it?

This is not only a false belief, but is also completely wrong.

If you cannot perform prayers five times a day, then at least try to perform them four times or twice or maybe even once a day! Do as much as you can.

But, the most important thing is that performing these prayers is essential, even if this is only done once a day. In fact, this simply indicates that the person is genuinely sincere about doing it.

Suppose that you owe somebody five million liras and imagine that you have fifty thousand liras in your hand now. If you pay this sum towards your debt, this indicates that you are always ready to pay your debt since you have shown your effort and sincerity with this act. But if you spend all the money you have in your possession for your own pleasure instead of making a little payment to settle your debt, then your sincerity can never be trusted and therefore that person will never believe in your seriousness. He will always know you as a liar, a person with a double faced character.

Well, if that's the case...

If a person cannot perform daily prayers five times a day, it is essential to at least do it twice or once a day as a minimum requirement. By doing so, he proves that he has total faith in what he does.

Even if he cannot allocate time for himself during the day, it is obvious that whenever he gets up in the morning, he will wash his hands and his face anyway. If he could also wash his feet, then he would perform the ablution. After this, he can perform his morning prayer, which consists of only two units, and if he cannot not perform this at five or six o'clock in the morning, he can certainly do it after he wakes up in the morning. So, this is a convenience that is also offered.

After all, it is only a morning prayer consisting of two units. If you perform this prayer by reciting the verses of '*Al-Hamdu*' and '*Qul Huwallah*' respectively from the Koran, then the whole process of praying takes only about two minutes. Of course, it does not seem appropriate for a person to argue that he has not even got two minutes. Every person can spend two minutes and hence allocate time for a daily prayer.

Even if we cannot do anything, let us at least perform the morning prayer, which is only two units in length so that we can say to ourselves, 'Well, I can only do this much!' During this two unit prayer which lasts only about two minutes, let us recite all those holy words we have mentioned before so that we can store the meaning of these words into our brain and consciousness at least. So, by grasping the meaning of these words in full, we will be able to manifest these qualities through ourselves more strongly when the time comes in the future.

Yes!

After experiencing the event of the Spiritual Ascension, Muhammad has become the greatest example who had shown all humanity that this was the divine test.

Because of their limited minds and lack of perception, most people have denied that this event could ever take place. On the other hand, many people accepted that the opposite was the case and therefore those who could understand and perceive this reality have attained the highest spiritual stages.

Of course, people who denied this incident were indeed among eternal losers, while others who believed in it have attained the highest levels of spiritual awareness.

Because of his firm belief, the only person who has attained this level of realisation was undoubtedly Abu Bakr since he is the only inheritor of the station of Truthfulness. We call Abu Bakr the Truthful One as is the highest spiritual station that can ever be attained.

Muhammad (Peace and blessings be upon Him) says that:

'If you were to put the faith of Abu Bakr on one side of the scale and the faith of all other believers in the world on the other, the faith of Abu Bakr would outweigh the faith of all mankind.'

This brings the following matter to our attention:

A human being should never deny any arguments presented over a particular incident simply by being dependent on all the information that he has learned so far and living with the consequences of all that information he had memorised up until that time.

Yes, all those things which you had learned up until this moment may not allow you to realise that this event could occur. However, you would have no choice but to face the reality that what you might learn in the near future will make you accept that reality.

If so, then why do you still refuse it today? Do not refuse to believe in it. Your approach to this matter should be in a positive way, so say this instead, 'Well, perhaps this could be a reality, but due to my limited knowledge, I cannot fully understand the nature of this event for the time being. I am investigating this subject in more detail so that I can find out its truth as well as its main cause.'

THE HUMAN BEING APPOINTED AS THE CALIPH, WHETHER MAN OR WOMAN

Take a look at the following verse from the holy Koran, which points out that:

It is HU who has made you vicegerents upon the earth [35. Fatr: 39]

This is a very important point as the verse brings joyful tidings to both men and women. As you can see, the verse does not state that men have been created as the caliph! However, it mentions that the human being has been created as vicegerents on earth!

Therefore, becoming a Caliph, in other words, becoming embellished with the Divine Qualities and Attributes is granted to every human being.

Apart from possessing physical powers, we are all equipped with divine virtues and spiritual powers as well.

If, however, you accept yourself as a mere corporeal entity made up only of flesh and bones, then you will never be able to realise what these powers are and therefore you can never manifest these qualities since your denial would deprive you of using these powers.

On the other hand, if you start to research and work your way towards understanding these realities by saying, 'Yes, because this is the situation, I believe that I have all these powers', then you will be able to manifest all of these qualities one by one and achieve the desired outcome in the end.

Knowledge is the foremost effective power above everything.

You are in the process of learning all these things that you did not know in the past. Furthermore, you will have the chance to learn all those things that you do not currently know in the future.

If you say, 'There is no any other knowledge besides mine and therefore there is nothing else other than this knowledge!' and limit yourself by blocking your mind to the new things, then you will never be able to attain any spiritual advancement. You will simply get stuck here.

However, you can say to yourself, 'Well, there are so many other things, which I still do not know as these are all beyond my present knowledge, so at least let me make a study to learn these things'. Indeed, by knowing the limits of your capabilities, you can certainly learn more new things every day.

Apart from having the divine attribute pointed out by the name the All-Knowing (*Al-Alim*), which refers to the power of knowledge, you are also empowered with the divine attribute of willpower pointed out by the name Will (*Al-Murid*).

What kinds of simple activities did your willpower manage to achieve ten years ago? In all these ten years, what did your willpower enable you to perform? Is it possible for you to perform those things

easily now, which you assumed was difficult to perform in the past? And if so, how can you do it? Of course, you can do it by using your willpower.

In actual fact, this willpower is only one of those influences that angelic powers do provide.

By means of attaining spiritual ascension, a human being will be able to recognise all these angelic powers.

But what about the people who can not attain spiritual ascension?

Well, they have been granted with an opportunity as well!

This is the 'Night of Majesty'.

So, what is the 'Night of Majesty'?

THE NIGHT OF MAJESTY

What did happen on the Night of Majesty?

What is the 'Night of Majesty'?

A friend of ours has asked the following question today:

'Dear Master, are the affairs of this earth governed by the plans of supreme authorities?'

Are there any people appointed as the administrators who are responsible for running the affairs taking place on the earth and do they play any specific role in dealing with people's general administration? Does such a thing exist? If it does, then how does it really work?

Of course, this question is indirectly linked with the subject of Power (Qadr). Therefore, we need to talk about it as well since it is closely related with our topic.

There is a holy verse concerning the 'Night of Majesty' in the holy Koran which says:

Indeed, We sent the Qur'an down during the Night of Power. [97. Al-Qadr: 1]

This is same as saying, 'We have caused it (the Koran) to descend on the Night of Majesty in the glorious splendour of that night.'

At this point, the first thing that comes to everybody's mind is this:

Why does the verse say, 'We revealed it' instead of saying 'I revealed it'?

Here, the pronoun 'We' is used in a majestic sense to refer to the concept of plurality, which exists in the Universe of Actions. In other words, it is associated with plurality.

In the world of plurality or, in other words, within the world of multiplicity where there are an infinite number of entities, everything comes into existence for a specific reason. Things happen, because there is always a reason behind all these events. However, whatever becomes manifest or created is nothing other than the work of the Divine Existence and, therefore, their existence is dependent on His existence. In terms of their origin, the existence of everything is sustained by the Divine Truth. However, every single being has been created in such a way that they manifest nothing more than their own qualities.

Therefore, the word 'We' is employed in the Koran in order to express a singular authority rather than an argument indicating plurality.

If you notice, the verse uses the phrase, 'On the Night of Majesty...'

This means, 'We revealed it on the Night of Sublime Majesty'.

But what is revealed? The Koran is the message that has been revealed!

The Koran was revealed by a process that is described in the Arabic language by the word *Inzal* and this verbal noun is usually translated as an event that is associated with the act of 'coming down from above the earth', as this is what the word *Inzal* literally means. However, in reality, the term refers to *Nuzul* (descending), which points to the revelations received from the heavenly dimensions.

Therefore, it should never be interpreted as an event which indicates that something such as a book is being sent down from a far away place!

On this magnificent night, there is a very small period of time known as the moment of *Qadr*, which is an instant in time when the Divine Presence is manifested to creation. Whoever is prepared for this moment will have the unique chance to communicate with the angelic realm. Indeed, being in this realm will enable the person to reach Absolute Truth so that he can attain the true wisdom that is already present within his own essence. After reaching that stage, all the existing veils are removed as the person will attain the wonderful reality of the truth.

The word *Qadr* literally means 'having power over something', which further implies 'to decree an order, predestination, to apply pressure or imparting increased exertion of pressure'. It also relates to Majestic Grandeur as well as Honour and Dignity.

On this occasion, we will talk about experiencing the most inexplicable spiritual state of being that was experienced by the Holy Rasulullah Muhammad (Peace and blessings be upon him) when he received the Divine Message revealed to him by the Archangel Gabriel on the Night of Majesty, which has left him in an awe-inspiring state. In other words, we will explain the spiritual meaning of the concept indicated by the 'squeezing' phenomenon. This topic has already been discussed extensively by the late Sufi mystic *Hamdi Yazir* in his book of commentary in which he wrote the following on page 5971:

'The high radiation being emitted by the Angels produces the Divine Energy, which in return creates a feeling of being overwhelmed by an intense pressure or 'squeezing' sensation. This will then increase the brain's performance level as well as its capacity, particularly of those people whose minds are fully awake. As the level of the brain's capacity expands beyond its present capabilities, the person will recognize that what he experiences in himself is the Divine Truth. He will further notice that the One who manifests that desire in him at that special moment in time is nothing other than the Divine Truth itself.'

In fact, the following Sacred Saying points out to this reality:

'My servant comes nearer to me through performing extra righteous deeds till I love him. When I love him I become the hearing with which he hears, his seeing with which he sees, his hand with which he acts, and his legs with which he walks.'

In other words, I am his sight through which he sees, his tongue through which he speaks.

While we are in the process of trying to understand the meaning of the word 'Qadr' and realise what this word really refers to, let us also bear in mind the fact that the Rasulullah Muhammad received the divine command 'READ' as an angelic impulse, a revelation that embraced him by the Angel Gabriel's powerful 'squeezing'. Let us try to consider this fact in light of the information we have given in the book entitled 'What did Muhammad read?'

In fact, the word 'squeezing' referred to here is a special moment in time when the person attains the state of spiritual enlightenment.

Needless to say, everyone will benefit from this special moment of 'pressing' according to their level of capability and aptitude.

Conversely, others would realise that by experiencing this divine impulse or squeezing, they witness that their physical existence is not separate from the One Absolute Reality since they are all emanating from the same source, and by perceiving this truth, they realise that there is only one existence alone and this is nothing other than the Divine Truth. In fact, this reality is perceived by the Divine Truth.

For this reason, nobody can ever challenge the Divine Will or defy the Divine Decree in any way whatsoever.

In fact, Spiritual Ascension is the closest rank a person can ever achieve on the way towards attaining spiritual blessing and power.

For this reason, Spiritual Ascension is the moment when an individual attains total union with his Sustainer.

It is also indicated that 'Prayers are the means for a believer's Spiritual Ascension'.

So, why is prayer the Ascension of the believer?

The prayer begins by reciting a holy verse while a person is standing up and it is completed by the act of prostration.

This is what the Rasulullah Muhammad has said on the subject of prostration:

'The servant is nearest to Allah when he prostrates himself before Him.'

At the time of prostration, the veil between Allah and His servant is removed. Therefore, Allah Almighty would never reject the supplication made while prostrating in prayer.

So, what is prostration?

Prostration is the spiritual state in which a person negates himself and further realises that his own existence has no value at all, which means that his personality is totally non-existent since the only true existence is Allah.

The meaning of prostration is that whenever a human being stands up, he stands up with all of his existence. However, during prostration he is absorbed in the unity of the Absolute Being and therefore is in a state of total annihilation. This shows that his existence is no longer present, just like physical disappearance. Furthermore, prostration has a deeper meaning which implies that the person assuming himself as a physical being would finally realise that his so-called existence does not exist at all.

So, what do you really feel at this very moment?

While you are in a position of prostration and in that frame of mind, you are saying the following:

‘O my Sustainer! You are the only Eternal Being through whom all subsists; but I do not exist at all!’

Of course, to be able to utter these words, it is necessary to understand the concepts relating to Allah’s Absolute Oneness (*Ahadiyyat*), Manifested Oneness (*Wahidiyyat*), Divine Unity (*Wahdat*) and Unity in Diversity (*Wahdaniyyat*).

In short, it is necessary to comprehend the Oneness of Allah.

The subjects we are trying to disclose here can only be experienced after reading and understanding the meaning of the chapter on Unity in our book entitled ‘Allah’.

Whenever you perform the act of prostration, your existence will simply disappear since you are abasing your inner self by saying, ‘You are the only true Absolute Being that subsists alone in my whole being’. At that special moment, the spiritual practice you engaged yourself in by making this supplication will be manifested by you as the will of Allah. Of course, there is no doubt that whatever Allah wills, it will surely take place!

The person who prostrates with his forehead on the ground will experience no one else except Allah Almighty!

Therefore, prostration is the posture of closest proximity to the Divine Decree.

Indeed, not everyone is suitable to attain this lofty spiritual state of prostration easily. This is because it requires a considerable amount of practice. In other words, it depends on how much the person can sacrifice all of his desires and renounce his individual existence. Only then can the purpose of prostration be fulfilled in the right manner. Everybody performs the ritual prayer in one way or another, but they are unable to fulfil the act of prostration in the right manner. This can only be achieved if the person makes a special effort to work in that direction.

However, there is a very special moment in the Night of Majesty which is when everyone is granted the chance to benefit equally from its grace. The person who is fully awake and attentive at this moment will be able to attain a very powerful brain due to the high energy that his brain receives in that special time, even though he did not go through the many stages of spiritual purification.

The best example of this could be the case of going on pilgrimage to Mecca where we become subject to experiencing an enormous amount of radiation emanating from the high energy source that is directly underneath *Ka'bah* (Arabic meaning ‘Cube’), the building at the mosque in Mecca, which would enable our brains to work in a more efficient way.

As this example fully illustrates, due to the amount of heavy radiation received at that special moment during that night, the human brains are exposed to a kind of angelic power. This means that those who are destined will feel this immense pressure within their own souls so that the Divine Truth can become manifested through them. It is also being pointed out that the supplication made at this moment would certainly receive an answer.

It is further mentioned that at that special moment, ‘There is absolutely no veil between Allah and His servant’.

The following verses from chapter 97 of Koran continue as follows:

Do you know (the value, honor, magnificence of) the Night of Power? The Night of Power is better than a thousand months (a lifetime of 80 years) [97. Al-Qadr: 2-3]

One thousand months?

That is, twelve months is one year, so one hundred and twenty months is ten years. How long is the lifespan of a human being? We can say it is roughly about seventy or eighty years. All our brothers in Islam have an average lifespan of sixty-three years, but one thousand months is eighty-three years and four months.

In other words, it is a time span which corresponds to eighty-three years of life. Even if you spend your entire lifetime by praying without any break from the moment of your birth until the moment you die, this moment is still more valuable.

So, do you really know what happens on that Grand Night?

The angels and the Spirit descend therein by permission of their Sustainer (Name composition) for every matter (that has manifested as Allah's decree). Peace (the experience of essence) it is until the emergence of dawn (until the consciousness recognizes the disclosure of the Reality). [97. Al-Qadr: 4-5]

The angels give greetings of peace to the people and bring peace, on every errand by the command of Allah.

By using the word 'Peace' here, we do not of course mean that we are in fact saluting someone by saying 'Peace be upon you'. Instead, we are simply referring to the fact that this special night brings nothing more than peace.

What is more, this is a heartfelt wish so that the meaning of the word 'Peace' could also be manifested by that person. Therefore, by saying 'Peace be upon you', you are wishing this special desire for the person you are addressing. Therefore, the meaning of this special verse could be interpreted as follows:

This is an earnest desire that will eventually make you realise your own reality and therefore allow you to make spiritual advancement on that path.

Peace (the experience of essence) it is until the emergence of dawn (until the consciousness recognizes the disclosure of the Reality).

THE DIFFERENCE BETWEEN SUSTAINER AND ALLAH

At this point, we need to realise the following important issue:

We repeat the previous verse, 'There is Peace until the rising of the dawn' to highlight the line: 'Therein descend the angels and the Spirit by their Sustainer's permission, on every errand.'

The first important point stated by this verse is this: 'The Angels and the Spirit descend with their Sustainer's permission.'

However, the verse does not state 'By Allah's permission'.

Please pay attention!

The Koran is a book which points out the differences between such words in a delicate manner and this is the way it has been done:

The Koran uses the word Sustainer (*Rabb*) in some places, while in other places it uses the word 'Allah'. Furthermore, the word 'God' is also used in so many instances.

It is significant that, in reality, all of these words point to different separate meanings.

What we need to realise here is that we can never use another word in place of the word that we already use to describe that particular meaning.

This is because grasping the meaning of that word is very important here since the other word does not justify its desired meaning. Therefore, the clarity can never be established.

Therefore, whenever the word '*Rabb*' is used, the word 'God' or 'Merciful' cannot be mentioned together or used in the same sense.

In that case, what does the word '*Rabb*' really refer to?

We have explained the meaning of this word by giving detailed information under a special chapter in our book entitled 'Mysteries of Humans'.

A person's '*Rabb*' is the collection of all the qualities produced from the composition of the meanings of Allah's Divine Qualities. We refer to this concept in religion as the Divine Names of Allah that produce each and every person's unique structure. In fact, this is how Allah's Divine Attributes and Names can become manifested under specific compositions through each creation.

Pay attention that the Sustainer of each creature is a 'Fixed Entity'. If you notice, here we use the word 'Entity'. This word embraces all things existing in the entire universe, namely plants, animals, human beings, Jinn, Angels and so on.

We know that all creation can be classified under these main categories mentioned above. These are the only categories.

An entity could either be a metal or a plant, an animal or a human being, an angel or a Jinni. Hence, all the entities fall under one of these categories.

Furthermore, every single entity has a fixed potential; that is, they all possess a certain composition produced from the combination of the Divine Names of Allah.

A human being is the composition of the names formed by the countless combinations of all the ninety-nine Divine Names. However, whoever has the ability to manifest these ninety-nine Divine Names in perfect equilibrium, at the proportion they desire and without being limited by the other Divine Names, has been given the title the Perfect Man.

With respect to the quality of life it has been attributed with, the Perfect Human Being is given the name the 'Supreme Spirit'.

With respect to the Knowledge and the level of Consciousness it has been attributed with, the Perfect Human Being has been given the name the 'First Intellect'. This term is also expressed in our modern day language as the Universal Consciousness.

However, with respect to its attribute of Existence, the Perfect Human Being has been given the name the 'Universal Soul'.

The verse states that 'On that Grand Night, the Spirit descends'.

I have tried to explain the meaning of the word Descension (*Tanazzul*) a short while ago by giving a brief description.

Descension is not an event that is concerned with the act of coming down from a high place to a certain location.

Conversely, it is a dimensional transition.

But what do we imply by saying a dimensional transition?

What we really mean here is that it is a transition which points to the matter, the molecular structure, the atom and the quantum subatomic world as well as the dimension of Absolute Consciousness; that is, it is the pure energy and the state of utter nothingness within the infinite Divine Essence. In fact, this is the level of Absolute Oneness pointing to eternity and limitlessness.

Experiencing this dimensional descension, which is the Core Substance that exists within the Divine Essence, enables the individual to manifest higher energies of consciousness.

WHAT IS IMPLIED BY THE DESCENSION OF ANGELS?

The descension of Angels referred to in the above verse can be interpreted in two ways:

The first category points to the fact that the qualities and the attributes hidden within your own essence become manifest in your own consciousness.

In fact, this is the manifestation of the Divine Reality which is experienced by every living individual. In other words, the Divine Reality has the power to control the affairs of all creation through the process of descension.

This is a matter that confuses quite a number of people.

This is because they assume that there is a God out there located at a far distance, giving instructions to people so that they will comply with all His wishes.

However, the manifestation of the Divine Reality is a spiritual potential that is latent within the essence of every individual, and the best example pointing to this reality are the Prophets, the Messengers and the Perfect Spiritual Men of the Unknown (*Rijal ul-Ghaib*).

We believe that you may have come across the spiritual men of the unknown before. We have given extensive information concerning the category of such people in our book entitled 'Mysteries of Humans'. We will talk about it again in more detail in the next chapter so that we can gain more knowledge on this subject.

The second category relating to the descension of the Angels in the verse is that, among the creation of these beings, there is a certain group who have not received the Divine Command of prostrating the human.

In spite of this reality, there are also obedient Angels living on the face of the earth; each acting in accordance with the commands of Allah, most particularly with the command 'Prostrate before Adam!', and they have indeed prostrated before Adam.

However, there are other types of Angels who have not received this divine command from Allah since they were not created for prostrating to Adam. These are known as the Exalted Angels. They are Angels who belong to the Station of the Highest Heaven described by the phrase Maqam-e-Illiyyeen, which is the highest rank in paradise.

In fact, these Angels are such creatures with superior attributes that they are so mighty and majestic in terms of their qualities. In order to illustrate this point to our readers in a simple way, let me give you the following example:

Compare the size of a single cell in your body or in your brain against your whole body. You will see that there is a huge difference. Similarly, our entire solar system is like a tiny speck when it is compared with

that mighty Angel. Of course, to be able to understand this fully, you need to comprehend the complexity of the sheer being indicated by the four hundred billions of stars in the galaxy.

While we were talking about this subject previously, an article had been published in the Turkish daily newspaper *Milliyet* on 17 April 1989 in which a scientist from the western world has made the following statement:

'The entire world is a living organism itself and just like the body of a living human being working in perfect harmony, the world too is a living organism as it has consciousness and it is full of vital energy; therefore, it continues to exist in a systematic and orderly fashion.'

Furthermore, every living organism has a spirit that is unique to itself, which means that they all possess a spirit that is inherently manifest within their own consciousness, acting as their astral twins.

In other words, even though every living creature has a physical structure consisting of matter, they also possess a kind of spirit body that has wavelike properties, which is beyond physical matter. This in fact is their spirit.

Indeed, if you study the works of those who were engaged with the subject of Islamic Mysticism in the past and thus obtained spiritual victory, you will see that the majority of them would agree on the following point:

'I have met with the spirit of the world. It appeared to me as some sort of image and treated me in such and such a manner.' Mystical Sufi texts contain abundant information regarding this subject.

However, if we had ever mentioned this matter before, people would then say to us: 'Oh come on! These are all superstitions!' But as you can see, a scientist from the western world proposed that the entire world possesses an organic structure, which is fully alive and conscious.

For this reason, every living creature has a spirit and every spirit has consciousness!

You might ask, 'Why is it so?'

We know for a fact that the main power that brings this entire universe together is a substance which we call the energy, and this is the Omnipotent Power that is fully conscious and magnificently apparent everywhere.

We also know that in every single dimension and layer of the universe, there is a certain orderliness, which points to the existence of a unique system. In fact, this is merely the work of One Single Essence that is consciously present everywhere, which in essence is the manifestation of the 'One' essential reality.

Because everything is a manifestation of that all-encompassing Unique Consciousness and created by the knowledge of Almighty Allah, then every living entity emanating from His Unique Essence has a certain identity and a level of consciousness whereby they can be differentiated from the rest of the beings.

Because of this reason, whether it is an organic or an inorganic entity, every single creature has a spirit that is peculiar to its own organisation and that spirit has a certain consciousness that is peculiar to itself.

For this reason, we need to consider the following point very carefully.

In every level and layer of all existence, there are conscious beings. Apart from the human beings, these creatures exist as the class of Angels and the Jinn.

In actual fact, with respect to their structural characteristics, Jinn are very primitive and simple beings, too, just like the human beings.

So, just as a human being is a creature living on this planet, the species of being known as the Jinn also lives in our solar system.

There are a myriad of beings beyond human perception on countless stars outside our solar system, within the galaxy where our solar system is located as well as on the stars in our Milky Way.

Seeing all these beings is a phenomenon that takes place only in our imagination!

What we are trying to say is that people see all these beings as images that are shaped by their imagination or as a vision constructed by their minds.

Therefore, whoever says, 'I saw a Jinn or an Angel', this simply indicates that what they are in fact seeing is not the original being, but only the image of that being that is constructed by their own imagination.

In fact, as a human being, we can never see the individual facing us, so what we are actually seeing is the image of that person appearing in our brain as our imagination.

As you are sitting opposite us, the light rays from your body travel towards us, which are then received by the pupils and these rays then hit at the back of the eyes where the yellow spot is located. From there, the bioelectric pulses are transmitted to the brain as a form of a message through the optic nerve. The brain in return evaluates the message received within its active cells and then produces some sort of an illusion. Therefore, the object you assume that you are seeing is nothing more than an illusion that is formed inside your brain.

The same principle applies when you see a dream. While dreaming, your eyes are fully shut and there is no outside disturbance. However, all the data present in your brain turn into an illusion due to the power of your imagination.

Similarly, whenever your eyes are open, all those things that you see around yourself are in fact illusions formed in your brain. If your database is not capable of interpreting the meaning of the signals being received or if it is insufficient in determining their specific nature, then all the illusions which you had visualised would also be meaningless. This proves that you are only seeing illusions in your brain.

Let us think logically for a moment here. We know for a fact that whenever a person looks at a particular object, they can see it in its original shape. However, this may not be the case for others since they may fail to see that object properly due to a problem associated with their seeing. Therefore, they can see only a distorted image, but not the object itself. But why do they see it like that? This is because their organ acting as the instrument for seeing is faulty and, subsequently, wrong data are transmitted to the brain. And because the brain receives the wrong data, it interprets them incorrectly and hence it produces an imaginary vision.

On the other hand, those people who claim that they are seeing Angels or Jinn do in fact experience the following:

They do not see anything with their physical eyes since there is no being out there that is opposite them!

Of course, the only reason why we have maintained close ties with this assumption is because we have accustomed ourselves with the belief that the function of the human brain is limited to only five senses and there is nothing else beyond that. These five senses are seeing, hearing, smelling, tasting and touching. Furthermore, we have accepted the existence of something called the sixth sense; however, we are not fully aware of what it really is, either.

Apart from having all these qualities, the brain is also equipped with a system which has limitless capacity for perception. Medical science has not been able to solve these mysteries yet. The reason is that it could not engage in this particular field of science connected with the activity of the brain waves, so medical science has made no attempt whatsoever to explain this matter.

As we were approaching the year 2000, one of the greatest mysteries lying ahead of all mankind is the issue of understanding the true nature of the human brain.

If the western world had invested trillions of dollars for the purpose of solving the mystery of the human brain rather than utilising it towards travelling into outer space, all humanity would have reached the level of consciousness with such qualities and powers that are beyond your wildest dreams. However, it is very unfortunate that the research conducted in this particular field was quite insufficient and therefore the money spent towards understanding the nature of the functions relating to the brain waves was not enough. For these reasons, discovering the magnificent powers of the human brain was never invented.

Hence, to be able to discover these realities, a certain device which would recognise and interpret the wave patterns that the brain produces needs to be invented first.

After that, a further device is needed which would be used for the purpose of decoding the meaning of each of these wavelengths!

By deciphering the meaning of these wavelengths and solving the mysteries associated with the wave patterns produced by the brain, the reality surrounding the issue of the 'Body of Holographic Frequencies', which we commonly refer to as the spirit, can be understood much better.

Meanwhile, there is yet another matter we should consider regarding this subject. In a statement delivered by the Rasulullah Muhammad is reported to have said the following:

'Towards the end of the world, all mankind will be able to see the Jinn very clearly!'

This incident will either take place because the human brains are susceptible to the wavelengths of the Jinn, or by means of a particular machine that is designed for the purpose of achieving this task. For instance, a device like a television will be invented and through the assistance of this device, all mankind will be able to see Jinn.

THE ASSEMBLY OF THE SAINTS

Let us now give you some information regarding a certain number of individuals which we refer to as the Spiritual Men of the Unseen. This is the spiritual hierarchy governing the administration in the world.

They are such people who are not recognised by the general public and each one of them is assigned for the purpose of administering the human and world affairs in the existing world.

These are the friends of Allah and they are all bestowed with a superior spiritual rank. Amongst them, each one possesses a distinct spiritual awareness, meaning that they have their own spiritual stations.

Of these people, one of them is called the Spiritual Helper (*Ghaws*) who is the overall spiritual master of that particular time and age. This Spiritual Helper has two assistants. These are known as the Pole of Guidance (*Qutub al-Irshad*) and the Chief of the Great Saints (*Qutub al-Aqtab*) or the Pole of Poles.

The next rank is filled by the four hidden ones who have the authority over all the events concerning all existence. These are known as the four Axes or Poles (*Aqtab al-Arbaa*).

After that, there are the seven hidden ones.

They are then divided into sub-groups of twelve men and forty people followed by three hundred people, giving a total of three hundred and thirteen people. They are known as the group of three hundred pure ones. The next category is the group of seven hundred perfect spiritual men, which is followed by one thousand and two hundred perfect spiritual men. In the next rank, there are 124,000 hidden people who are assigned as the general army responsible for governing the affairs of the entire world and these are referred to as the army of spiritual administrators.

Indeed, these people are not known by anyone at all. They are the hidden ones. We will talk a little about the duties of these distinguished people in a short while.

Furthermore, it is said that 'The friends of Allah are veiled from everyone as they are concealed by the Almighty Allah. Those who look from outside cannot recognise them at all'.

Of course, being invisible here should not be regarded as though they are physically invisible persons to the eyes of others when looked at from the outside. However, their appearance and attitude, their lifestyles and views are shaped in such a way that whenever you look at them from the outside, you can never ever imagine the slightest bit that the man you are looking at is amongst the friends of Allah and he is an appointed person.

This is because, in everyone's mind, there is a definition of their own concept of God. The same principle also applies for the saints as people imagine that there are typical saints, too.

However, you can never ever imagine what the nature or the quality of a saint is really like, because they are such individuals who are totally different from what you believe.

For this reason, these appointed saints are not recognised by anyone. The reason why they are not known or introduced to anyone could be explained as follows:

If that person you come across happens to be an appointed saint and you become aware of this reality yourself, but you do not show him the respect or the submission that he deserves, then surely you will be under a huge responsibility and therefore you will suffer all the consequences of this behaviour. This is because the power that governs and keeps him under control is the power of the Almighty Allah. Thus, by refusing that person, you are in fact refusing Allah.

Almighty Allah has veiled all humanity from these appointed hidden persons in order to show us His compassion. Even though they have been concealed from humans, you might still come across them. Whenever this happens, if you get angry or swear at them, you will still not be responsible for this act, because behaving in this manner towards them is no different than behaving towards any other normal person in a similar manner. Of course, if you insult anyone, you will surely end up the loser and suffer harm as a consequence. But this is as far as it would go.

Moreover, if you show any kind of hostility towards a pious friend of Allah, then this would be regarded as declaring war against Allah. Therefore, you will find yourself in very big trouble.

This is because there is a Divine Saying in which Allah says:

‘Whoever shows enmity to a friend of mine, I shall be at war with him.’

So, this is exactly what will happen!

As you can see, these spiritually appointed people are the ones who have complete authority and control over all the affairs of the world.

However, we should never consider this event as though there is a God up in the heavens and that He is sending down messages to some people here on earth so that they can pass these messages on to the others.

While we were giving information regarding the Oneness of Allah from the chapter on Unity in the Koran, we pointed out very clearly that there is no God up there in the heavens. He is in fact within the essence of all creation.

Almighty Allah exercises His authority over all creation in this universe through the agency of the Angels as well as by these privileged saints who reflect Allah’s Divine Attributes that are integrated into their own essence.

We need to understand this point very well indeed.

Whenever you say, ‘Allah willed it in this way and therefore He exercised his power in this manner’, you are not referring to some sort of a deity in the sky since there is no God up there controlling the affairs of everyone here in this world.

Those hidden spiritual persons which you refer to as the friends of Allah are indeed the appointed hidden ones whose identities are effaced, as their personalities have become absorbed forever in the

Supreme Reality. This shows that the power who exercises complete authority over their souls is the power of Allah the Almighty.

Those people whose level of understanding is limited in grasping this matter will then enquire as follows. They will say, 'Well, why does Almighty Allah exercise His power through the agency of these hidden spiritual persons, does he not have sufficient power to do this by Himself? Is the power of Almighty Allah really so inadequate that He therefore uses the assistance of the Angels?'

If exercising His power through the assistance of the Angels does not constitute any inadequacy for Allah, then why can He not do that through the assistance of the human beings as well?

So, as can be seen, Allah has complete authority over all the events in this universe and within the dimension in which we live by revealing His powers through those spiritually appointed persons.

However, the situation which we are referring to here is only applicable to our present world and the Solar System.

Apart from the ones stated above, unlimited numbers of beings live in those innumerable universes and their powers are far more superior to those of humans. This is a fact that we should never underestimate.

There is no doubt that the human being is the most perfect creature in this present universe. However, in the galaxy which we call the Milky Way, there are more than four billion stars and on each of these stars there are many different life forms that are unique to the environment they live in. We have named these celestial beings as the Angels, but have never talked about them in detail.

Let us pray that Almighty Allah grants us the strength and the wisdom to be able to purify our souls so that we can benefit from the bounties of all those realms and eventually move into those higher dimensions in order to evaluate their true essence.

These privileged souls who have been appointed at their stations can easily employ the Angels or a certain group from the Jinn for the purpose of carrying out certain tasks.

Some of these tasks are carried out only by them.

Conversely, other tasks are performed with the assistance of the Angels or the Jinn.

These spiritually appointed persons whom we refer to as the friends of Allah meet on the night connecting the fourteenth to the fifteenth of every lunar month.

This incident is known as the spiritual assembly of the saints of Allah.

During these spiritual gatherings, they discuss and make certain decisions concerning the current world affairs, the present situation of the various countries, the natural disasters and any other issue relating to the natural in general.

Administering each of these rules is given to the persons who are actually responsible for that specific area. The persons who are liable to control those locations then use the assistance of the Angels and the Jinn under their command so that they can implement all the decisions that are taken and put these into

practice. These people are known as the appointed saints or the army of those hidden spiritual persons who carry out all the decisions given at the spiritual assembly.

For instance, let us assume the following scenario.

Imagine that many years ago, a certain decision had been taken at the Spiritual Assembly and, according to this decision, a war will break out between Greece and Turkey. The reason for this war is the boundary of the continental shelf and the exclusive zone covering that area between the two countries. While this would mean an absolute disaster for Greece, it will be very advantageous for Turkey as there shall be a huge amount of war compensation since Greece caused the war. As a result, Turkey will obtain the western part of Thrace and all the islands surrounding that particular region. Then, Europe will act in an overly pretentious manner and will no longer recognise Turkey as a state. After that, Turkey will be completely wiped out by Russia. Meanwhile, the United States of America will become so weak that they will not have sufficient means to combat Russia. Of course, what we have said here is intended only as an example.

For instance, let us assume for a moment that one of these spiritual persons in charge of governing a particular location in the world has managed to influence the mind of President Peron in Argentina. In return, the government of Argentina takes formal steps towards implementing that decision, which then causes further events. Or let us assume a different scenario. Imagine that this time, the spiritual person has influenced the mind of the President of the United States, and as a result, Mr Reagan signed a certain agreement while thinking in that moment that this was what he had intended to do. In fact, that signature simply indicates that a decision has been made and therefore it is the main reason behind all the events which would take place in the future.

As can be seen, certain decisions which had already been taken at the spiritual gathering some twenty or thirty years ago are implemented by the appointed friends of Allah who set the people concerned into motion. By doing this, it will be possible for the events to advance in the direction of those decisions. In the end, whenever all the conditions are met, everything will be divulged as the events will take place instantly.

As an outsider, we feel that these events have occurred very suddenly. However, their origin goes back quite a while. In fact, it is through the involvement of these hidden spiritual persons that all the things which were predestined by the Divine Reality can be put into action.

Of course, it is not possible to understand the nature of these events from the surface.

At this point, a statement concerning this matter is worth considering. The Rasulullah Muhammad (Peace and blessings be upon Him) is reported to have said:

‘Whenever Allah decrees for something to occur, He deprives the person involved of his senses and therefore the person can no longer think straight, so he performs an act without being aware of anything. After that, Allah makes him realise what he had done as he regains his senses. The person then says the following:

“Hey, how on earth did I make such a decision? How did I manage to perform such an act?” In the end, the person becomes so regretful about the action he has taken. However, Allah’s decree is final and it will always take place, no matter what.’

Now, please pay extreme attention here. The Rasulullah Muhammad is surely trying to give us the following message at the end of his statement:

‘The decree of Allah is final and it will inevitably come to pass!’

Of course, whenever we say, ‘Allah has decreed a certain event’, please do not be misled into understanding that there is a God up there in the skies controlling the state of affairs by intervening in everything here in this world.

On the contrary, these events take place with the support of the hidden spiritual persons who are all appointed to their ranks by Allah so that the Divine Decree and the predestination of Almighty Allah can become manifest.

Indeed, as stated before, none of us can foretell what the future will bring for us, because this is absolutely impossible.

We are explaining all these matters simply to point out to the existence of a Divine Mechanism as well as an order that is fully under operation throughout the entire universe.

THE DUTIES OF THE ANGELS

In the verse quoted above, there is a certain part which states, 'The Angels and the Spirit descend therein'.

Let us now elaborate on the subject of the descension of the Angels as well as the Spirit indicated in this particular verse.

While I was explaining the subject of 'Descension', I have commented on the following:

1) Angelic inspiration is a phenomenon which becomes manifest through an individual by inflicting the person with a certain idea and subsequently influencing the consciousness as well as the inner essence of that individual so that this would grant him the power to exercise complete authority over all the events. In fact, this is one way of looking at the descension, which is very similar to the case of the hidden spiritual persons.

2) Looking at this phenomenon from another perspective, we can see that the Angels are beings descending into our world and they live among us as physical entities.

For example, there are Angels moving among human beings and appearing to humans in human form. There are also hidden angels appointed to carry out various important tasks.

A child falls down from the sixth floor of a building and nothing happens. This is such an event that a human mind cannot simply comprehend. Indeed, there is an Angel there appointed for the purpose of keeping the child from falling down before this actually takes place since the child's appointed hour of death was not predestined. What happens then is that the Angel grabs the child and then very softly puts it onto the ground. Of course, the child no receives harm whatsoever.

Is it ever possible for a child who falls from the sixth floor of a building to be still alive? His bones will all crack and he will die as a result of this huge impact. Because this event cannot be grasped by the human perception, people will say that the angels caught the child; therefore, the child was protected by them. However, no scientific explanation has ever been made regarding this event and the mystery cannot be solved. In the end, people simply accept the fact that the child's death was not foreordained and therefore the child is still alive, so the case closes.

There are various types of angels and the most common ones are the angels of mercy and the angels of wrath. Having said that, let us now take a closer look at the following situation.

According to some people, an earthquake is a natural event.

What we really know is that the earthquake is a natural disaster. It is concerned with the movements of the underground and the sudden release of the stored energy in the Earth's crust, which creates seismic waves.

However, if we consider the same event from a different perspective, we can realise that all these natural events take place by the will and power of the angels in charge.

If this is the case, then how shall we be able to reconcile these two completely different views?

If you are aware of the recent scientific discoveries and you can combine this knowledge of yours with the religious facts, then it will be very easy for you to understand the nature of these issues.

The problem lies in the fact that you need to understand the essential facts behind all these events. In fact, this is a really important matter.

For many years from the middle of the 1800s up until now and since the 1920s and the 1930s, we have all conditioned ourselves with the philosophy of materialism in such a way that the only thing that can truly be said to exist for us is only matter; therefore, we can never solve the mysteries relating to many other phenomena. However, soon after the 1920s or even after the 1950s, a remarkable scientific discovery was made in this particular field.

And this has revealed the following reality.

‘There is no such thing as matter; it simply does not exist! In fact, all those things that we observe around us we call matter are nothing other than the products of our own perception by the five senses. Our five sensory organs that perceive the world simply indicate that matter is all that exists. In reality, matter possesses a molecular structure and it is composed of subatomic particles.’

Imagine that the room we sit in is placed under the lens of an electron microscope and then it is magnified a billion times. If we place our eye to the microscope and then take a look through the lens, what would we see in the room? We would see nothing recognisable, all the people, all the furniture and everything else present there is now completely gone. We would only see their atomic composition under the microscope.

In other words, if our sensory organs including our eyes’ pupils had the same capacity as that electron microscope lens, our brains would not be able to perceive anything at all or be certain about the existence of the things such as animals, humans, plants or furniture. However, we would realise that the entire room possesses a molecular structure and it is composed of subatomic particles.

Moreover, if we had looked through a lens with an even more powerful magnifying capacity, then this time our brains would perceive all existence as subatomic particles which are composed of various energy waves and cosmic rays.

In other words, all existence originates from an arrangement that is composed of electromagnetic waves as well as cosmic rays.

The essential fact which needs to be taken into consideration in this entire existence is the phenomenon which we call the energy or the core essence of every being referred to as the ‘Cosmic Consciousness’. For this reason, every single creation existing in this entire universe is the product of this vast cosmic energy, which means that every single being and structure has a certain level of consciousness.

It is for this specific reason that the stuff which we refer to as matter is in fact composed of subatomic particles and produced from electromagnetic waves, which is the main essence of matter and this simply reveals that everything in the universe has a unique consciousness.

The universe exists as a vast ocean of consciousness and therefore in every dimension and layer of the universe, there are conscious beings.

Now, the crucial point which needs to be realised here is the subject of Angels, so I would like to explain this matter in a bit more detail.

It should be noted that the being often referred to as the Angel is such an entity that it has quantum attributes in terms of its origin, which is produced from pure energy. This unique composition has energy in condensed form which consists of an atomic dimension and it eventually forms the molecular structure. These molecular structures then merge together in huge quantities and, as a result, they produce all the substances which we refer to as matter. For this reason, the essence of all the matter that exists originates from the Angels.

Taking this view into consideration, let us concentrate on the meaning of the word indicated by '*Malak*', which in the English language is the Angel. This word also refers to pure energy and power, so it is an intelligent consciousness that is in total control, organising and reorganising all the energy that runs through all creation.

These subatomic quantum particles form the essence of every single atom were named the Angel in the old days.

Bearing this in mind, you could either accept the view that the earthquake is an event caused by the sudden movements of the earth's crust, or that these tremors below the ground are the work of the Angels. It does not really matter what you think or how deeply you delve into solving this mystery. You will see that the system which controls this particular incident operates on the same principle.

It is very important for you to realise that the explanations given here are not just limited to our physical world. In fact, whenever we refer to atoms, do not ever think that these are the atoms that form this present world.

These luminous beings named Angels are present in every spot and corner of the universe and they act in the formation of each and every single layer of existence.

This applies to every layer of existence in the universe, from the most basic structure to the most complex one, and therefore every living entity in the universe is connected at an energetic level.

In other words, there is a universal intelligent essence which lies at the basis of every living being and this essence, which reflects itself through every dimension in the universe, is nothing other than the Angels.

For this reason, whatever we perceive in this present universe as solid matter originates from the Angels and there is a Spirit at the core of everything.

Our world, the sun as well as the solar system are all connected to the Divine Spirit, which indicates that they have their own spirits. Similarly, countless stars also have their own spirits. Even the galaxies

themselves have their own spirits, which means that they have a consciousness peculiar to their own plane of existence. In other words, every star in the universe has an Astral Twin or an Astral Double, an ethereal counterpart and this constitutes their Spirit.

In fact, you can think of every spatial unit or celestial entity existing in every layer in the universe as part of a far more superior structure, which is connected to each other like the organs in a body.

Therefore, the whole galaxy has a spirit.

Furthermore, even the galaxies have their own spirits.

Indeed, this is such a phenomenon that would leave the minds of many people in a state of utter confusion!

However, let us not concern ourselves with the complexity of these dimensions, but take a completely different approach by thinking in the following way.

In reality, whatever exists on the earth or in the entire universe, every single object that we observe is part of the quantum origin; therefore, all things are originated from the Angels.

This means that your physical body, which you refer to as “I” possesses a spirit which is constructed by your brain and this constitutes your astral twin. In addition to that, your internal organs as well as the cells in your body are ephemeral energies coalescing in space and they are also produced by the influences of the Angels. This simply indicates that beyond your physical body, at the subatomic level, you possess an essence that is universally connected with everything, which points to the fact that there is a quantum interconnectedness among everything in the universe.

Furthermore, within each person, there resides an angelic power that controls all the functions pertaining to the physical body as well as the mind, which is carried out automatically for every single creation.

To summarise our point, these divinely appointed conscious beings in the whole existence are described by the name Angel.

Apart from all the above mentioned facts, there is one other important issue which we all need to be aware of. This refers to the fact that some people have the ability to affect other people’s behaviours with their powerful brains, which would mean that they have complete authority over the affairs of others.

THE RELATIONSHIP BETWEEN THE BRAIN AND SPIRITUALITY

Let us shed some light on another important matter.

The spiritual relation between the brain and the spirit was a subject that was mentioned in previous discussions. Our argument was that after a period of 120 days from a person's birth, the physical brain starts to produce the person's spiritual light body and this light body is equipped with all the necessary qualities and the faculties that are already present in the brain. We had also mentioned that the spirit keeping this body intact would detach from the physical body at a later stage. However, there was one other subject that was not explained in detail at the time and this subject was the interrelation between the brain and the spirit.

The brain produces the energy and then loads this onto the astral body. On the other hand, having obtained this electrical power, the spirit assists the brain in such a way that the continuation of a person's vitality can be maintained.

If, however, the soul detaches from the physical body and does not return for some reason, the brain will then be deprived of the energy that it needs to function; therefore, it will be completely out of use since its vitality will no longer be effective. At this instant, the event indicated by death takes place. This is a situation whereby the connection of the physical body with the spirit is completely lost.

In other words, the brain generates its own spirit, which consists of an electromagnetic field of energy, and this energy together with all the characteristics of the brain are then loaded onto the spirit. The next stage involves transferring this energy to the physical body by means of signals in a feedback loop so that the energy of the brain as well as the physical body can be restored.

Please also pay attention to the following matter:

As you already know, as a human being, we can only use about three to five percent of our brain, which is a very limited capacity indeed. Now pay attention to the following point!

The spirit, or to put it more explicitly, the brain, which is made up of wave properties, can only be loaded with the information contained in the active part of the biological brain. In other words, this active working section produces the brain's astral double, which is composed of wave properties. This means that a person's spiritual power and knowledge is determined by the amount that they could utilise in this active working part in their brains.

The reason is that soon after their detachment from the biological body, the astral body as well as the astral brain can no longer obtain the chance of evolving ever again. Therefore, your spiritual strength and the capacity to which you could utilise this power can be determined by looking at the capacity that your brain had reached before your death takes place.

If you had managed to increase the capacity of your brain, then you have also managed to increase your spiritual power.

In fact, this is the main reason why people with powerful spiritual ability have complete control on all these events.

These people possess the ability to use their powerful brains and therefore they can easily influence certain appointed individuals so that they can make them do what they want. As a matter of fact, they will not only make them carry out what they desire, they will also use them for collecting news on what is happening concerning certain events. For this reason, they are fully aware of everything. This in turn will enable them to deal with all sorts of events so that they can be helpful to their environment. In fact, these people can never be harmful to their society in any way whatsoever.

This indicates that performing these activities is directly associated with those people's brain power and capacity.

In other words, the more we increase the capacity of our brain, the better these powers will become manifest through us.

Being able to increase the power of our brain further indicates that all human beings are created as the caliphs of Allah on the face of the earth. Because they all possess the Divine Qualities of Allah in themselves, they need to manifest all the Divine Attributes provided by the Divine Names through themselves.

There is no doubt whatsoever that the spiritual meditation known as *Zhikr* plays a vital role in boosting this capacity. Since we have already given extensive information regarding this subject in previous books, we shall not mention it here again.

As you can see, your brain is equipped with the quality of all the names of Allah. Therefore, you have the power to manifest these Divine Attributes by yourself.

In order to achieve this, it will be necessary to increase the capacity of the brain. However, to be able to achieve this task, the bioelectrical energy located in the active part of the brain needs to be shifted to the other neighbouring parts in the brain, which are not yet active.

Of course, this can only be achieved by means of repeating certain words in the brain, in other words, through spiritual meditation, of which we are now fully aware.

THE SPIRIT OF THE SYSTEM

After presenting you detailed explanations in the above chapter, we can once again turn our attention to where we were left off and concentrate on the following point.

The holy verse mentioned in the previous chapter from the Koran states that **‘Therein descend the Angels and the Spirit’**.

This means that not only the beings known as the Angels descend, but the Spirit descends, too.

Indeed, this definition has a particular significance in its own right.

If you notice, the verse does not use the word ‘Spirits’ or any other word relating to the ‘Spirits’, which implies plurality.

However, it is stated that **‘The Angels and the Spirit descend on it on every errand’**.

Now, there is a Supreme Spirit responsible for upholding the entire existence.

It is a very well known fact, especially by the people of wisdom, that there is a Supreme Spirit which governs the affairs of the whole system in which we live.

There is a Supreme Being referred to as the Holy Spirit (*Ruh Ul-Qudus*). This Supreme Being is also known as the ‘Spirit’ for short. All the Angels within this system are under the command of that Holy Spirit.

However, this is not the same Spirit indicated by the phrase the ‘Supreme Spirit’, which refers to the spirit of the entire universe. It is the ‘Spirit of the system’.

Let’s try to elaborate a little bit further on this subject.

This is the main spirit of the system referred to as ‘Your Sustainer’ as indicated by the verse ‘You will see your Sustainer’, which will take place on the day of judgement when all the people will have the opportunity to see their Sustainer.

However, at this point, you might get confused as you would not quite comprehend what this really means. So, you may ask yourselves the following question:

‘Whenever we say that we will see our Sustainer, does this mean that we will see the Supreme Spirit?’

Well, it is not so difficult to answer this question. To make it even easier for you, let me quote you with a verse from the Koran, which states ‘Wherever you turn yourselves, there is the Face of Allah’.

This entire creation and even the tiniest particle has all emanated from Allah, isn’t that so? Well, the answer is, of course, yes.

Therefore, whichever direction you may turn yourself to and whoever you may look at, there you will see the presence of Allah who is in the essence of each and every person. For this reason, are you not always in a position to see the Absolute Being behind all existing entities? In reality, what you encounter under various names is nothing other than the manifestations of that Absolute Being.

Since you can witness the Divine Names and Attributes of Almighty Allah behind all the existing entities you look at, then why could you not see your Sustainer when you want to perceive the Supreme Spirit, which is the absolute essence of the whole system? What is illogical in taking this approach?

Furthermore, didn't you hear the statement of the Rasulullah Muhammad who informs us that on the day of judgement, believers will be able to see Almighty Allah, just as we are able to see the moon in the sky?

Yes, that's right.

This Supreme Spirit is an Exalted Being that comprises all the Divine Names as well as the omnipotence of Allah.

However, the term 'descension' used in the above verse should never be interpreted as an outward experience connected with the external universe. It is rather an inner experience, which shows a person's attitude towards his own self. In other words, the descension refers to a person's inner perception of the self rather than concerning the exterior world.

This is also quite evident from the statement given by the Rasulullah Muhammad , in which he says, 'My Sustainer descends to the heaven of this lower world every night, during the last third of the night and accepts the prayers of all those who pray'. In this explanation, the same reality is emphasised, which means that each person manifests their inherent divine qualities through their inner selves.

It is absolutely essential to fully grasp the reality of these divine ranks.

At this point, consider the following question: Does each of these divine ranks mentioned above exhibit diverse characteristics and manifest different grades of reality? Try to observe that the dimension within which we live in possesses a Spirit and this Spirit is the cause for the formation of our entire system on a higher level. However, here we should never understand the word 'higher' as an exoteric aspect, which concerns with the external behaviour and with corporeal conduct. On the contrary, we should understand it as an esoteric aspect that is more connected with the inner self and with the essence of the individual.

Furthermore, not all the Angels are appointed as being subordinate to Adam. These are the Angels within the galactic dimensions.

For this reason, the spirit of the whole galactic system is different than the spirit of our own system.

This shows that beyond our system, there are clusters consisting of various layers of existence, which indicate that those systems also have their own spirits.

Indeed, we can see from this situation that there are unique levels of existence in the entire universe.

The 'Divine Being', which we refer to as the Supreme Spirit of this system, is the composition of the Divine Names of Allah. In the same way, the human being is also composed of the most Beautiful Names of Allah.

For instance, some Angels belong to a certain category as they manifest the quality of Allah's Divine Name All-Glorious (*As-Subbuh*) and Most Holy (*Al-Quddus*). Similarly, there are other Angels possessing different qualities of the Divine Names of Allah, such as All-Conquering (*Al-Qahhaar*), The Compeller (*Al-Jabbar*) and The Most Strong (*Al-Qawiyy*).

The Angel referred to as the *Azrael* is the Angel of death that manifests the Divine Name 'Conquering' and this is made possible by the sovereign authority and power of Allah. In fact, the Divine Names that are mentioned above and manifested through these spirit beings all exist within the quantum level.

The dimension of space that the race of intelligent beings known as the Jinn occupy has wavelike properties and this is a medium consisting of various structures that are composed of waves just like our own spirit.

Pay attention to what we are saying here and carefully consider that there are innumerable dimensions above the dimension of the Angels.

These dimensions can be classified under various categories, namely the physical dimension, the atomic dimension, the subatomic dimension possessing electromagnetic waves, and the dimension of cosmic rays. Apart from all these dimensions, there is yet another dimension below all the rest described as the Arabic word '*Nar*', which means 'Fire' and this is the dimension that consists of rays of light or radiation.

With respect to the dimension of the space that our individual spirits occupy, we are living within a dimension in which our ethereal light bodies are subject to experiencing fire and radiation. The species of spiritual beings referred to as Jinn also belong to this dimension and they possess light bodies that have wave-like characteristics described by the same Arabic word. They occupy the same dimension of space which has a hologram-like structure consisting of waves of frequencies.

However, the Being that was mentioned above using the word 'Spirit' points to a unique dimension, that is, an angelic realm which is interconnected with the dimension of cosmic energy depicted by the word '*Nur*' in Arabic. In other words, this is such a dimension that is above the cosmic energy. We can say that the 'Spirit' is a Grand Angel and is much more powerful than the rest of the angels we have ever known.

The Angels are classes of beings who are appointed to carry out a variety of tasks, just like the Jinn, and they are varied in terms of their qualities and structures which they possess.

On the other hand, the 'Divine Being' referred to as the 'Supreme Spirit' is a highly esteemed Angel to the best of our knowledge and it belongs to the class of Angels.

At this point, we must emphasise that we have conditioned ourselves in such a way that we perceive the word 'Angel' as a very simple concept and therefore we cannot fully grasp its true essence. However, this word indicates a stupendous class of being.

But our minds simply cannot comprehend this reality at present. However, if we are destined to discover what lies beneath this reality in time, we will then be able to scrutinise this subject in more detail and solve the mystery surrounding this issue as much as we can. Because we have not yet managed to

understand the true nature of the being denoted by the name Jinn, we are therefore unable to determine what they really are. Even if we accept the existence of the class of Jinn, we still assume that they are beings similar to the spirits. For this reason, we are far from realising their true characteristics.

Meanwhile, I would like to point out another important matter.

I had already mentioned previously that the 'Descension of the Angels' is a process whereby the Angelic qualities are experienced through the individual's inner self and then are manifested outwardly in the physical world. This will now be discussed in the next chapter.

IS IT ANGELIC INSPIRATION OR SATANIC TEMPTATION?

As can be seen from the title of this chapter, the species of beings known as the Jinn can influence mankind in either of these two ways.

In other words, you will feel within yourselves an inclination towards satanic temptations. However, you will not be able to realise that what you had just felt was a demonic temptation.

This is because the Jinn are such beings that do not communicate with you by means of tuning themselves in with your physical five senses.

You would feel the messages they pass on to you in your brains. In fact, in moments like this, you will think that they are actually inside you.

For this reason, those who are not familiar with the subject of receiving satanic impulses would assume that what they are experiencing is nothing other than angelic inspirations.

However, the class of beings we refer to as Angels can never be compared with the Jinn, as they display rather distinct features.

This shows that the inspirations coming to us through the class of Angels can never differ from the belief system proclaimed by Muhammad (Peace and blessings be upon him) and this teaching does not contradict the explanations laid down in the Holy Koran, either. What is more, angelic inspirations will not prohibit what is permissible in religion or forbid what is allowed. They do not suggest in any way that the rules stated in the Holy Koran should be abolished altogether because the time has changed and therefore the Koran is no longer in effect. It is very important that these matters should be carefully understood.

Furthermore, the Being to whom we refer as the Spirit is a divine entity existing within the class of Angels. However, for the purpose of distinguishing this Spirit from the rest of the Angels that are less powerful, Allah's Messenger Muhammad (Peace and blessings be upon Him) call it the Spirit. In actual fact, this is the Spirit acting as the divine vicegerent or the Caliphate of Allah within the entire system.

However, the explanations which we have given here should be carefully considered and realised by connecting our conscious selves with the Divine Self so that we can experience this multi-dimensionally within our inner wisdom and souls.

On the other hand, the physical world is One Single Spirit. This is the Single Spirit of the One Single Being.

The Koran states the following verse concerning this matter:

And all of them are coming to Him on the Day of Resurrection ALONE. [19. Maryam: 95]

In this holy verse, an important reality is being emphasised.

Apart from the 'Human Spirit' and the 'Spirit of the entire humanity', there is the 'SPIRIT of the system' and this is what animates and pervades all existence.

As the subject gets more complicated, it becomes more and more detailed. Therefore, we will not elaborate on this matter any further, as this is the best course of action to take for now.

Yes, in all creation, nothing is loftier than the Supreme Spirit!

That is the highest point of elevation! It is the realm of eternal truth pointing to the Essence and Absolute Reality that is immanent in all creation. Nothing else is beyond that Supreme Spirit!

The rest is the Knowledge of Allah Almighty!

Besides having vast inner realms of wisdom and knowledge, the Supreme Spirit also possesses eternal hidden truths, which is termed as the state of Oneness.

Furthermore, the Supreme Spirit has principal attributes that are manifested in the external world and these are referred to as the Attribute of Divine Oneness, the Attribute of Divine Beneficence, the Attribute of All-inclusive Sovereignty and the Divine Sustainership respectively. These Divine Attributes are also manifested within the Universe of Actions.

Allah's Messenger Muhammad (Peace and blessings be upon Him) is the most perfect and majestic spirit manifesting the essence of all creation denoted by the Sufi terms, the Perfect Man and the Reality of Muhammad.

These dimensions all differentiate from one another, which indicate that they have different compositions.

The Being to whom we refer as the 'Supreme Spirit' or the 'Universal Man' originates from the Divine Essence and encompasses all the Divine Attributes. Both these terms refer to the Absolute Being, namely the possessor of all the Divine Attributes.

Furthermore, the subjects that we have mentioned thus far relate to the forms of manifestations that these events would occur as within the Universe of Actions.

It is essential that we should not confuse these terms, because each of these terms carries different implications.

THE DURATION OF THE NIGHT OF MAJESTY

Let us once again quote the holy verse that we have mentioned earlier from the Koran.

The angels and the Spirit descend therein by permission of their Sustainer (Name composition) for every matter (that has manifested as Allah's decree).

This verse states that every single 'command' spreads the Divine Light which contains angelic powers and this produces the person's existence. This is the locus of manifestation whereby the Divine Names potentially hidden within the essence of each living entity become actualised and revealed.

Whenever the individual achieves this level of reality, then the state of true salvation is attained. In fact, this is the state of experiencing a spiritual awakening and discovering the innermost essence of our own true nature so that reaching the state of liberation would eventually take place.

Obviously, if the person's inborn disposition allows him to manifest the Divine Names, then the person will always seek an opportunity to display these attributes, no matter what happens. However, the circumstances would not allow the individual to do so if this is the case.

On the other hand, if you are spiritually awake and fully conscious of that special moment on that Night of Glory, you will then be able to attain this level of reality. Of course, this is only possible if you can ever grasp the true essence of it!

If, however, you are not fully awake in that moment, then surely you are in a state of total negligence. This shows that you are not even aware of the virtue of that special moment. You will undoubtedly be given the chance to benefit from this moment as it will come and pass you by, but you will never be aware that such a moment ever exists.

This is similar to the situation whereby there is a lovely program being broadcasted on the television, but you cannot receive the transmission since your device is completely turned off.

So, the Night of Glory is the night which contains a very special moment in it and it is experienced only in that special time. This is a very short period of time and it does not cover the whole night. In fact, it is a duration which would last fifteen to twenty minutes or so. However, its effects will remain in force until the rise of dawn the next morning.

The effects produced by the heavenly angelic entities descending on this Holy Night will continue to be in force until the break of dawn when the sun eventually rises. However, its duration of effectiveness will only be about ten to fifteen minutes.

This is a special moment which usually occurs after midnight and just before the sun starts to send its light to the world. If it has started after midnight, then it is a period that lasts for about five and a half hours. However, this moment of enlightenment could not necessarily be soon after midnight as it could also start after 2:00 a.m. or 3:00 a.m. in the morning. It is very important to realise the significance of this special moment.

So, is there any evidence that this glorious night falls on the 27th night of Ramadan?

On this subject, Allah's Messenger Muhammad gives several explanations which are as follows:

'Search for that Holy Night on every single day of the year.'

'Search for that Holy Night on every day in the month of Ramadan.'

'Search for that Holy Night on the odd nights of Ramadan.'

'Search for that Holy Night on the odd nights of the last ten days of Ramadan.'

'Search for that Holy Night after the 25th day of the month of Ramadan.'

'Search for that Holy Night on the 27th night of the month of Ramadan.'

Because the Rasulullah Muhammad has commanded us to observe that we should seek for that Holy Night on the 27th, we therefore accept the fact that it has occurred on this night.

For this reason, there is a high possibility that it might occur on the night of the 27th. However, nobody can ever claim through their knowledge that it will occur on this particular night. They simply cannot argue that the Night of Majesty is on the 27th or at any particular moment.

Obviously, the friends of Allah are excluded from this category. Because the veils on them are lifted completely, they will therefore know for certain when that time has come, so their hearts are exposed to metaphysical revelations in order to experience that special moment.

Nobody knows the exact time of the Night of Glory or the special moment that is hidden in this night, apart from these people.

If, however, a person can grasp with intellect that special moment and say, 'Look my friend! I can certainly tell when that special moment has come and I am fully aware of it!', then everything is fine. We can rely on his judgement since we know for sure that only a saint whose veil on his heart is lifted could say that. Unless this reality is truly attained, nobody can say such a thing. Based on Muhammad's (Peace and blessings be upon Him) explanations, we could say that this holy night may occur on the 27th night of Ramadan.

But, will all these heavenly influences be received by everyone in a different way?

Well, certainly not. These influences are received by everyone in the same manner.

However, because the capacity of everyone's brain is different from one another, every individual will receive and evaluate these influences in a different manner.

On the other hand, the cosmic waves and the energy vibrations coming to the world we live in will reach every single living person in the same proportion. Obviously, this does not mean that you receive more cosmic vibrations than me and I receive less than you do. However, these cosmic waves are decoded by everyone according to the capacity of their brain.

In other words, it would be wrong to assume that you were not the person who received these cosmic vibrations, but it was me who received them. In fact, both of us can receive the same cosmic waves at the same time. However, I could assess the meaning of each of these cosmic waves to such an extent that my brain would allow me to, and the same principle also applies to you.

In order to illustrate our point, let us imagine that you have a radio receiver which is capable of receiving the medium wave transmissions. This means that you can only tune into the medium radio waves. However, my radio receiver has the function of receiving the FM transmissions and therefore I can receive the waves belonging to this particular wave spectrum. Other people may have radios that are capable of receiving short waves in five different bands, for instance, so this means that they can benefit from having access to all the frequencies within this radio band.

WHAT IS EXERCISING SPIRITUAL AUTHORITY?

What is the nature of the event indicated by exercising spiritual authority?

The spiritual authority is the power and the ability of the appointed saints to exercise their spiritual concentration so that they can guide their disciples in the manner that they desire.

Because the meaning of the term implied by the word '*Tasarruf*' is not properly understood or grasped fully in its correct sense, it has always been misinterpreted. For this reason, it is assumed to be something that is associated with exercising personal influence (*Nufuz*) and, as a result, it has been confused with spiritual authority. The same principle also applies whenever we want to delve into the meaning of the religious terms, namely spiritual conquest (*Fath*) or unveiling (*Kashf*). Although these two terms seem similar regarding their meaning, they are in fact quite different from one another. Similarly, possessing spiritual authority is a distinct quality when it is compared with exercising personal power.

The trait that is common in every saint is the power of personal influence; that is, exercising personal power over the others.

This unique talent either stems from the power of the brain or occurs as a result of the spiritual power. The people who possess this quality are able to use their personal power and influence on others they come across in order to solve a problem or find a solution to a particular matter.

This means that by using the power of their brains, they can easily influence other people's minds and hence assist them in the process of developing a certain capacity to perceive. In other words, the person experiencing this influence becomes spiritually enlightened and subsequently develops a certain level of awareness. This event is referred to as exercising the power of personal influence.

However, it is necessary that the person travelling along this path should enhance the quality of his brain power by means of practising certain religious activities. Otherwise, he would never be able to make any progress and gradually lose his brain power after a certain period.

Spiritual authority is the act performed by a saint who had been granted with the ability of exercising his authority by using the Jinn and the Angels appointed for his service so that he will be able to carry out certain events. In accordance with the undertaking he has been given, a saint would use the Jinn as well as the Angels in order to achieve any particular task. This is known as exercising his spiritual authority.

You may ask the following question at this point. Is the person who is exercising his spiritual authority over others fully aware of this situation?

Well, he is certainly aware of what is happening. This is because if this act was performed unconsciously, then exercising spiritual authority would never be possible.

As a matter of fact, appointed saints already possess the power of exercising their personal authority over others and they are also conscious of what they are doing.

On the other hand, the activities for which they are not appointed do not come under this category since these are only their own personal influences. These activities have no connection or relation with what they are appointed for whatsoever. This means that, for the purpose of guiding certain individuals, a saint could use his own brain power and this event is known as influencing others. We must stress here once again that this event has no connection with spiritual authority in any way.

Question: Does this unique quality apply to all the 124,000 saints?

Answer: Yes, the power of influence or exercising personal authority is a quality that is prevalent in all 124,000 saints.

Question: Do all 124,000 saints know that they possess this unique quality?

Answer: Please pay attention once again. Here, I am not referring to those who are the possessors of personal authority. In fact, I am referring to those who possess the ability of exercising their personal influence over others. Please do not confuse the terms.

To summarise our point, we could finally say that spiritual authority is a unique trait that is only possessed by the appointed saints.

WHAT IS MEANT BY THE JUSTICE OF ALLAH?

If we do not come across these saints, then would it be correct to assume that those who meet them by chance can be considered luckier than us? Where does justice and equality lie in all this?

Obviously, this is not the situation!

You may notice that there are quite a few people out there who are completely unaware of what is happening around them; therefore, their souls depart this world in this state. Who will they turn to and who will they get in touch with in order to find out what really happened in their lives? Does anybody have the right to ask the following: 'Why did you not ever notice me?'

Consider two people, both suffering from heart disease. One person is given a substantial amount of money, so he goes to America to have a cardiac valve operation, which in turn gives him the opportunity to live for so many years. On the other hand, the other person has been given no money at all and therefore he cannot have the same operation. Because of that, he faces inevitable death, let's say in about three months' time.

Now, think for a moment, is it logical that the person dying in three months' time should hold somebody responsible for this? Who on earth will he question about it and who should he turn to concerning the money which he did not get so that that he could have had the same operation and live?

Let us give another example. Like everybody else, you have the chance to travel to a place in the world and meet with a saint there so that you can receive his blessings. However, this may not be the case for somebody else as that person may not have the same opportunity as you. In other words, this world is a playground where there are so many chances for everyone, so whoever is destined to encounter that chance will be the ones who will experience it. Whatever is preordained to happen is going to happen.

For instance, let us focus our attention on the Pilgrimage to Mecca. We know that some people do not have the means to perform this religious duty. However, others have the available resources to fulfil this duty, so they can go there and get completely purified of all their sins. Obviously, this is an opportunity which is not granted to everyone and this simply shows that people will experience only what they have already been destined for in this life, and nothing else.

However, there is a very important aspect which is usually misunderstood here. Let's try to explain what it is.

As humans, we try to solve all the problems we encounter simply by assuming that the creation manifesting itself in diversity disappears into the Oneness. However, finding answers to all these problems by adhering to this philosophy is absolutely unfeasible. In fact, such a viewpoint would result in a dead-end street.

You should never fall into the misconception that you have been created first and then a destiny has been decided for you. To assume that this is the only reality is totally wrong in all cases.

However, the truth is that...

Almighty Allah has chosen to manifest His Divine Attributes that He desired to reveal through His Divine Names. Thus, every single attribute manifested by Him has been given a unique Name. For example, let us concentrate on the nature of your name, which is nothing more than a locus of manifestation whereby the Divine Names of Allah have been reflected through yourself.

What this means is that, in reality, whatever exists is nothing more than the manifestation of the Divine Attribute of Allah. You refer to each of these Divine Attributes with the word 'I'. However, the word 'I' is used here to refer to the totality of the Divine Attributes. After all, your name is just an epithet acting as a mirror in which Allah reflects Himself.

If we still cannot comprehend this reality and perceive what it really means, then we will end up like a parrot, constantly repeating our beliefs due to the conditioned nature of our minds.

We would keep on making statements and uttering such words of ignorance like 'Hey! Allah has given me the wealth that I need in the form of money, but He did not grant the same opportunity to somebody else or vice versa!'

Indeed, this is not the only question that needs to be answered since there are many other questions as well.

Almighty Allah desired such a destiny for you so that you would be born into this world in a place called Turkey while another person is destined to be born in America and another in Africa, right in the centre of a tribe.

Just think about it for a moment; there is no such thing as justice or equality even in your creation or coming into this world. The kind of justice conforming to your way of thinking simply does not exist at all. However, the attribute of Allah's Divine Justice (*Adl*) is quite different from the kind of justice that you have in your mind.

'*Adl*' is an Arabic term that refers to acting justly and equitably among creation. This means that each person has been created for a specific purpose and therefore they would only serve that purpose. This simply indicates that Allah treats every individual equally. This is what we really mean by the justice of Allah. However, it is not something associated with distributing everything equally among everyone.

The following event from the life of Caliph Omar is a good example that sheds light on this subject.

During his period of being a caliph, Omar was appointed with the task of distributing funds to the people from the Public Treasury (*Baitul Mal*). Before he commenced his duty, he asked the people there the following question:

'Oh people! How do you want me to distribute from the state treasury among you? Shall I do it with the justice of Allah or with the justice of Omar?'

Caliph Omar was renowned for his expertise in the enforcement of impartial justice. But, compared to the justice of Allah, what would be the value of the justice of Omar?

People answered this question as follows:

‘Oh Omar, we want you to distribute among us with the justice of Allah, of course!’

Upon hearing this, venerable Omar started distributing from the treasury in such a way that he gave everyone a different amount as he desired, so some people received less and some received even more.

Obviously, people did resent this situation. They said:

‘Oh Omar, how can you distribute like that? While some of us get very little, some of us get even more. We wanted to make sure that everyone should be distributed equally and this is why we asked you to distribute everything among us with the justice of Allah. But you have completely abolished this equality.’

Omar smiled at them and said:

‘If you had asked me to divide among you with the justice of Omar, I would then have given the same amount to everyone, so you would all have received an equal share. However, I am not wise enough to know what your intentions are; therefore, it is beyond my knowledge to figure out what you deserve and how much you really deserve that.

But, you have requested me to distribute with the justice of Allah.

According to the justice established by Almighty Allah, people have got to accept the fact that they have been given a certain share. Obviously, Allah takes into consideration the respective capabilities and capacities of each creature in His commands; therefore, He gives everyone what He pleases in whatever quantity He desires and this is what in reality every creature deserves. So, everyone gets as much as they deserve and this simply indicates that Allah is the Owner of Divine Justice.’

While some of you were created from a rich and an intellectual human father, others were created from poor and ignorant human fathers. So considering the issue from this perspective alone, you can clearly see that even before birth, the notion of equality does not exist. Therefore, never think for a moment that equality ever exists under any circumstances.

You must ensure that your efforts are focused on utilising your skills and talents, which means that you should use your brain in the best possible manner and work really hard as much as you can within your present capacity so that you can eventually achieve the best results.

This is exactly what we should be doing. Indeed, whatever we do along this path, it will be a worthwhile attempt as we will be the ones who will reap all its benefits. The following verse allows us to comprehend this reality in a very clear way:

And man will only accrue the results (consequences) of his own labor (his own actions) [53. An-Najm: 39]

Please pay attention to this point!

The verse clearly states that man will be rewarded only what he has worked towards, so the rewards can only be attained through personal effort, which in return will provide the man with even further benefits. Success does not come out of thin air, rather from the actions of our core intentions.

Having talked about this subject in detail, time has now come to explain another important matter. How do human beings manage to perform their distinctive roles?

Indeed, the actions performed by an individual, including his emotions and thoughts, are all products of his natural composition.

WHAT IS DIVINE COMPOSITION (TARKIB)?

What do we precisely mean when we refer to the Divine Composition, which is the core around which man's composite nature is built? How does it get formed?

In order to explain what this concept really means in a more technical way, let us give you the following example:

Let's take a piece of glass. As we already know, glass is a material produced from a thick paste formulation. Now, imagine this glass paste in melted form. You then add a substance to this glass paste to give it some colour. The glass will now possess the colour it was mixed with. You then take this coloured glass and place it in front of a light source such as the sun. We know that the light from the sun is colourless. However, as the light from the sun passes through the glass, it is reflected on the back of the glass and the colour hitting the background consequently changes to the colour of the glass.

It is important to pay particular attention to the following point here:

We know for a fact that the light hitting the glass has no colour. However, as it passes through the glass, the light is reflected on the background in a colourful way.

The light does not possess any colour since the colour is contained within the mixture of the glass paste itself. Therefore, wherever the light hits, it reflects a colourful light which simply indicates that the colour is an attribute that is already latent within the composition of that glass.

However, it is very important that we should never fail to notice the following point:

The colour that is present within the chemical composition of that glass is made visible by means of the light rays. So we could say that the composition of the glass has been formed with the assistance of the light rays reflecting its colour to the outside. This shows that the light rays and the composition of the glass are not separate things from one another.

This simply reveals that we did not come into existence as beings created as separate entities from this Absolute Being and then sent into this world. In fact, we are all created within the knowledge of Almighty Allah. Thus, our existence emanates directly from the Knowledge of Allah.

In other words, we exist because the Knowledge of Allah embraces all creation. Surely, if Allah did not exist, we would never ever exist. What is more, all those things which we refer to with the phrase 'us' are beings whose livelihoods depend on Allah's existence. This means that His Divine Qualities and Attributes are all manifested through us under specific arrangements.

Therefore, each and every one of us has come into existence with the combination of His Divine Attributes, which means that we all possess unique and distinctive traits.

There is no doubt whatsoever that the elements which bring this composition together are Allah's Divine Names. In other words, the ninety-nine Divine Names of Allah encompass us all in every direction, which

simply indicates that Allah is manifest in His Attributes within our composite structure. However, these Divine Names are present differently in each individual, so while some may manifest these attributes more powerfully, others may not.

The attributes that are present within our composite nature as well as the data written in our genes have been created by the cosmic rays that reach us from the distant stars in various constellations which bombard our brains with their cosmic energy and hence cause us to manifest our qualities.

This means that the cosmic energy generated by the stars in the cosmos is channelled to our brains, which in turn forms our natural composition. Having received this divine cosmic energy from the stars, our brains then make certain types of decisions and produce various emotional behaviours.

In fact, this is the state of consciousness whereby the person realises the difference between the Divine Unity of Allah's Essence and that of the individual entities.

Furthermore, there are a myriad of attributes present within the Divine Existence, all of which are formless and have no divisions or borders. Whenever these attributes become manifested under composite structures, the event of creation then takes place. In other words, creation is a process whereby the Divine Attributes are manifested under various composite structures through each and every living entity.

This indicates that, regardless of the form it takes, any entity possessing a certain composite structure is a created being.

It does not matter what category they belong to, whether an angel or a jinni or a human being or a plant or a metal. These things all possess various and distinct structures which are composed of various names. They are in fact the compositions originating from the Divine Names.

However, Almighty Allah, the true Possessor of all the Divine Attributes and the one bringing all the entities into existence, is free from being dependant on anything as He only subsists by Himself. Therefore, He is beyond having limits placed on Him or being restricted by the existence of any other creation except Himself. This is because Allah Most High is not a composite entity composed of a body of substances.

It is important that we should comprehend this matter very carefully.

Because you came into existence as a composite entity endowed with the attributes made up of that Absolute Being, your existence has therefore no significance at all since He is the only Existent Being. Therefore, you do not possess any special substance or essence within yourself since your existence depends entirely on Him.

From this it is evident that you came into existence simply as an arrangement from the compositions of His Divine Attributes and for this reason you are a created being.

'Allah is the Shaper out of naught, so He has brought everything into existence out of nothing.'

The above statement simply highlights that all the existent entities were once non-existent and it is through the manifestation of His Divine Names all various composite structures that they came into existence.

In fact, this is one of the most delicate subjects which concerns knowing the truth of Allah.

In other words, no matter what qualities you have been created with, you are a being whose existence subsists with Almighty Allah. This simply indicates that you are holographically endowed with all the essential attributes pertaining to the stages of the Divinity or the supreme excellence of Allah.

This means that the attributes bringing you into existence belong to the Divine Originator, which shows that you are a composite entity possessing a distinct identity and therefore you are equipped with characteristics originating from the Divine Attributes. These attributes are also inherent in the Divine Essence itself. In fact, this extends to the entire creation holographically such that every single manifestation of the myriad forms of existence is a reflection of the Divine emanation.

Hence, the reason for existence is not an outward quest but an Inward Journey to allow the inner core to reveal itself.

And there you are! By connecting yourself with the very core of your own Inner Essence, you can manifest the Essence of the Divine Being!

Because the 'Essence' cannot be divided and broken into fragments or particles, the Essence is nothing other than the Limitless Whole. This is because the Divine Attributes existing within your core being are arranged in a composite structure; therefore, you are a created entity. Obviously, before your composition was brought into existence, you had no existence at all and it was a mere nonsense to talk about your individuality since you were simply a relative existence.

At this point, it is worthwhile to consider the following noble saying of Muhammad (SAW):

'There was only Allah and with Him no any other being ever existed.'

If we turn our attention to the nature of your composite structure and delve into its profound depths, we can then see that the attributes latent within your composition no longer have any meaning, so what remains is your true essence. This is another way of saying:

'In reality, Allah is the only true existence and there is no being other than Him.'

In other words, 'Allah has always existed alone in eternity and there was nothing whatsoever with Him'. In order to fully comprehend the true meaning of the statement, 'He is now as He was', one needs to access higher dimensional realities and delve into the mysteries surrounding this reality.

In order to illustrate our point, let me give you an example:

Suppose that we have placed you under an atomic microscope. If we then take a look through this microscope, we can see that your individual relative existence would disappear from our sight since your structure in this dimension would simply be regarded as made up of atoms.

As we can see from this example, if we can obtain ourselves with a microscope which could discover the meaning of the essence of our composite nature and gain insight into our inner reality, we would be able to see that Allah is the only existence in reality and there is no any other existence besides Him. He is neither inside nor outside of anything and no direction encompasses Him.

Achieving this spiritual realisation will certainly enable us to comprehend the true meaning of the Chapter of Purity mentioned in the Holy Koran, which could only be realised through contemplative vision.

As we begin to fully understand these universal truths and integrate them into our consciousness, we will be able to attain ultimate enlightenment and realise the Truth in its totality. Otherwise, we shall never be able to understand the true meaning of our own reality and save ourselves from inner struggles or resolve our inner conflicts inherent within our own composite nature.

AHMED HULUSI

Antalya

13th September 1994

GLOSSARY OF TERMS

A

Allah: This is the divine name of the Creator of the Universe and all that it contains. The word derives from 'ilah', which means 'The One deserving all worship'. It truly denotes the Absolute Oneness. The name Allah has no plural and no gender. One should never use the word 'God' in place of Allah. Allah is the unimaginable Supreme Being.

Aleyhesselaam: Literally, it means 'May Allah's Peace and blessings of Allah be upon Him'. In the above text, 'Hz. Muhammad Aleyhesselaam' means 'May Allah's peace and blessings be upon Muhammad'. This expression is commonly used by Muslim people.

Aql-i Kull: This term refers to the Universal Intellect or Reason. It is the first entity that emanates from the divinity and from which the Universal soul emanates.

Aql-i Juz: Partial Intellect.

Arsh: The Divine Throne of Allah. The *Arsh* is the immense starless heaven that encompasses the visible Universe.

B

Barzakh: This literally means 'obstacle', 'hindrance', 'barrier', 'partition', or 'isthmus' and more particularly in Islam the word has come to mean the intermediate area between heaven and hell, or the place or state between this earthly life and the life in the hereafter.

Basmala: This is an Arabic noun used as the collective name of the whole of the recurring Islamic phrase Bismi-llahi ar-rahmani ar-rahimi. This phrase constitutes the first verse of the first chapter of the Koran, and Muslims use it in a number of contexts.

Bayt al-Maqdis: The name used for Jerusalem and in particular for the Mosque from which Muhammad (Peace and blessings be upon Him) ascended to Heaven.

Buraq: The celestial steed upon which Muhammad is said to have performed the nocturnal journey called Mi'raj.

D

Dhat: This term refers to the Essence of Allah.

Diwan: This is the place of assembly or the meeting place where the friends of Allah meet on certain nights.

F

Fanafillah: This term in Sufism designates extinction or passing away of individual limitation in the state of the Union with Allah. Having no existence outside of Allah is a deviation from the righteous path.

Fitnah: In the Islamic tradition, trials or temptations that test the unity of the Muslim community.

G

Ghazali: Abu Hamid al-Ghazali (450-505 AH/1058-1111 AD) who wrote on a wide range of topics including jurisprudence, theology, mysticism and philosophy. He contributed significantly to the development of a systematic view of Sufism.

H

Hadith: Reports on the sayings and teachings of Muhammad (SAW), or what he witnessed and approved. These are oral traditions relating to the words and deeds of Muhammad (Peace be upon Him).

Haqq: The Divine Truth. This word is of immense significance in the intellectual and linguistic development of Islam. Haqq can be both a noun and an adjective meaning 'Truth' and 'Righteousness' as well as 'True', 'Right' and 'Correct'. However, it also has a more technical sense as the attribute and name of Allah.

Haqiqat: In Arabic, it means the essential truth. In Sufi terminology, it refers to the inward vision of divine power achieved through mystical union with Allah. *Haqiqat* also refers to the spiritual aspect of religion - the meditation upon the Absolute Truth.

Hodja: A devout Muslim man respected for his knowledge of Islam.

Huwyah: This is the Divine Ipseity of Allah. A word derived from the pronoun Huwa, in Arabic, which refers to 'The Supreme Self'.

I

Illiyyeen: The highest heaven. This is a register where the records of those closest to Allah are kept.

Imaan: This is a term, which refers to absolute, complete and unshakable faith. It is the determination of the belief that Allah alone exists. This is the complete acceptance of the heart that Allah is one.

Insha'allah: This is an expression which means 'If Allah Wills'. This is a very common Muslim expression, the equivalent of the Latin 'Deo Volente'.

J

Jinn: A class of spirit creatures made of smokeless fire. In Islam, such beings are often capable of assuming human or animal form and they exercise supernatural influence over people.

K

Kalu Bala: The day when Allah asked all the souls: 'Am I not your Sustainer?' On the day of Resurrection, it will be determined whether each individual remained faithful to his original testimony or not.

Kashf: The literal meaning of Kashf is unveiling, but in Sufi terminology, it means to expose the heart to a metaphysical illumination or 'revelation' unattainable by reason.

M

Marifat: This is the last stage of the spiritual evolution of a Sufi. It is the merging with Divine Reality. It means the actual realisation of Allah and intuitive comprehension of spiritual truths.

Mi'raj: The account of Muhammad's journey through the seven heavens to the divine throne.

Muhyiddin Ibn 'Arabi: A mystic and prominent theologian who lived from 1165 to 1240 C.E. Andalusian by origin, he travelled in the West and the East and has become known in Sufi circles as Sheikh Al-Akbar (The Greatest Master). His spiritual attainments were evident from an early age and he was renowned for his great visionary capacity as well as being a superlative teacher.

Mursheed: Spiritual Master.

N

Nafs: This word lexically means the soul, the psyche, the ego, the inner self of a person.

R

Rabb: This Arabic term represents the Creator, the Organizer, the Regulator, the Provider, the Cherisher and the Sustainer. It also refers to a dimension of consciousness possessing countless attributes within its own essence. A person's *Rabb* is the composition of all the attributes belonging to that person's essence, which produce the person's existence.

Rafraf: This is the name of the throne upon which Muhammad was carried to the presence of Allah during the night of his ascension.

Rahim: In Islamic context, this word means the Most Merciful.

Rahman: In Islamic context, this word means the Most Beneficent, the Most Compassionate.

Rasulullah: This word means literally the Messenger or the Apostle of Allah. However, in this book, the word does not refer to a messenger we know in everyday life. It refers to the most Perfect Man who contains within himself all the perfect attributes of Allah Almighty.

Rububiyah: This is the divine arrangements for nourishing, sustaining and directing things toward their perfection. To believe that there is only one Sustainer, the Master and Creator of the Universe, Who oversees and orders it in every moment.

S

Shariat: This refers to the physical aspects of religion - the laws, the rituals. It is the code of law derived from the Koran and from the teachings and example of Muhammad.

Sheikh: This is the term used for religious scholars.

Shirk: This is the association, especially of anything with Allah; idolatry.

Sijjeen: This word is a derivative of the Arabic word Sijn, which means a prison or a narrow and dark place. It is the smallest place where the disbelievers will dwell.

T

Tanasukh: This is the doctrine of reincarnation, which refers to the transmigration of the souls.

Tanzeeh: Elevating Allah above all forms of imperfection.

Tariqat: The mystical path.

U

Ummah: This is an Arabic word meaning community or nation. In the context of Islam, the word ummah means the community of believers and thus the whole of the Islamic world.

W

Wahdat: This is the central doctrine of Sufism which means that all phenomena are manifestations of a single reality.

Wahdat Al-Wujud: This is the Sufi term which points to the 'Unity of Existence' emphasising that 'there is no existence except the Ultimate Truth' and that the Existent is one, so all creatures are the appearances of Allah.

Wahidiyyat: This is the world of Manifested Oneness. At this stage, the Divine Names and Attributes come into intelligible existence.

Wahm: A term, which means conjecture and also opinion, suggestion and suspicion and so mental illusion. When this power dominates the imagination, imagination becomes the greatest obstacle to spirituality.

Y

Yunus Emre: (1238-1320) was a Turkish poet and Sufi mystic. He has exercised an immense influence on Turkish literature from his own day until the present.

Z

Zann: Supposition or a preponderant belief with the admission that the contrary may be the case.

WHO IS AHMED HULUSI AND WHAT IS HIS MISSION?

Dear Reader,

Many have asked, who is Ahmed Hulusi, what is his mission?

Ahmed Hulusi was born on the 21st of January 1945, in Cerrahpasa, Istanbul, and was named Ahmed by his mother, and Hulusi by his father.

He spent the first 18 years of his life without any prior religious knowledge, believing only in 'a Creator'. As every time Ahmed Hulusi enquired about religion he was told "do not question, just do as you are told" he lived a seemingly 'irreligious' life according to his environment.

Three days after his father's death, on the 10th of September 1963, unable to decline his mother's wish, he attended Friday prayer, where he felt an immense inspiration and desire to understand the reality of religion. That same day he decided to always keep in a state of ablution and committed to performing the prescribed daily prayers (salat).

He commenced his religious education by studying the eleven volumes of *Sahih Bukhari*, published by the Turkish Directorate for Religious Affairs, the whole of the **al-Kutub al-Sittah**, and the most authentic Turkish translation of the Quran by the late Elmalili, one of Turkey's most eminent Quran scholars.

He then spent two years undertaking intense studies of the modern sciences. This exceptionally diligent period of education was then followed by an interval of intensive spiritual diets and retreats, leading him in 1965 to write his first book **"Reflections"** (Tecelliyat). This book holds an important place for Ahmed Hulusi as it is a conglomeration of his views and theological evaluations at the youthful age of 21.

In 1965 he took a solitary journey, as with all his endeavors, to fulfill his pilgrimage to Mecca (Hajj).

His principle has always been **"Do not be a blind follower of anyone!** In the light of Muhammad SAW's teachings, choose and walk your own path in life independently!"

In 1970, when he was working for the Aksam newspaper of Turkey, he began researching the topic of spirits and the evoking of spirits, and published Turkey's first and only book in this field, **"Spirit, Man, Jinn"** (Ruh İnsan Cin).

After discovering that the phrases in the Quran **"smokeless fire"** and **"fire that inhabits the pores"** are actually references made to "radial energy", Ahmed Hulusi began to further his research to decipher the teachings of the Quran in the light of science, and shared his findings in his book **"The Mysteries of Man"** (İnsan ve Sirları) in 1985.

Continuing to integrate the truths in the Quran with the contemporary sciences, Ahmed Hulusi established his understanding of religion on the foundation of the System and Order denoted by the One named Allah, and committed himself to "reading" the reality disclosed by Muhammad SAW, sharing his findings through his writings and the Internet.

Ahmed Hulusi, who has not only read and studied the aforementioned preeminent collections of Islamic Law, but who has also evaluated the works of many renowned Sufi saints and scholars, synthesizes his findings with scientific truths and presents them as an integrated system of rational reality. Ahmed Hulusi strongly believes that people should be evaluated according to their *ideas* rather than their *personalities*, and asserts that Muhammad SAW is the best example of this.

While, simple-minded people spend their lives busying themselves spreading rumors about 'personalities', he claims, developed minds engage with data resulting from ideas and thought processes.

In order to refrain from self-promotion, he has not put his surname on any of the books he has written over the last 40 years. He does not claim to be a guru or a teacher to anybody; on the contrary, he chooses to have very little contact with people despite the large demand and interest he receives.

He was forced to put his photos on his books after a few imposters claimed to be "Ahmed Hulusi," gathering and exploiting large crowds of people in the Anatolia region of Turkey.

Ahmed Hulusi, who always held an authentic press card, has never been occupied in a field of profession other than journalism. He has never been a member of any political, social or religious organization, foundation or establishment of any sort. He has spent his lifetime researching Islamic mysticism, or Sufism, and the modern sciences. He is also the first author to offer all his works, including his entire collection of books, writings, and videoconferences absolutely free, fully downloadable from his Internet site.

All of his views and ideas are offered without any expectation of material gain.

Due to the February 28, 1997, "postmodern coup" in Turkey, Ahmed Hulusi and his wife Cemile moved to London, where they lived for a year, before settling in the USA, where he still resides today.

Ahmed Hulusi who prefers to live a relatively reclusive life in his small town, **recommends that people re-evaluate the original teachings of Muhammad SAW and the Quran in the light of science, without depending on an intermediary.**

According to Ahmed Hulusi, in respect of the System disclosed by Muhammad SAW, religious "positions" cannot exist. Every individual has the right to, and is obliged to directly interact with the teachings of Allah through Muhammad SAW and shape their lives accordingly.

Ahmed Hulusi claims, the only person one must follow is Muhammad SAW, as everyone else has a consultative role. He believes people are only accountable of the knowledge imparted by Muhammad SAW and the Quran; as all other views are "relative" and non-binding.

Due to this, Ahmed Hulusi does not encourage anyone to become his 'follower'. He advises people that they should question his teachings and do their own research. He says "don't believe me, find and verify the truth for yourself!"

Ahmed Hulusi is an Islamic intellectualist who tries to share his thoughts with those who have an intellectual and inquisitive mind!

None of his written, audio or visual works are copyrighted. As long as it remains faithful to the original, all his works can be printed and distributed for free. Just knowing that his books are in the houses of millions of people is a great enough honor for him.

All his works can be accessed and downloaded at the following site:

www.ahmedhulusi.org

Finally... It is important to remember that each person's understanding is according to his or her knowledge base.

Try and evaluate these books with your own minds.

Be concerned about the writings, not the writer.

Duly examine these truths that are complementarily shared with you.

I hope these books, that are based on the truths of Allah and the System (sunnatullah) and that have the potential to give direction to one's eternal life, will open up new horizons for you.

Regards,

Ahmed Hulusi

AHMED HULUSI'S OTHER BOOKS TRANSLATED TO ENGLISH*

1. OBSERVING ONE
2. UNIVERSAL MYSTERIES
3. THE TRUTH OF LIFE
4. SPIRIT MAN JINN
5. KNOW YOURSELF
6. REVELATIONS

***All his books are available on Kindle.**

***All his works are available free of charge and can be accessed and downloaded at www.ahmedhulusi.org/en/**

AHMED HULUSI'S VIDEOS TRANSLATED TO ENGLISH

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1. BRAIN MECHANICS AND THE QUANTUM POTENTIAL
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3. EXPERIENCING THE ESSENCE OF PRAYER
4. THE MYSTERIES OF THE BRAIN
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B. EXPO TALKS (2005)

1. THE SPIRIT OF THE KORAN
2. LOCKED-UP BRAINS
3. FASTING AND ZAKAT
4. REASON – FAITH
5. TREASURE
6. THE BRAIN AND PRAYER
7. HAJJ
8. QADR
9. IF YOU KNEW WHAT YOU MISSED
10. THE MECHANICS OF THE SYSTEM
11. THE AFTER LIFE

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