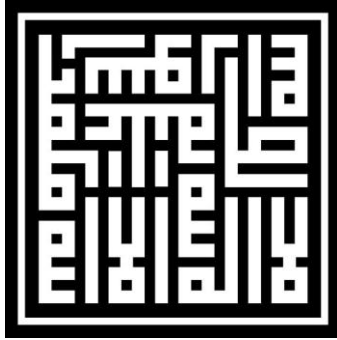




AHMED HULUSI



REVELATIONS



REVELATIONS

AHMED HULUSI



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“Say: Are those who know and those who do not know alike?”

(The Koran, 39: 9)

3

Having a questioning mind is half way to acquiring knowledge.

HZ.MOHAMMED (a.s.)

Those who are blind can never perceive what people of wisdom can observe and experience. Therefore, blind people’s accusations should never bother those who have observed the Truth.

A.H.

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◆ REVELATIONS



TRANSLATOR'S PREFACE

You are holding in your hands a translation of one of the very first books written by the Master, Ahmed Hulusi. This concise and useful presentation of Ahmed Hulusi's 1967 masterpiece is a very interesting one, especially for those who have a passionate interest in Sufism. Before going any further, I would like to draw readers' attention to the following points, which I have taken into consideration during the process of translating this book:

6

- 1) After every *Koranic* verse, I have provided in parentheses the numbers of the chapters and verses quoted by the author, so that readers who would like to, can check the verses for themselves in the *Koran*.
- 2) Although the meaning of each Sufi term written in italics has been provided in brackets in the actual text, I have also included a glossary section at the back of the book for further reference.
- 3) I have used more than one source when translating the *Koranic* verses quoted in this book, and have chosen the most correct meaning available. In cases where the verses have not

been written in full, I have translated only those parts included in the text.

4) The word “Truth” is capitalized throughout the entire book, and refers to a “deeper level of reality”.

5) Throughout the entire book, the word “He” is used to refer to the “Essence of *Allah*”, namely the “*HU*”. It is not used to refer to a third person. Indeed, in this sense the term has no gender nor can it be made plural. This shows its uniqueness when compared with the word “god”, which can be made plural, i.e., gods; or feminine, i.e., goddess. Similarly, the words “Him” and “His” are also capitalized for the same reason.

7

6) The word “Master” is used to refer to the Holy Prophet of Islam, *Mohammad*.

Besides the points mentioned above, some words such as “Creator” are also capitalized in order to show that they are names that refer to *Allah*.

My purpose in translating this book has been to convey the actual message delivered by the Master himself, which I believe will greatly interest many readers. It is my sincere belief that this book will be a great help to those readers who wish to explore the true essence of Islamic mysticism.

Ali CUNEYT TARI (Translator)



PREFACE TO THE SECOND EDITION

In 1967, we published our observations in a little book called *REVELATIONS*, hoping that it would be a useful guide to those interested in reading it.

Although we soon ran out of copies, it has not been possible to republish this book until recently, even though many people have asked for it. This is because we have been involved in publishing our other books. In our book entitled *SPIRIT MEN JINN*, we talk about the spirits, what they are, and how they can be contacted. In our book, *The Mysteries of Man*, we talk about the reality of man, his attributes, and what his future will be; and in our book entitled *From Friend To Friend*, we express some of our other observations made in the years 1967 and 1968.

In *Tasavvuf* (Islamic Mysticism), there is a phenomenon that is described as Annihilation in *Allah*, where a person releases himself from the false reality of his ego, and manifests his own true nature. In this book, you will read about the discoveries we made during this process. These are our own

personal observations, which may not be experienced by other people.

If we can succeed in bringing some inspiration from a different dimension to our readers, we will be very happy indeed. If, however, you find yourself opposed to our way of thinking, you had better forget about all we are saying and follow the path of the person who has brought you to Islam.

May *Allah* reward all of us with a future in which we need never be regretful.

AHMED HULUSI

15.9.1988

Antalya



EDITOR'S PREFACE

10

When Ali Cuneyt Tari contacted me through my website on the Internet and asked me to edit this book, it brought home to me just how small our world has become in the last few decades.

Ali is a Turkish man living in the great, bustling city of London; I am a New Zealand woman living in a tiny rural community in our country's South Island. We are about as far apart geographically as it is possible to be without actually leaving the planet, and yet we have been able to work together on a project with the shared hope that, in our own very small way, we can bring a little more enlightenment, tolerance and understanding to the diverse peoples of this world.

There is no doubt that our world has become smaller over the years, but in many ways its people have never been more widely separated as religious and economic differences tear communities and regions apart.

I believe the only way humanity can reverse this terrible trend is for each of us to undertake to learn from one another.

In the course of editing this book, I have been able to learn about a way of thinking and a way of believing that is very new and interesting to me. I know I have benefited from the experience.

It has also been a pleasure to be able to work with the words of the great and the wise. I can only hope that with my humble phrases I have been able to convey the nobility of their message.

Lindsay LYONS (Editor)

East Otago,
New Zealand



AUTHOR'S PREFACE

12

Dear Honoured Person:

Indeed, many words have been spoken already. Every single person has written or related something about things they have heard from others, or have understood for themselves to the best of their knowledge and their ability.

Some of them have not even bothered to talk about anything at all; instead they have wanted to express everything with just one word.

Some have accepted the Truth, and some have denied it. But theirs was such a denial that it revealed the most definite proof of all. In other words, with their denials, they have actually proved the Truth.

Some of them have spent their days accusing one another. They have said, "He has certainly been separated from the Truth, whereas we are on the right track. Indeed, we are the guardians of the Truth", as if the Truth were something that needed to be protected.

There have been others who have come out and said, “You can see yourselves as being different from us as much as you want, but in actual fact we are all together as one”.

And so we have come to this moment in time, and still the same things are being repeated over and over again in more or less the same way.

We can classify the whole of mankind into two main groups: one group would include those people who sincerely think about others in the same way as they think about themselves; the other group would include those people who place importance only on their own status, and are always striving to serve their own selfish ends.

13

By the end of this book, it will become crystal clear that none of us should criticise anybody or any group for their actions, nor should we reach a negative verdict about them. Because the following command reveals everything:

“Say: Everyone acts according to his manner.”

(The Koran, 17:84)

When all is said and done, it is not for us to accuse or blame another being whom *Allah* has created.

Success comes from *Allah*, who is the Lord (*Rabb*) of all the universes.

Ahmed HULUSI

PART ONE



FROM ILLUSION TO REALITY

14

Dear Honoured Person:

Know that these lines were written while in a state of total peace and happiness, in the kind of world where there is no selfishness, a world that exists only for those precious people who cherish the “Reality” because it is the source of great knowledge.

Before we begin with our little book, we will say only this much:

-Those who cannot comprehend the Truth will of course never be able to understand you; they will simply deny what you say, or criticize you. However, those who grasp the Truth will criticise no other person, nor will they find fault with anyone.

As we go along, we will be travelling through so many stages, passing from one to another until we finally reach the Truth, as much as our patience will allow.

A person will ascend to the realm of Reality as soon as he gives up his desires, or whenever he shows equanimity in the face of changing fortunes. He will then ascend to the level of a servant of *Allah*, and will become totally content...

Because, in the *Alam-ul Amr* (realm of *Amr*), there is neither eating nor drinking, nor waking nor sleeping; which means that there is absolutely nothing that is related to any material desires whatsoever.

And, as determined by the ONE, there is a saying that the prophet has put into practice, and also has informed us of:

“You should be communicating with every person according to his level of understanding.”

15

For this reason, the people who had “Knowledge” and “Wisdom”, and who lived during the time of the Holy Prophet, *Mohammad*, and the people who followed on, have always expressed themselves metaphorically. They have pointed out these important facts while living their lives in a state of total contentment. They never ever found it necessary to discuss the Truth or explain it. They simply passed on the information and the “secrets” that had been given to them to those who came after, without giving any explanation.

During the course of our journey, we will try to explain the Truth in the clearest way possible, and we will try to present you with the Truth as best we can. Before we go any deeper into the subject, for the last time, let us speak to those who are listening to our call by saying:

-Read and try to comprehend!

-If you really want to say something worthwhile, get to know yourself first!

At this point, in order to avoid any further misunderstandings, let us add that anyone who knows the Truth will never discriminate against any living thing in all Creation. Every single sentient being in existence has its own unique value.

Dear Honoured Person:

Consider the idea that those who have been created are either precious beings or they are worthless. This is an idea that is acceptable only to mere mortals. In the eyes of the Creator, however, there are neither precious beings nor any worthless beings. There are only those whom He has created! “Good” and “Evil” are concepts that are perceived by different people in different ways. In the sight of the Creator, all beings are considered as one.

A human being could reach enlightenment simply by giving up all of his personal views and opinions. He can give up thinking about himself, and he can stop seeing the world according to his own personal reality. By doing these things, he can gradually annihilate himself in the sight of *Allah*. It is for this reason that a more evolved person will never look for faults in another person, nor find anything wrong with any other sentient being.

Indeed, every person acts according to his level of comprehension so that in the end he comes face to face with his just desserts.

We know for sure that this piece of wisdom will never turn anybody away from wrong doing nor will it change anyone's strongly held beliefs, because that is the nature of human beings. However, these lines will help those people who are wise enough to know that they have short-comings by enabling them to find out more about the meaning of their existence, and eventually making them fully aware of the Truth that is destined to be revealed to them.

Let us talk about this subject by referring to the following sayings of our Holy *Master*:

17 "Oh my *ALLAH*, there is no limit to what you can give, and nobody can give anything to anyone for whom you have set an obstacle, and nobody can reject your judgement! There is no doubt that you are capable of doing everything and you can do anything that you desire."

Dear Honoured Person:

Be aware that no single creature has been created in an imperfect state. Those who assume that this is not the case merely demonstrate their limited understanding. All creation is perfect because of the following reason:

The beauty and the perfection of all Creation is directly linked with the fact that it serves the purpose for which it was created.

Human beings use the term "beautiful" to refer to those things that they like for their own selfish reasons, and they use the terms "ugly" or "bad" for those things that they do not like. They then cling to their own form of logic by saying: "Well, *Allah* created both the beautiful and the ugly, so that

human beings could eventually be taught a lesson from this, and become more grateful and patient.” Those who think in this way are right. They have analysed the situation correctly according to their capacity for thought.

We say with certainty that the Creator has created everything in a state of beauty and perfection. However, if people take the trouble of removing their rose-tinted glasses, they will be able to see the Truth with the naked eye, and they will then be able to see everything much more clearly.

Dear Honoured Person:

Be aware that our paths are not separate, but that we walk on the path of *ABSOLUTE ONENESS*. On this path, there is no discrimination! Remember that a person who is trying to perceive the Truth treats all Creation equally.

A more evolved person is the one who makes no distinction whatsoever between all in Creation, and who observes every single existence with the eye of the Creator.

The task that has been given to you concerns the fact that you should never betray nor be unfaithful to any person or anything entrusted into your care. You should simply do your utmost to give them the best treatment possible, which is what they deserve. That being the case, how can you make a distinction between them and pass judgement on them by sticking a label on each of them, saying ‘this is that’ or ‘this is like that’? Your task is to make sure that you act in accordance with the instructions given to you and treat every single one of them with the utmost kindness.

If there is any difference between them in the sight of the Creator, it is most certain that the final judgement belongs to Him. Our job is only to make sure that we do not grow beyond our limitations.

As soon as we have ceased to discriminate against any living creature in Creation, our next task will be to become a mediator in the presence of the Giver of All, for all those things that have been given to us.

-In every situation or circumstance, try at all times to be the one who offers!

19 But do your giving without expecting anything in return. Give no thought to what you will get in return. Especially try not to think about what you will receive from the Creator. For every single moment of your life, try to be the one who mediates for the sake of doing good, without expecting anything in return.

Try to make as much effort as you possibly can on behalf of all Creation, so that they do not come to any harm due to your mediation. Always think about the reason why the world was created. Say to yourself: "The reason why I have been created is so that I can be of some purpose some day." And try to adopt a state of mind in which your own selfish desires are of no more importance to you than a single fly or a tiny leaf.

If somebody comes to you shortly after he has been fed, and asks for the slice of old bread that you hold in your hand, try to act generously, even though it may be the first thing you have had to eat after several days of starvation. Give him that single slice of bread so that people can see you are detached from all worldly possessions.

Try to offer to those who need them any rewards you may obtain by carrying out good deeds in all your religious practices. Indeed, give them all away and retain nothing for yourself. By this act, you will atone for your sins in the afterlife. This is how you can free yourself from the consequences of what you have done.

Give help to all, not just the needy!

Work. Always work. But your work should never be used to serve your own selfish desires. Instead your aim should be to assist each and every living thing in Creation, so that they all will eventually benefit from your good deeds.

Be aware that people want to make friends for their own selfish reasons. Therefore, choose as your friend only someone who is completely self reliant and who will never, ever, have to rely on the help of others.

20

What being in all Creation will never, ever, need anyone else? Only the Creator Himself. So choose Him as your friend. Turn yourself towards Him, and tell Him of your needs, if He has not been informed of them already.

Think, think, and think again. Even if you cannot reach the Truth despite all your thoughts, you will at least have been amongst those who can think.

If you cannot understand the reason why certain things occur, then refrain from rejecting these things straight away, and wait until the incident comes to an end. Then without a doubt, it will be much easier for you to grasp the essence of the incident. In this way, you can at least protect yourself from all kinds of ignorance and misunderstandings.

Do not transgress against anyone, nor feel obliged to apologize to anybody. Furthermore, try not to find fault in anybody.

Your selfish desires and your powerful ambitions have become your devil. A person who has no desire at all will lose all personal ambition, and therefore his Satan will become Muslim.

So once you become a person of enlightenment, you will become purified and you will divest yourself of all kinds of selfish feelings, and then you will not hurt any living thing, and neither will they harm you.

- 21 Most people prefer to have friends who will act as a bridge for them, helping them to acquire many good things. However those who are enlightened and who understand the Truth, know for sure that whatever has been given to them has come only from the Creator. Therefore you must be clear in the knowledge that it is always He who performs the act of giving, because it was He who created all things that can be given.

For this reason, never feel proud of anything you have, nor trust anything that you might possess. Indeed, you should never even trust your own beliefs, let alone your wealth, your children or your relatives.

If ever you are faced with even a most minor disaster, your faith, in which you may have felt so very confident, can suddenly slip away from you, evaporating like a tiny drop of water under the hot sun. Furthermore, you may not realize that this has happened, and you could still carry on believing that your faith was secure as before.

Our Holy Master says:

“I swear to *Allah* the Almighty, the only God that ever exists, that whenever a man does the deeds of the people of Paradise, the time will come when there shall be a very small distance between that person and Paradise. At that very moment, that person’s destiny will overtake him. Moreover, if instead that person carries on to do the deeds of those people of hell, as he carries on performing these actions the time will eventually come when there shall be a very short distance between that person and hell. At that moment, that person’s destiny will overtake him. If at that very moment, that person changes and begins to do the deeds of the people of Paradise, he too will eventually enter there”.

22

For this reason, neither feel proud nor trust anything that you may possess in this short lifetime.

Ask for forgiveness from your Creator from time to time, and repent. But try to understand my words very clearly. I am not telling you that you can carry on saying, “Oh my Lord (*Rabb*), I am sorry” or “Please forgive me!” all the time like a parrot.

True repentance becomes possible only when you fully realize that what you have done is wrong, and you feel deeply sorry for it. For this reason, the Holy *Master* said: “Repentance is the state of being regretful.”

If your wrongful act has harmed any living creature, then compensate for the damage that you may have caused and try to make them happy, so that you could make up for your past mistakes.

There is no doubt that any act you may perform that brings comfort and happiness to any living creature is of paramount importance. Providing an hour’s comfort to a sick person in

the middle of the night is as good a deed as a thousand years of devout worship. Worshipping, however, is a far better activity than frittering away your time on pleasures, so allocate your spare time to somebody who is in need. Consider helping that person to be your religious duty.

For this reason, in the presence of the Creator, try to be of service to all creation at all times, so that they can be directed towards the Truth.

The value of a person in the sight of those who comprehend the Truth can be measured according to the degree to which he has turned himself towards his Creator and has become close to Him. Therefore, become close to your Lord and to your reality.

23

Appearance, form, age, or material possessions are not important at all. Knowing and understanding are far more important and far more valuable. For this reason, think about the sorts of realities you have actually managed to discover during the passage of time, and spend a lot of time thinking about your answer.

Dear Honoured Person:

Please know that the waiting has come to an end, and therefore the time has come! It is now time for all people to meet on the path of *ABSOLUTE ONENESS*.

On this path there will be neither sectarian clashes nor any religious conflicts. Whether they are yellow or red, black or white, all people will be united as one.

There is no doubt that whatever colour or race, sect or order people may belong to, as long as their purpose is in “*ALLAH*”,

and as long as they incline towards humanity, they will all be included on this path.

On this path, there is no place for distinction between those who are enlightened and those who merely exist. Causing any sentient being any sort of harm, even in the slightest way, is not allowed. There is only one condition that needs to be fulfilled:

-In the presence of the Creator, always try to serve those whom He has created, no matter what the circumstances, because you could be the means by which they find the Truth and receive salvation.

Having pride in oneself, or seeing oneself as superior to others will not in any way impress those people who are on this path. They will never slacken, because they consider it to be their paramount duty to serve all creation, and they work constantly to achieve this goal. They will give priority to other people's needs rather than to their own selfish desires. They recoil from falsehood. They shun superstition. United, they strive to work for the benefit and happiness of all mankind. They are the ones who do not waste their time in idleness, but rather they spend their spare time in helping others. No other creature is richer than they, because they are contented individuals. They listen to everybody and respect their right to have their own point of view, but they can never be persuaded from the Truth that has been revealed to them.

They know for sure what the whole universe is comprised of, because of what has been revealed to them by the Creator. They also know that all revelations are in a state of total transformation at every single moment of time.

“Every moment He is in a state (of glory)”. (The Koran, 55:29)

Of course, it is not known in what way the next revelation will take place, and so they know for sure that every single object that the eye can see, and even those that it cannot see, possesses vitality. They are all alive— even the stones and the soil!

“There is not a single thing but glorifies Him with His praise, but you do not understand their glorification.”

(The Koran, 17:44)

But, this reality can never be understood in its proper context by anyone except those who are fully aware of the Truth and who understand it.

25

The Truth is concealed, either by those ignorant people who are totally unaware of it, or by people who do not want the Truth to be blasphemed, especially by those who cannot understand it nor grasp its essence. For this reason, many people who understand the Truth prefer that it remains hidden and is never explained.

Dear Honoured Person:

Know that the Hell is the place where your body and soul will be subject to torment, whereas Paradise is the place where you will feel complete peace of mind, where there is neither firewood nor coal.

Our pPresent-day science confirms that the sun is Hell. The sun is Hell, not only because we can see it with our eyes in its physical dimension, but also because it has a twin: a dimension at the subatomic level that consists of a radiating source of energy.

In the future, the sun will become very much bigger. It will expand until it reaches out as far as the planet Mars. It will engulf the Earth, together with everything else in it, and everything will be consumed by the sun and will melt away. Those who cannot travel from the Earth to the dimension of endless pleasures, which is situated one level below the realm that consists of the ocean of rays, and is mostly referred to as the stars or as Paradise, will remain behind. They will be trapped here in the sun forever. The *Semum* (Smokeless Fire) is a powerful ray of light produced by the sun, which acts as “poisonous radiation”. It continuously harms the hologramic body of humans, and causes them great pain. Furthermore, located in this dimension are all the *Jinns* (spiritual beings), those beings with devil-like qualities that can play around with vulnerable human souls as if they are mere toys.

26

Therefore In Hell, there is a particular group of beings that possess evil thoughts. Hell is often referred to in a metaphorical way, but if we were ever to begin explaining what its true nature is really like, in a metaphorical way, then it would be impossible for the mind to grasp. Life in Hell, like life in Paradise, very much resembles the life we experience in our dreams.

Paradise and Hell are quite different from one another, but nevertheless they constantly need to be explained. These explanations are given according to people’s level of understanding.

were necessary to explain the real meaning of Paradise and Hell, it would take a great deal of time, and so it is not possible to do this right now. Their reality is indicated in the

commandment that points out: “The firewood and the coal of Hell are actually human beings” and the saying of the Holy Master of Islam that states: “*Allah* created such things in heaven that no ears have ever heard, no eyes have ever seen, and no mind has ever thought of, all for the sake of His servants”.

It has been stated that:

"Their Lord shall make them drink a pure drink".

(The Koran, 76:21)

27 This means that their Lord would allow them to taste what real love is like. Honey is used to describe true faith; milk is used to describe true knowledge—that which is called *Ilm-i Ledun* (the Knowledge from His own Presence); and water is used to describe the divine knowledge of *Allah*.

Dear Honoured Person:

Koran has a commentary as well as a real meaning. *Tafseer* (interpretations) are the means with which we can expand on the actual meaning of the words of the *Koran*. This meaning becomes clearer when a person delves into the subject and holds fast to the knowledge that he has managed to obtain over a period of many long years.

Its The real meaning can be grasped only by those people who are firm in the knowledge that *Allah* has bestowed on them from within His sight. With the knowledge granted to them by the Lord of the Universes, they can relay the good

news about the true meaning of every single verse and every single word.

“None knows its interpretation except Allah, and those who are firmly rooted in knowledge”.

(The Koran, 3:7)

The people who are firm in the knowledge are they who have been granted the *Ilm-i Ledun* (the Knowledge from His own Presence). They are the people who have managed to attain the real path without having to be told.

“Though fire touch it not-- light upon light...”

(The Koran, 24:35)

28

This is a grace granted to you from your Lord.

“That is the grace of Allah: He gives it to whom He pleases”.

(The Koran 57:21)

And, Moreover, He cannot be questioned as to why He has done this in this way.

“He cannot be questioned concerning what He does”.

(The Koran 21:23)

At this instance, we must add that because these verses have a deeper meaning, there is no need to perform any of these commands nor to refrain from those things that are forbidden, as this would indicate that those who act in this way have an inadequate understanding.

As you already know, there are some people who have only heard of the sea, but have never seen it; so all their knowledge is based on what they have heard from others. On the other hand, there are others who have actually seen the

sea, but because they do not know how to swim, they could only manage to wade into the water as deep as their height would allow. There are yet others who do know how to swim, and they can go as far as they want into the sea. Above all these people, there are some who are at one with the sea, who become like tiny drops of seawater. They can go as far as they want; they can dive deep under the water, where they can constantly discover new and wonderful things.

29 People are like that whenever it comes to attaining real knowledge. Some people have merely heard about *The Koran*, and know it only by its headings. Others have read the *Koran*, and have tried to practice all the commands, and have tried to refrain from the forbidden things, and then they have said: "This much is enough for me!" These are the Muslims in general.

However, there are others who have devoted themselves to their task, and to giving proper consideration to all that is written and to trying to learn all they can. These are the ones who had been called *Abrar* (Righteous). Some of them are very capable and have special abilities; *Allah* has bestowed onto them His generosity because of their speciality. These people can go as far as it is possible to go. They can dive deep into the knowledge. They have discovered the secrets and know all there is to know. These are the ones who have been called the *Muqarraboon* (Close Ones). They are the chosen ones.

"Allah chooses for Himself whom He pleases".

(The Koran, 42:13)

The *Muqarraboon* think positively about everybody and about all the things, they show their good intentions and are never suspicious of others.

They know the command: *"I am on my servant's suspicion"* (*Hadith Qudsee*–Sacred Sentence) and act in accordance with that. But they still think a great deal, even if they are in a suspicious state of mind, because they never forget the following verse:

"Avoid suspicion as much as possible, for surely suspicion in some cases is a sin".

(The Koran, 49:12)

30

Dear Honoured Person:

Know that at every single moment in time the Creator is in the process of providing for the needs of all in His creation; first, by giving you as much food and drink as possible for your physical needs: this is one.

And then, by providing you with knowledge, which is food for your mind: this is two.

After that, at every single moment, He becomes manifested in your physical body as well as in your mind, each time with a new revelation: and this is three.

This process goes on and on, and becomes deeper and deeper, but we can be satisfied with this much for the time being; these three meanings are sufficient for us.

Every living thing in Creation will be given that which is most suitable for them according to their nature. With the aid of these provisions, all in Creation will gradually become more

and more evolved as time passes, and so they will become closer to their Truth.

Although *Allah* will provide spiritual sustenance for all people, each individual will manage to obtain as much wisdom as his natural abilities allow. Those who have a wider scope for understanding will, of course, obtain more in return. However, this depends on the person's capacity to grasp and understand the Truth.

This is evident in the following verse.

"Allah gives the means of subsistence to whom He pleases without measure".

31

(The Koran, 2:212)

Our Holy Master spoke of the three types of soils on which the rain falls. While in the process of falling, the rain falls on each one of these equally, without making any distinction between them. If the rain falls onto rocky soil, then it will run down over it, because rocks and stones have the ability to let water run off their surface rather than absorb it. However, some soils have the ability to absorb water and store it so that people can benefit by digging wells or ponds. They can drink from the wells and ponds, water their animals, or they can use the water for watering their crops. Sometimes the water falls onto fertile soil, which absorbs the water thus allowing plants to grow.

Likewise, people vary from one another in their nature. Some of them do not comprehend the hidden meanings, or they simply do not listen to the warnings of the Creator. Some of them gain benefit from these warnings but only manage to save themselves; they are of no assistance to anyone else. Some of them, however, not only benefit from these

warnings themselves, but also they are able to help other people benefit too. So take a good look at yourself and ask yourself to which of these categories do you best belong?

Dear Honoured Person:

Know that your mission is to be of use to yourself as well as to your surroundings. You would know that no person in this world would ever live forever. All beings in Creation come into existence by being born and then they begin a process of evolution. They develop according to their own *fitrah* (dispositions) and at the end of this development, they reach their own reality.

32

“Say: Everyone acts according to his disposition”.

(The Koran, 17:84)

Our Holy Master says:

“Everyone acts according to the purpose for which he was created, whatever has been made easy for him, that will he do!”

Consequently, that person’s world is shaped by his own actions and his own ideas.

What would happen if such a person were to lead the sort of life that did not conform to the Lord’s commandments or prohibitions?

There is no doubt that for every environment, a separate being has been created. For a rose garden, there is the nightingale; for the pile of manure, there is a dung beetle; and for the fire, there is the salamander.

These three creations will get pleasure only from the things that they like. None of them would get any pleasure from the things that the other creatures like. They are all opposite to one another. One of them would burn as soon as it came into contact with the fire; another could not bear smells and would faint as soon as it encountered a rose. They are like opposing colours: some are black and some are white.

So, whatever your reality, you should carry out those activities that are best suited to you, and in this way you will be able to reach your reality.

Meanwhile, there are some respected people who gather all the opposites together in one place.

33

They have an extensive capacity. Although they gather all the opposites together, they are hardly aware of it. They are all one and the same. They are neither green nor black nor white. They have nothing to do with colours any more. They are colourless. In spite of that, they come into existence with the rule of *Allah*. They have comprehended the reality of the following command:

“Say: Allah then leave them sporting in their vain discourses”.

(The Koran, 6:91)

They know that all that are seen are the manifestations of the Creator. Even attributes are the manifestations. They all are from one essence alone, and that is *ALLAH, THE MOST GREAT*.

Since this is the case, there is no need to make any distinction between any created beings. In other words, no distinction can ever be made amongst the manifestations.

This is why the *Koran* states:

“We make no distinction between any of His apostles”.

(The Koran, 2:285)

In other words, they have all emerged from one particular source.

Suppose some people were to look at some lamps. They might see them as being entirely different objects, because they have different sized bulbs, or they are shaped differently, or they produce a different amount of light. However, those people whom your Lord has given the ability to understand the Truth will say: “Yes, these lamps are different sizes, and they have different shapes, and the light that they produce is different. This is because these lamps are equipped with different features and different qualities.

34

However, in reality, all of their energy comes from one source, and that is electricity.” But those who are ignorant of the Truth do not know about electricity. They see only the lamps and they base their judgements on what they can see. Electricity, on the other hand, cannot be seen. We can see only what it can do.

In the same way, we can explain why no distinctions should be made between things that have been created and manifestations that cannot be seen. If you have not understood this up until today, then try to understand it from now on and learn a valuable lesson from it.

“We set forth these parables to men that they may reflect”.

(The Koran, 59:21)

If you are still unable to understand, at least know that the Lord will do as He pleases.

Also understand that His servant will be totally content with whatever his Lord does. He will say, "If you wish, you can either punish me or forgive me. If you wish, you will either place me into the world of happiness, in Paradise, or throw me into Hell to be tormented forever. Either way, there can be no doubt that we are all your servants".

The servant continues to remember His Lord (*Rabb*). He thinks about all His manifestations and tries to refrain from thinking about his Lord's *zhat* (Essence). He says only that: "He is *EKBER* (The Most Great)".

35

He does not use the word, *EKBER*, to describe his Lord's manifestations; he knows that the word "*EKBER*" actually refers to *Allah*. It is something that belongs to His essence. The manifestation, on the other hand, could be *Kebir* (The Great One). Thus the servant fully understands all the realities surrounding his Lord's manifestations.

He will neither deny nor criticize any one of these realities. He will also be unaffected by any particular belief or creed. He will know only about his Lord, who is the only essence that he will accept, the Truth that governs his own reality, and our Master.

Furthermore, he knows:

"If it pleased Allah to do so, He would certainly guide all the people (to the reality)".

(The Koran, 13:31)

If this were not the case, then how on earth would some of the *Esmâ-i ilâhi* (Divine Names) have ever been manifested?

"If the people had not committed any sins, *Allah* would create a new nation altogether and allowed them to commit sins,

then He would have made them ask for forgiveness for the sins they have committed.” Have you not heard of this at all?

The person who understands such things will now have reached the pinnacle of tolerance. He will neither find fault with anybody, nor will he be guilty of anything. Despite this, he will feel neither proud of himself, nor will he trust his present state, because he knows that whoever has brought him to these things, and whoever has granted him this manifestation will always be *Allah*. At this precise moment, a person in such a state of grace says the following:

“Surely I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists”.

36

(The Koran, 6:79)

Therefore, he will wish for nothing more, he will never show any sign of disobedience, and neither will he desire his circumstances to be any different. So from now on, how can he dare not be content with his circumstances or desire that they should be altered? If so, he would immediately hear the following statement:

“Those who do not show contentment with the destiny I have chosen for them, let them choose a God for themselves other than Me.!”

And thus he will always be happy and content with his present circumstances.

“Allah is well pleased with them and they are well pleased with Him”.

(The Koran, 98:8)

Finally, it has been manifested in them...

Did you not hear of the son of our Master's maternal uncle, *Hz.Sad*? (May our salutations be upon him) During the final stages of his life, he lost the sight of one eye, and yet knowing that he had the blessings of our Master whose prayers are always answered and accepted, *Hz.Sad* made no particular plea or any request.

Our Master asked:

-Do you not want to supplicate to *Allah Taala*? (Exalted is He).

Hz.Sad's answer, however, did not come from an ordinary perspective that anyone who can perceive the Truth could easily reach.

37

Instead, he said:

-I get such great pleasure from *Allah's Qadhaa* (Divine Decree) that I like it even better than my own eyes.

From now on, the Lord's "Knowledge and Mildness" will be manifested from people who are enlightened.

They will also be prudent. They say that those who put their faith and trust in *Allah* do not act in a cautious manner. Do you not think that they also have contingency plans, which they could put into action? Is their careful planning not part of their trust and reliance?

They only know for a fact that even their prudence is preordained.

In other words, the fact that you may or may not decide to take precautions at that particular moment is preordained. It is in your destiny. But you can only find out about your

destiny after you have carried out your actions, and therefore you have no right whatsoever to blame your destiny.

Because such a manifestation could take place at any particular moment, the enlightened one takes such precautions. Of course, if you have expert knowledge, you will certainly understand this better.

Understanding all of these realities will be possible only for those people whose natural characteristics and inclinations are in accordance with these realities, as is pointed out in the following *Koranic* verse:

“Is he whose heart Allah has opened for Islam...”

(The Koran, 39:22)

◆ REVELATIONS

PART TWO



Dear Honoured Person:

Soon after you have learnt all of these things, try to purify your soul. Make this your starting point.

40

“He who purifies it will indeed be successful”.

(The Koran, 91:9)

See if you have the following inclination in your heart, and if you can carry out that inclination. What we are talking about is called *Niyyah*. The real meaning of this word is the purpose in one’s heart towards a specific activity. Know that this has been made easy for you because of your destiny, which was preordained when you were created. From now on, try to avoid wasting your time on things that you will regret tomorrow.

“Devote yourself to Him with (exclusive) devotion”.

(The Koran, 73:8)

Because:

“Allah chooses for Himself whom He pleases”.

(The Koran, 42:13)

Work towards achieving this goal. Work very hard so that you can become stronger in your quest to attain your own reality, and so that your progress gains momentum, because in this way you will make greater advances. In actual fact you are already on the right path, because when you have attained your own reality, eternal blessing will be granted to you. Helping hands will then reach out to you from both your inner and outer dimensions. After all, have you not read the book in which it is written:

“Those who strive hard for Us, We will most certainly guide them in Our ways”.

(The Koran, 29:69)

41

And so, when you have finally channelled yourself into the cause, you will receive eternal blessing, which means that the doors you encounter on your way to complete understanding will be opened for you, and you will finally be on the right path.

“Whomsoever Allah guides, he is the one who follows the right way”.

(The Koran, 7:178)

As soon as you have attained all these things, it will be necessary for you to shun all kinds of false *Shirk* (Polytheism).

Never ever become one of the chosen who says, “I drank some milk and now I have a stomach-ache”.

Do not think that the “cause” is the actual initiator of all events. By thinking in this way, you will accept the “cause” as a God, and you will not understand the Truth about anything at all.

“And call not with Allah any other god”.

(The Koran, 28:88)

Know that *Allah* does not like those who would associate Him with any other god. He will not forgive such people unless they repent completely. More detailed information concerning this subject can be found in our book called *“Allah As Explained By Mohammad”*.

“Do not associate aught with Allah; most surely polytheism is a grievous iniquity”.

(The Koran, 31:13)

From this point on, you will finally have reached a spiritual level where your ego does not exist any more, and you will no longer think about yourself, nor about any members of your family. You will think only of the Creator and whatever pleases Him.

42

If ever you attain this spiritual level, you will be in such a state that all in existence will disappear before your very eyes, and only *Allah* will be left. You will then begin to comprehend the whole Truth. Only *Allah* will remain in your thoughts.

You will neither find anybody guilty of wrongdoing, nor will you find fault in anyone, because whatever has come from “nothing” has been “nothing”. Therefore, you will have nothing to do with either this world or any other place in eternity.

You will become His eyes with which He sees, His ears with which He hears, His hand with which He touches, His foot with which He walks, and His tongue with which He talks. Because you are now totally stripped of your own false ego which you once thought “existed”, and because you are

annihilated in Him, you will have become a completely contented soul.

Please pay attention here, because being in this state of contentment does not mean that you have to surrender out of obligation. In other words, this is no place for submission, because submission requires acceptance, especially when a situation occurs that the person does not approve of. Submission did exist in previous levels, but at this level it is certainly out of the question. Those whom the Lord has desired and created, they are all beautiful and good. After all, is it ever possible for a work of art to say to the artist who created it, "Why have you made me in this way?" For this reason, you have had absolutely nothing to do with achieving this state of mind, or even with your having compliance.

43

If ever you reach this spiritual level, you will never ever criticise anybody else. You will never say to anybody, "Why have you acted in that way? Wouldn't it be better if you had done it this way?" You will behave just like our Master.

Not once in his lifetime, did our Master ever say to *Hz.Anas*, who had served him for ten years: "Hey, why did you do that? Would it not have been better if you had done it this way?" because our Master understood destiny. You, too, will begin to understand a little more about the mysteries of fate.

So, let us stop at this estate for a while, and if you like, let us take a look around for a moment.

Think about two distinct seeds, each growing in the same kind of soil. One of them is barley and the other is wheat. Imagine we are sowing both of the seeds in exactly the same location at exactly the same time. We will water them both and examine them at certain intervals to see how they are

growing. You will see one day when the crops are harvested, that one seed has grown into a barley plant and the other has grown into a wheat plant. Why is this so? They were both planted in the same soil, and they both received the same amount of water and fertilizer, and yet they grew into different crops. Why? Because they started off as different seeds. One was barley and the other was wheat. Similarly, two peppers that grow in the same soil can taste differently. One can taste sweet, while the other one can taste bitter even though the conditions and the environment in which they were growing are the same. Here, a specific factor comes to our attention, and that is that one of the seeds had the *fitrah* (disposition) to become barley, and the other had the *fitrah* to become the wheat; one of the peppers had the *fitrah* to taste sweet, while the other had the *fitrah* to taste bitter.

44

Now, we are faced with another important question: What is *Fitrah*?

“*Fitrah*” is the creation and the programming of all the events that will eventually become manifested. From the time that this seed was created, it was nourished by such manifestations that are suitable for it. It grew and turned green and eventually matured until it had finally served the purpose of its creation. All of these manifestations finally come to an end, when the seed reaches the peak of its growth cycle. From then on, that seed needs nothing else, and so it turns back into its original form again.

“*Say: Everyone acts according to his manner*”.

(*The Koran, 17:84*)

We can now say one final thing, which, from this point onwards, can never be said or written again.

“Surely we have created everything according to a measure”.

(The Koran, 54:49)

One of the mysteries that you could learn about is whether *fitrah* (natural disposition) administers one’s fate or whether it produces it. We can say this in another way: Does knowledge produce all the known things or do all the known things produce knowledge?

At this point, all will be revealed to you in the following verse, so that you will be able to understand the Truth.

45

“Certainly you were heedless of it, but now we have removed from you your veil”.

(The Koran, 50:22)

After your veil has been removed, you will be fully aware of the meaning of the following verse as well:

“He is with you wherever you are”.

(The Koran, 57:4)

But wait! Show some respect and restraint, because there are many things that you will not be able to understand as yet. You will still have insufficient knowledge to be able to understand what those realities are, and so you should think about how much you do not know and declare your weaknesses to your Creator.

Even our master had to seek the forgiveness of *Allah*, at least seventy times a day, every day, because he knew that he could not comprehend the true nature of His *zhat* (Essence).

Therefore this kind of understanding is obviously meaningless.

In this situation, you should say:

“O my Lord! Increase me in knowledge”.

(The Koran, 20:114)

...so that I can shun false gods as much as possible and escape from false assumptions. Because; as you already know, whatever happens, you will never ever be able to grasp His meaning.

“Vision comprehends Him not”.

(The Koran, 6:103)

46

In other words, vision is the creation. It can never grasp the essence of the Creator. Is it possible that a work of art could ever understand the artist who created it?

In a way, the apparent is invisible, and the invisible is apparent. We presume that they are different from one another because of the way we see with our eyes. Whatever the eye can see, we perceive as being apparent, and whatever it cannot see, we call invisible, even though what we can see and what we cannot see both belong to the same One. In actual fact, they are the same One.

Dear Honoured Person:

It is said that there is *Zaheer* (the Visible) and *Baatin* (the Invisible). Let me repeat: know that these two names refer to phenomena that are not separate from one another; in fact they are both the same thing. The difference, however, is in the way we see them with our eyes. Both Visible and Invisible

manifestations occur at every single moment in time. Never think that these two things are separate from one another.

Whenever the outcome of all the manifestations are annihilated in *Allah*, and are thus commanded to return to His Reality, the only thing that will ever remain eternal will be "*Allah*" and this is true for every single moment in time.

The existence of every living being belongs to its possessor. What we image to exist is in fact an illusion in our own eyes.

Whenever the question comes to mind: "To whom does *Mulk* (Sovereignty) belong?" The ONE who asks this question gives back the answer: "It belongs to the ONE who annihilates each manifestation in order to create a new one at a later stage."

47

These are the observations that can be attained as soon as we fulfil the command: "Die before death comes to you".

Dear Honoured Person:

If you cannot do something by yourself, then search for people who have the knowledge and the wisdom to help you. If you are feeling thirsty, you cannot expect the fountain to come to you. You had better go and search for it yourself. If you are searching for wisdom, you will be shown the right path.

"Surely we have adorned the nearest heaven with an adornment, the stars, and (there is) a safeguard against every rebellious Satan".

(The Koran, 37:6-7)

Those who have knowledge resemble the stars in the sky, which comprehend all things fully. They are like the stars of

the sky of *Tafakkur* (Contemplation). They are free from evil, and free from all kinds of personal desires and bad habits. They have attained for themselves the spiritual state that even *Jinns* (spiritual beings) cannot reach. They are the protected ones, and hence they have become the friends of *Allah*.

So, use one of them to help keep you on the right path.

“And by the stars they find the right way”.

(The Koran, 16:16)

Did you not hear the words of our Master who said: “My companions are like those stars in the sky; whichever of them you follow, you will find the right way”.

48

Therefore, if you cannot find that true path by yourself, find it with the help of those stars. Ask them about those things that you know nothing about. Let your guidance come from our Master, let your spiritual guide be the *Koran*, and allow yourself to become connected to the essence of one and only Truth.

Know that any person who assumes that he is able to separate himself from *Allah* will never have the qualities required of a spiritual teacher, and as a matter of fact he will never be one.

Those who have knowledge are each beneficiaries of our Master, and only they deserve to receive such an inheritance. Therefore, our attention is drawn to the following verse:

“The apostle’s duty is to proclaim (the message)”.

(The Koran, 5:102)

This reality has also been pointed out by *Muhyiddin Ibn Arabi* (May our blessings be with him) in one of his books, *Fusus-ul-Hikam*.

Who can claim to be a spiritual teacher or a *Sheikh* when they are nothing more than a communicator, a messenger bringing good news, a witness?

Our Master is the perfect example for all of us, because nowhere in the *Koran* is he addressed as “*Mursheed*” (spiritual teacher), and neither has he himself ever claimed to be a spiritual teacher. Hence, it is very strange that some people should want to carry on claiming that they themselves are spiritual teachers.

49

It is also very strange and surprising to see that those people, who credit themselves with having all the qualities described in the *Koran*, do not know enough about their own true nature to quit smoking. Yet they consider themselves as having a great understanding of the *Koran*, which is the ONLY REAL GUIDANCE for all of mankind, and as a result, they consider themselves equal to it.

This is the equivalent of owls attempting to describe the sun.

Nevertheless, you should be aware that soon the time would be right for all the roads to the Truth to converge.

As it is revealed in the *Koranic* verse: “O YOU, WHO ARE WRAPPED UP!” the time will soon come when the veil will be lifted, and those people who are now so sure of themselves will finally realize the Truth about themselves. We can tell you only this much, because only the Lord himself can reveal the whole Truth.

Dear Honoured Person:

Because of what I have told you, seek out only those people who have knowledge and wisdom. Seek out only those who have comprehended the Truth, and ask questions of them alone. Never attach yourself to anybody else.

Regard our Master *Hz. Mohammad* (Peace be upon him) as your only master. Unite with his spirituality, let the *Koran* be your spiritual guidance, and let *Allah* be your friend.

Know that He alone is the giver and the cause of all giving. If it is the Lord's will that something is given, then nobody can prevent it. If the Lord has not granted you something, then even though all in creation gather together to make it so, they will not be able to give that thing to you.

50

If He wills it to be given, it will be allotted to you and therefore you will have it. If it has not been allotted to you, then you must accept the fact that it was not His will for you to have it. All that you receive has been given to you for a reason. Without receiving these things, you would never experience death. Please try to understand this.

Dear Honoured Person:

Words or appearances are entities that all human beings have in common. Because it is their way, humans value words and appearances. But please bear in mind that *Allah* is free of these things. He looks at the intentions in your hearts rather than your words or actions. Whether you speak your thoughts out loud, or keep them silently in your mind, in the sight of *Allah* they are one and the same.

“And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden”.

(The Koran, 20:7)

Therefore think deeply on this subject. Think about all creation with respect to this concept, and despise no one nor consider yourself to be more important than anyone else.

You, yourself, are a divine creation, as He is a divine creation. He willed Himself to be the way He is, and therefore He was manifested in this way, just as you have been manifested the way you are. He can never be questioned as to why He has done something in a particular way.

51

“He cannot be questioned concerning what He does”.

(The Koran, 21:23)

Some people say the following: “Your existence is such a sin that no other sin can compare with it.” Some people argue that this is a *Hadith Qudsee* (Sacred Sentence), and that the meaning of the word “existence” is your false self; in other words, your ego. To ascribe for yourself an existence other than *Haqq* (The Truth) and to assume that you “exist”, constitutes the worst kind of sin: the sin called *shirk*, or Polytheism.

In actual fact, your very existence is nothing other than a divine revelation. Your existence is a constant reflection of His magnificence. At every single moment, it is *Allah’s* will that a new revelation is manifested within yourself. This being so, how can your physical body ever be considered sinful?

Dear Honoured Person:

Know that *Allah* has created the universes.

Revelations exist because He exists. All things will return to Him.

Therefore, being a manifestation yourself, you will be obliged to return to your own reality as soon as your time is up and all the manifestations that you have lived through come to an end. Because all manifestations return to Him, you, too, will return to Him. But how?

No doubt you will have heard the command: "Die before death comes to you".

What this means is that you should realize for yourself the true nature of your reality, before it needs to be revealed to you forcefully.

To those who believe in *Allah*, the world is a dungeon. When they die, they are freed from this dungeon. In which case, you should be glad to be leaving behind this transitional period of death, and you should reach out eagerly for eternal peace and happiness.

For surely you should know in your hearts that what lies beyond death are eternal peace and happiness. So why are you hesitant about reaching this eternal peace and happiness?

I can almost hear what you are saying: "How can I die by my own desire?" Surrender the self that you think, "exists" in you, and relinquish all your personal desires and ambitions.

Perhaps at some time in your life you have seen a dead body. Did you think that that dead person had any further need of

any material thing? No, of course not. Likewise, you should sacrifice all your desires, too. Give up wanting things all the time; feel content with your circumstances. Know that being content with oneself is a very valuable spiritual state to be in. Have you never read the following verse?

“Allah is well pleased with them and they are well pleased with Him”.

(The Koran, 98:8)

Desire neither this world nor the afterlife. Your thoughts should be focused only on how you could truly serve the commands of the Lord. Therefore you should ask yourself: “How can I manage to provide the people with all the good things that they need?” If you want to pray, then do so like this:

“My Lord, turn us constantly toward that which is good, and let us be among those whom you have chosen for yourself”.

Continue to pray this way until you bring benefit to all creation, both with your words and with your actions.

Whenever you carry out a particular task, think carefully and ask yourself this question: “Why am I doing this task? Is it for the sake of *Allah*, or is it to please myself?” Your real intention is not what you do, but what you desire in your heart. If you do something, but in your heart you really want to do something entirely different, your desire is your true intention. You will be judged on your intention and not on your action.

Perhaps you have heard the saying of our Master: “One’s actions are evaluated according to one’s intentions”. You might also have heard the saying: “The intentions of the

believer are far superior to his actions.” Pay attention to these sayings, so that whenever you ask yourself why you are doing something in a certain way, you will be able to answer: “I am doing this because my Lord has commanded me to do so”.

If you can understand this, your personal desires will soon evaporate, and you will notice that you are no longer plagued with dubious intentions, and your worries will leave you. You will simply be able to let yourself go, and you will be free to bend with the wind, whichever direction it blows. You will be neither conscious nor aware of anything that you have done. You may realize what you have done at a later time, but sometimes you will not notice even then. When the time comes, however, all will be revealed to you.

54

From now on, you will attain a state wherein the one who performs and gives is either “me” or “Him”. These words, however, will have absolutely no meaning at this point.

During the former stages of your spiritual life, your attention was focused on such words like “I” and “We” and “You” and “He”, because you found such words to be different in meaning.

Now, however you will realize that it makes no difference whether you say “I” or “We” or “He”, because these words all point to the same thing, the one and only reality. Once you come to this realisation, there is nothing left for you to do.

A person who falls into a vat of boiling acid will, after a certain time, have no flesh or bones left. He will become dissolved in the acid. Likewise, you will see that the earth that you are walking on now is not the same earth that you walked on in the past.

“On the day when the earth shall be changed into a different earth, and the heavens...”

(The Koran, 14:48)

Dear Honoured Person:

One day while delivering one of his talks, *Junayd Al-Baghdadi* (May our blessings be with him) said: “The water takes its colour from the container that it is located in”. You shall now begin to realize the meaning of this statement.

Water gets its taste or colour from the container that holds it. Likewise, it takes its shape from whatever container it is poured into. Because the containers vary, the taste, colour and shape of the water varies too.

55

By learning this, you have fulfilled the following verse:

“Certainly you were heedless of it, but now we have removed from you your veil”.

(The Koran, 50:22)

And now you will begin to observe the Truth.

Dear Honoured Person:

Know that the Truth has always been the same. The difference lies in those who have tried to understand and evaluate it, or who have known about its realities. They have all interpreted it differently.

The water is still the same water, but the source from which it comes is different.

Therefore you must find out more about the water, but at the same time you must try to learn more about its reality. If they show you the water in the sea, do not discount the water in the cup. If they show you some water in a saucepan, do not discount steam, and if you are shown steam, do not deny the existence of clouds. Remember that water can have different forms and different names, but it is always the same water.

Try to understand the many things that are expressed with very few words, so that you could progress more quickly towards enlightenment.

Know that nobody has ever managed to reach the end of the road. There may be some people who have had the opportunity to reach the sea, and have then become as a tiny drop in the ocean. Do not say to yourself: "I am in the lake and therefore I am secure, because soon I will be flowing into the river, which will carry me to the sea". Try, instead, to become like a tiny drop of the sea, because throughout history, many lakes have dried up and disappeared, but the sea has endured.

56

If you attempted to write about what you witnessed there in that sea, you would not succeed, because even if the whole ocean were filled with ink, there would still not be enough for you to tell your story. Neither the hand could write it all, nor the tongue could say it all. And of course no mind would ever be able to grasp the reality of it all until it has been fully realised.

If you finally reach a state of spiritual enlightenment, and then are given a task, which you will be obliged to perform, you will see that everything will fall into its proper place. You will then have to say aloud that what is mine is now mine and

what is yours is now yours. And of course, by that time, you will certainly be aware of who it is you are talking with.

Dear Honoured Person:

Never judge anybody by their appearance nor by their actions, simply because you will be mistaken.

Satan—or in other words, the *Jinn*—saw Adam’s physical form. He saw his outward appearance and fell into the mistake of basing his judgement on what he saw.

57 And Satan said to himself: “Adam has been created from clay whereas I have been created from fire. Fire is far superior to clay, and so I am far superior to Adam”. So Satan did not prostrate himself before Adam.

Despite all of his knowledge, Satan could not grasp the essence of the Truth because *Allah* chose not to bestow this understanding on him. Moreover, he was unable to perceive that he lacked what in fact had been given to Adam. Therefore he denied what he could not comprehend.

Whereas *Allah* had commanded the following:

“So when I have made him complete and breathed into him of my spirit”.

(The Koran, 38:72)

The message that needs to be conveyed here is this: Satan would not have been fooled by appearances, and therefore he would have prostrated himself before Adam as he appeared before him, but in actual reality he would have been prostrating himself before *Allah*.

Satan could not deny what he could not see; he thought that whatever he had seen was the only reality, and he assumed that there was no other existence but what he had seen or understood. Therefore he was in a state of total disbelief. In other words, he was veiled from the Truth, and did not even know it, and for this he will always be remembered.

Those who are veiled from the Truth can be classified into two main categories. The first group consists of those who are absolutely unaware that the Truth is hidden from them. The second group consists of those who know the Truth but behave as if it does not exist, because they want to protect it from those who would insult it and who cannot understand it fully. Both of these groups accomplish the task of veiling the Truth. Those who do it without knowing are the unbelievers, however those who do it knowingly have become *Nabis* (Prophets) and *Siddiqs* (Truthful Ones).

58

From now on, never ever deny anything that your mind cannot grasp.

Say only:

“We believe in it (the Book), it is all from our Lord”.

(The Koran, 3:7)

And strive to be amongst those people of good sense, who have at least attained the Truth.

Know that those who have only just heard the Truth, or who have only just read about it, are not the ones who fully understand it. Only those who have managed to carry out its true meaning are the ones who have understood it properly.

There are many others who have heard about the Truth or have managed to read about it in works that have been

written by people of wisdom. But because they are unaware of the Truth themselves, they will never be able to grasp it properly, and therefore they have chosen to deny it or even blame other people for it.

Do not be the one who imitates, but try to be the one who is imitated.

Do not be the one who reports, but try to be the one who is reported.

PART THREE



Dear Honoured Person:

It has been pointed out that “My friends are those people who are under my dome; nobody can recognize them”.

60

Do you know who these people are?

Allah has certain servants who have freed themselves from all kinds of worldly possessions, and from all desire of having an afterlife. They have all reached the sea and have become tiny drops in that ocean.

This revelation coincides with the statement: “Refine your moral conduct by basing it on the morality of *Allah*”. These servants are not concerned with any material desires.

Whenever the Lord asks them what they desire, their reply would be “Whatever you desire”. However, here is a fact that was understood by these servants: to have no desire is a desire itself. So they did not even desire to have no desires.

How could a tiny drop of water say to the sea, “Take me to that direction”? Wherever the sea desires the drop of water to go, it will take it there by means of its waves. Does the real sea consist of revelations produced by the waves?

Thus, these people live only to benefit all creation, which means that they exist for the purpose of revealing the Lord's mercy. The Lord's blessings to all creation comes through these people.

"Surely the mercy of Allah is near to those who do good (to others)".

(The Koran, 7:56)

61 They would neither trouble others in order to please their own desires, nor would they get angry with anyone else. If you were to tell them to go away, they would go away. If you were to call them to come back, they would come back. Even if you were to expel them from your presence seventy times and then call them back again, they would still come back without giving a second thought. They are the hands through which the Lord gives, and they themselves will never accept anything in return. If you were to give them something as a present, they would distribute it to other people. They refrain from giving themselves titles or honours, and they have no desire to become famous.

They say, "Commit yourself to our Master, *Mohammad Mustafa*, and accept the *Koran* as your guide".

If somebody were to come and ask them a question, they would take into consideration the following command: "Communicate with everyone according to their level of intelligence". And so they would give the most appropriate answer based on true knowledge and understanding.

In fact, they have all become like a "mirror". Whoever looks at them will see nothing other than himself. The faults and mistakes that people see in them are nothing more than their own misunderstandings and mistakes.

If you are the type of person who simply wants the pleasures of this world, and if you want only to live for the present, you will realize this.

However, if you are a person who wants to attain the realm of the afterlife, and if you are one of those who worship because you are scared of being punished and you want peace and happiness for yourself, then you too will be able to realize this fact.

If you belong to neither of these categories, and have managed to free yourself from such things, you will also realize this. So we see, this is one of the veils that is upon them, which prevents them from being recognized.

62

The second veil is their physical appearance as seen by others.

Because many creatures cannot reach beyond a certain level of comprehension, they cannot imagine that countless other beings can exist, simply because they cannot see them. As a result, they pass judgement according to the little that they can see before them.

And by making these judgements, they deceive themselves into thinking they have a real understanding of the nature of reality.

Even so, this situation is useful to *Allah's* special servants.

The way these people dress, and their ability to adapt themselves to all conditions of life and to all the environments that they might find themselves in, all indicate that these special servants never conjure up in people's minds the notion that they may be especially devout. This is

because they have no need to show themselves in order to be known.

The majority of them have managed to find out about the mysteries of fate, and so they are not concerned with any of their surroundings. This mystery of fate is made known to the prophets only some time after they have attained their prophecy so that they can do their duties properly. Our words are indeed understood by those who are wise enough.

If you are feeling thirsty, then search for them in spite of all the veils that obscure your vision and the obstacles that slow your progress. Indeed, try to get to know them. Try to act just like them so that the path to the morality of *Allah* can be opened to you as well. They are independent individuals and possess “unique qualities”. Their whole existence revolves around their masters and their Lords. Nobody can come between them. They know one another and sometimes they meet and talk, but they know for sure that they all come from the one reality.

These are the people that our Master talked about to his companions when he said that the “*Mufarridun* (The Single-Hearted Ones) have surpassed you all”. They do not belong to any particular religious sect or cult.

While *Ghazali* (may peace be with him) was dying, he placed the *Koran* onto his chest and said, “This is my sect”. In the same way they, too, have grasped this fact, and therefore they are always warning others about it.

All in creation die only once, and having died, they will never think about death ever again, because they will never taste it again.

“They shall not taste death therein except the first death”.

(The Koran, 44:56)

They all tasted death a long time ago, when they passed from the straight path and entered the world of peace known as Paradise. They are occupied with contemplating their Lord. In every single moment, they are in the process of contemplating together with Him.

These are the saintly servants, the righteous people, the *Mufarridun* (The Single-Hearted) who are all under the Lord's veil.

Dear Honoured Person:

They asked our Master the following:

"Who are these *Mufarridun* (Single Hearted people)?" and he replied:

"Those who remember *Allah* unceasingly".

Know that there is absolutely no single creature that will not praise *Allah* and that this is indicated by the following verse:

"There is not a single thing but glorifies Him with His praise, but you do not understand their glorification".

(The Koran, 17:44)

All creation praises Him continuously at every single moment. Some of them do this knowingly and some do it without knowing anything at all. Not only the human beings but also the animals, the stones, the earth, the plants and even the air. However, those people who have not been given knowledge from the Lord can never grasp this reality, nor can they comprehend it.

The manifestation of each and every divine name, and the reasons why they exist is the actual process by which He is praised. If you have any understanding, then you should try to learn something from what we are saying. The Lord is the Creator of all revelations that it pleases Him to bestow.

Apart from all this praise, it is revealed in the above *hadith* (sayings) that in order to explain the duties of the “*Mufarridun*”, it has been said that “Those who remember *Allah* unceasingly” instead of saying “Those who praise *Allah*” or “Those who show patience” or “Those who perform acts of praise to a certain extent”.

“Remember Allah standing and sitting and reclining”.

65

(The Koran, 4:103)

The *zhikr* (remembrance) that is performed by all the people in general is quite different from a *zhikr* that performed by a single “human being”. In fact, the *zhikr* mentioned here is not the one that is carried out by all creation, but rather it is the one that is carried out by a single person only. This is the responsibility (the trust) that has been pointed out in the following verse:

“Surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant”.

(The Koran, 33:72)

“*Zhikr*” fulfils its true purpose only when people turn towards their own reality and develop it at a rate that they can manage for themselves.

At the beginning, the *zhikr* is always carried out by repeating aloud a certain word. After that, it is done silently, without even moving the lips. From then on, *zhikr* comes from the heart. If we were to explain this more clearly, we could describe it as the “*Zhikr* (remembrance) of the Mind”.

This is the first step towards understanding the true nature of the *zhikr*. The previous steps were only intended as a pathway to help you reach this step.

At this point, let us concentrate on a few more *hadith* (sayings).

“An hour of *Tafakkur* (Contemplation) is far more valuable than worshipping for a whole year”.

“An hour of *Tafakkur* (Contemplation) is far more valuable than worshipping for seventy years”.

“An hour of *Tafakkur* (Contemplation) is far more valuable than worshipping for a thousand years”.

In this way, the person starts the act of contemplating. At this level, he has fully withdrawn himself from the world around him. From now on, the *zhikr* becomes a secret, a more conscious activity for the person. The person will have no more ties, even with the afterlife.

After this, the secret *zhikr* starts. Here, the faculty for mediation is something that is separate from the meaning of the divine names. At this point, one becomes aware of the absolute indivisible oneness.

Apart from all these, there is a secret, which no tongue can have the power to talk about, and no pen can have the power to write about. The Lord knows it. It is with the Lord. It is from the Lord. It is the Lord.

Whenever a person starts to perform the *zhikr* with a spiritual awareness connected to that secret, the Lord's veil becomes wrapped around him. The meditation process that is talked about here is that which is referred to in the saying "An hour of *Tafakkur* (Contemplation) is far more valuable than worshipping for one year."

The meaning of the other *hadithes* (sayings), however, would be manifested at higher spiritual levels.

From now on, their current and future states and their true nature will be a secret to those who, unlike them, are not under the veil.

67 As *Bayazid Bistami* (may peace be with him) pointed out: "When I was at the beginning of the road, they called me *Siddiq* (Truthful One). As I approached the end of the road, they began to call me a *Zindiq* (Heretic) instead".

It is also very important that no matter what happens, it will never be appropriate to cease performing one's religious practices, because our Master never abandoned his. These religious practices are all based on scientific realities.

Those who denied *Bayazid* in the case referred to above resemble the following people:

Suppose some people are trying to measure the level of radioactivity in a particular field by means of a "Geiger counter", which they hold in their hands. After carrying the Geiger counter to the radioactive area, they see that the level of the radioactivity is set at zero. At that moment, they simply assume that there is no radioactivity in that field.

But some of the more knowledgeable amongst them might say: "No, there could be some radioactive rays present here,

that are perhaps far beyond our expectations. Therefore we need to make a more powerful Geiger counter and use it to measure the level of radioactivity in this field”.

As soon as they have made a more powerful counter device, they take it into the field and they see that the level of radioactivity is much higher than they had expected.

For this reason, those who have not been granted greater knowledge and understanding will always criticise people and contradict their ideas if they make suggestions that go against their own way of thinking and their own opinions. This is one of the reasons why people deny and criticise others. A human being will always deny anything that his mind cannot grasp.

68

If those people were to say: “Well, that is fine, but we always adopt them as role models and adjust our actions according to what they do”, we would then say to them: “You have to accept our Master as the only example and be a true follower of the *Koran* by accepting it as your spiritual guide, because the *Koran* holds you responsible for following the footsteps of our Master alone”.

Because you cannot understand the real Truth behind people’s actions, you criticise these people and contradict them. This simply shows your level of understanding. However, in their own world, they are free from your criticism and your judgement.

Therefore, from now on you should direct yourself towards the Truth and try to comprehend it as indicated in the following command:

“And celebrate his praise as He directed you”.

(The Koran, 2:198)

Of course, you can only do this if you have a sufficiently high level of understanding. If that is so, then why do you deny those whose capacities could be even greater than your own? You are only responsible to the extent that your capabilities would allow you. Think about this often.

“Allah does not impose upon any soul a duty but to the extent of its ability”.

(The Koran, 2:286)

69 Dear Honoured Person:

To those who have enquired about the “Spirit” has been given the following statement:

“Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little”.

(The Koran, 17:85)

In another verse, the following has been said about the “Spirit”:

“So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him”.

(The Koran, 38:72)

In one of his saying our Master has used the term “The Spirit of Allah”. At this point, we must first of all determine this:

As can be seen, the *Koranic* verse begins with the word “*Qul*” which in Arabic language means, “Say”. This is a directive made to our Master.

In other words, it is an instruction, which means “Deliver the message that we now give you to those Jewish people who will be asking you questions”.

Indeed, without a doubt Our Master knew what the “Spirit” was all about, but those who asked him about it surely were not aware of the reality of the spirit. What is more, their false assumptions gave rise to the fact that the reality of the “Spirit” can never be known.

For this reason, our Master did not wish to answer their question and instead he took refuge in Lord’s knowledge on this subject.

If he had pretended that he did not know anything about it, then he would have been ridiculed. If he had tried to explain the Truth of this *hadith* in more detail, they would not have been able to deny the Truth as they had limited knowledge on this subject and therefore they would have carried on denying it since they had not been given any information about it.

70

For this reason, our Master did not wish to explain the reality of the “Spirit” to those who asked him about it and he waited until he had received divine inspiration. As can be seen, the verse that has been made known to us indicates that he took the best course of action. He did the most appropriate thing in order to achieve his purpose.

At that moment, the Lord’s revelation is manifested in such a way as to correlate with people’s level of understanding and thinking. The short explanation for this has been given as:

“The spirit pertains to the Lord’s word of authority”.

To which the following has been added:

“You have been given only a little knowledge about it”.

In other words, your capacity to understand the reality of the “Spirit” is not great enough. You will never be able to fully grasp this fact, and you will rebel against the idea, and therefore you have been given very little knowledge about it.

After giving a brief explanation about this matter, we can say that the spirit is a phenomenon that pertains to the power of the Lord. For this reason, the "power" can never be imperfect, nor at fault, nor misleading. Therefore it will never need any sort of purification at all. Similarly, the “Spirit” will neither suffer any punishment nor will it have any peace, because these originate from the brain.

71

The “Spirit” is the power of *Allah*. Just like the archangel, Gabriel, it is an awareness coming from that power. There is absolutely no doubt that the angels within *Allah*'s realm have no need to eat food, they do not feel tired, so there is no sleeping, and neither do they stand up. There is no need to be purified, and so there is neither sickness nor health.

Therefore, if there is no concept of gender or any other quality relating to any of the things mentioned above in *Allah*'s realm, then how can we talk about the "Spirit" in this way, which is from the power of the Lord?

It should be known that the "Spirit" is at one with its origin; it is the power of the Lord. For the spirit, there is no eating, no drinking, and no tiredness. The “Spirit” never needs any food, nor does it need to be perfected, and it never needs to contemplate death. It is the spirit alone that gives men their life force.

The spirit is the source of our energy. It is the essence of life, and therefore it is the source of our existence. This is the Supreme Spirit. On the other hand, there is also the "Individual Soul" (1), which is a production of our own mind.

For the spirit, the concept of sickness and health does not exist.

(1) You can find more detailed information about the "Supreme Spirit" as well as "People's Souls" in our books entitled *Spirit Men Jinn* and *The Mysteries of Man*. A. Hulusi

People's claims on this subject are the result of their direct personal evaluations, which have been produced in their own minds. The power of the Lord, however, is far removed from all these claims.

72

Furthermore, Necromancy (communicating with the dead souls) can never be possible. Only *Allah* can summon the Spirits. Moreover, as soon as the spirit leaves the physical body, it will be transferred to the realm of the spirits where it will return to its own reality.

The qualities attributed to the spirit are in fact natural manifestations, and these all relate to the physical function of the brain.

The people who lived during the same period as our Master, and those Gnostics who lived a short while after him never made any claims about the subject of the spirit. However, some people who lived at a later period were forced to talk about this subject, but they were unable to explain the real meaning of what they had observed. They could only explain what they understood, and so they became very

knowledgeable on the subject. And so we have finally come to this very day when, with the Lord's permission, we explain the realities of the Lord.

There is no doubt that everyone relates as much as they know.

It is also certain that above every knowledgeable person there will always be another person with even more knowledge.

So here we are, Dear Honoured Person. With these few concise lines, we have tried to explain as much as we can.

73

As we have already pointed out in the beginning, there is no doubt that these lines will certainly benefit each reader according to his nature, his level of comprehension, and his capacity to understand. Everyone will manage to gain from these words that which the Lord has granted them the ability to obtain.

It has been commanded and written: The Lord is the one who will protect the knowledge and allow it to be understood.

Because of all my mistakes, I take refuge in *Allah* and once more declare my weakness for not being able to praise Him as He would praise Himself.

Praise be to *Allah*, the Lord of all the worlds.

AHMED HULUSI

21.1.1967

Cerrahpasa, ISTANBUL



GLOSSARY OF TERMS

74

Abrar: Pious and righteous.

Alam-ul Amr: The world of Divine Planning. The laws under which the various objects in the universe function are made in the world of Divine Planning.

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 nor gender and can never be used in place of the word ‘God’, which is commonly used in the English language.

Allah Taala: Expression that Muslims use whenever the name *Allah* is pronounced, which means that *Allah* is exalted.

Baatin: One of the divine names and attributes of *Allah*, which means The Invisible, hidden.

Bayazid Bistami: (D.874). An ecstatic Sufi from Iran who has become known for his euphoric exclamations uttered in the state of "oneness".

Ekber: The Most Great.

Esmâ-ı ilâhi: Divine Names.

Fitrah: Natural predisposition, innate qualities.

Fusus-ul- Hikam: The Wisdom of the Prophets.

Ghazali: Theologian and mystic, born 1058 and died in Tusa, Central Asia in 1111, but spent much of his life lecturing in Baghdad. He is considered as the 'Modernizer' of the fifth Islamic century, and the most influential thinker of (medieval) Islam.

75 **Hadith:** Reports on the sayings and teachings of Prophet *Mohammad* (peace be upon him) or what he witnessed and approved.

Hadith Qudsee: That which is narrated to us from the Prophet (peace be upon him) of the words of Almighty *Allah*. The Prophet conveyed it to us exactly as it was revealed to him.

Haqq: One of the divine names and attributes of *Allah*, meaning that He is the only Truth.

Hz.Anas: One of the companions of the Holy prophet of Islam who served him during his lifetime for a period of 10 years.

Ilmu-Ledun: The Knowledge from His own Presence. This is the Knowledge of the non-material or spiritual world.

Jinn: A creation of *Allah* made from smokeless flame of fire. Spiritual beings that inhabit the world we live in.

Junayd Al-Baghdad: An Islamic mystic scholar.

Kebir: The Great One.

Mulk: The Sovereignty of *Allah*.

Mursheed: A religious mentor.

Muqarraboon: Those who have been made closer or brought near to *Allah*.

Mufarridun: The single-minded. Those that tremble from reciting the name of *Allah*, those who are perpetually entranced by *Allah* and do not care what people say or do about them. These people may come together as a group to declare *Allah's* Oneness, or they may do so as single individuals.

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 Great Sheikh).

76

Nabi: In the translation of this book, the word *Nabi* is used to refer to the messenger of *Allah* and it is not the same word as the 'prophet'. In order to be a prophet, one should receive a revelation from *Allah*, but this revelation need not come from within a book.

Necromancy: The art of revealing the future through communication with the deceased. The practice of summoning the souls of the dead.

Niyyah: The intention of the heart. It is by their *Niyyah* that *Allah* judges the actions of mankind and the *Jinn*.

Qadhaa: Predestination of all things and events. This is what *Allah* has ordained for all the worlds. It cannot be changed, for the decree of *Allah* is final.

Koran: The Holy Muslim book.

Rabb: 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.

Semum: Smokeless fire.

Sheikh: A sheikh is a saintly, self-realized individual who serves as a spiritual guide for others.

Shirk: Literally, it means to associate anyone or anything with *Allah*. The inconspicuous or hidden *Shirk* inwardly associates something or someone as partner with *Allah*, especially oneself. In the actual text, it refers to being inwardly dissatisfied with the inevitable condition that has been ordained for one by *Allah*.

77

Siddiq: The Righteous, The Honest And The Truthful One.

Tafakkur: Contemplation; to think on a subject deeply, systematically and in detail.

Tasavvuf: Islamic mysticism.

Tafseer: The explanation and understanding of the *Koran* or just a verse of the *Koran*. Commenting on the *Koran* in general.

Zaheer: One of the divine names and attributes of *Allah*, which means The Visible, The Apparent.

Zhat: *Allah's* Divine Essence.

Zhikr: Invocation, remembering of *Allah*.

Zindiq: Heretic.