

SALAT - NAMAZ SIRLARI		
<p>ا-Min ع-Ha ا-Min د-Dal</p> <p>Muhammed</p>	<p>ZAT</p>	<p>ALLAH AHADIYET ALEM ADEM</p>
<p>SIFAT - </p>	<p>ESMA - </p>	<p>EFAL - </p>
<p>TEVHID - VAHDET - MUHAMMEDIYET - AHADIYET ••• HABIİULLAH •••</p>		
<p>ISEVIYET TESBİH - RUKULLAH</p>	<p>MUSEVIYET TENZİM - KULFULLAH</p>	<p>İBRAHİMİYET TEVHİD - HAKİKULLAH</p>
<p>MADENİYAT</p>	<p>HAYVANAT</p>	<p>NEBATAT</p>
<p>ا-DEM ADEM</p> <p>MİM - SECDE</p>	<p>DAL - RUKU</p>	<p>ELİF - KİYAM</p>
<p>5 Necdet Len, arke bu sözü Hak'tan ayırma bu sözü İbu dünyanın gerçek tabii Ölmeden ölmekmiş meğer!</p> <p>4 Acı gönlünü Hak'tan yana Yeler, dışarı bak sarı En güzel şey Allah'a HABİB olmakmış meğer!</p> <p>3 Her yönüyle hep kemâlde, Gönüller varlık cemâlde, En güzel düş herhalde, İNSAN olmakmış meğer!</p> <p>2 İlim öğrenmekten gaye, Ulaşmak içinmiş yare İlimin sonunda paye, ARİF olmakmış meğer!</p> <p>1 Düşündükümü hiç kardeşim, Bu alemde nedir işim? Dünya ya sebete gelisin, ADEM olmakmış meğer!</p>		

this figure is taken from the original book in Turkish, called the SALAT by Necdet ARDIC
 Muhammediyet = Muhammedian
 Iseviyet = Christianity Museviyet = Judaism İbrahimiyet = Abrahamism
 Madeniyat = Minerals/Natural resources, Hayvanat = Animals , Nebatat = the plants

The Secrets of SALAT

1.

Dusundunmu hic kardesim / Have you, my friend ever thought of it
Su alemde nedir isin? / What is your Job in this merit?
Dunya ya sebebi gelisin, / the reason of your creation is to fit
ADEM olmakmis meger! / The dress of becoming an ADAM.

2.

Ilim ogrenmekten gaye, / The purpose to get an education
Ulasmak icinmis yare, / to reach the loved ONE in final destination,
Ilimin sonunda paye, / the benefit of this ultimate transaction
ARIF olmakmis meger! / to become the wisest called ARIF

3.

Heryonu ile hep kernalde, / Every creature in this destination
Gorunur varlik cernalde, / can be present in the name of RAHMAN,
En guzel olus herhalde, / maybe the perfect existence among creation
INSAN olmakmis meger. / Is to become a creature called HUMAN

4.

Ac gonlunu haktan yana, / open your heart to the direction of Hakk
Neler ulasir bak sana, / to wait for the beauty to embark
En guzel sey Allaha, / maybe the most beautiful thing to gain
HABIB olmakmis meger. / to be the sincere LOVER, again.

5.

Necdet ten dinle bu sozu, / listen to the words from Necdet
Hak tan ayirma hic ozu, / don't take anything inside but Hakk
Bu dunyanin gercek tadi, / maybe the most delicious taste in life
Olmeden olmekmis meger! / to kill the self in order to eternally survive.

NECDET ARDIC (Terzi Baba)

Foreign words and phrases used throughout the book

- -Adab: The polite manners maintained by a good Muslim practicing Islam.
- -Ahadiyyet: Degree of oneness/singleness / Zat / Vitriyyet / Ferdiyyet (individuality) / Vahidiyyet: All of these words represent different states of the One and only Creator, Allah. Some of these states can be reached by human beings depending on whether they exert enough effort, as well as whether Allah grants them His permission. In particular, this applies to individuals struggling on their journey to reach [Haqq \(the state of closeness the perfect human being called Insani Kamil can reach with the permission of Allah c.c.\)](#) prior to the death of their physical body. (Those referred to as saints). On the other hand, some of these states, being that they belong only to Allah c.c., cannot be experienced by human beings regardless of their level of spiritual advancement.
- -(as): [Aleyhusselam \(peace be upon him/her\)](#)
- -Arif: The wise person.
- -Ayats: The sentences/parts of the suras in the Holy Koran.
- -Batini: The internal essence, pertaining to what is essential.
- -Baka Billah: [Subsistence in Allah.](#)
- -Beseriyet: Humanity or humanity's existence
- -c.c. (celle celalihu).
- -Cenabi Hak/ Haqq(Hak)/ Allah / Allah u teala c.c. / Rabb / Mevla: All of these words refer to the One; the one and only Creator, Allah (in Arabic it means the Creator).
- -Dergah: The sacred places and rooms where God is worshipped and conversations about God take place.
- -Dergahi izzet [the sacred praying place of all Mighty](#)
- -Dhikr / Zikr / Zikir: These words refer to the act of repeating the different names or attributes of Allah and other phrases; this is a prerequisite in order to embark on the journey leading to Sainthood. The act of repeating is the daily work of a saint. These names, attributes, and phrases are repeated constantly, as well as a specified number of times.

- -Dahi Inaye ???
- -Esma-ul Husna: The beautiful names and attributes of Allah.
- -Ezan / Ezani Muhammedi: The official call to prayer for daily obligatory Salats. This invitation to perform Salat is performed by a "Muezzin," preferably from an elevated location.
- -Efal, Esma, Sifat, Zat: These words are indicative and each represents a different level of our universe, mostly from the Creator's (God's) perspective.
- -Feyz : [the spiritual inspiration](#)
- -Fena fillah: Annihilating oneself in Allah; the state of Nothingness.
- -Ferdiyyet: individuality/ism
- -Hakikati muhammedi: The truth found in Muhammad's level of knowledge. (The last prophet.)
- -Hajj: The pilgrimage to the city of Mecca (Makkah).
- -Hidayet: The correct path.
- Ilmel Yakiyn / Aynel Yakiyn / Hakkel Yakiyn: Depending on a human being's degree of sacred knowledge, this is as close as [one](#) can get to the Creator. The simplest way for one to understand this is by means of the following analogy: When one sees a cloud of dark smoke in the middles of the ocean, one assumes a ship is approaching in one's direction, this is Ilmel Yakiyn; when one can discern the silhouette of the ship from afar, this is Aynel Yakiyn; finally, when the ship arrives and people board the ship and go from one level to another, within the ship, this is Hakkel Yakiyn. (This analogy was borrowed from Hz. Said Nursi (ra).)
- -Insani Kamil: This is the destination of sacred knowledge that every human being should reach. People who reach this ultimate goal in their lifetimes are called Insani Kamil.
- -Irfan: Special knowledge which is only provided by Allah.
- -InshaAllah: With the permission of Allah. God willing.
- -Islam: The literal translation from Arabic to English is "to submit."
- -Kabaa: The sacred square black building [in Mecca built by Hz. Abraham \(as\), improved by the latter prophets until the last one, Muhammad \(sav\).](#)
- -Kamed : The second official-call to Salats, in the mosques or buildings destined as such.

- -Kemalat: all perfections
- -Kevser or Al-Kawthar: The name of a river in Paradise and a sura in the Koran.
- -Kurbiyet ehli : ???
- -Kuran / Quran / Koran: All of these words are used to describe the Holy Book that was delivered to the last prophet Muhammad (sav).
- -Makam: Refers to a station, throne or position to be experienced on the journey towards Hakk.
- -Mertebe: Means "the level" or "the degree."
- -Miraj / Mir'aj / Mirac / Mir'ac: All of these words refer to the one-night journey Hz. Muhammad (sav) made to Jerusalem to reach the Source or the one and only Creator
- -Muezzin: The person who announces the official call to prayer (Ezan).
- -Mumin: The person who struggles to maintain submitted to Allah's will.
- -Namaz: Turkish word for Salat.
- -Nefs: [self, ego.](#)
- -Rakat: The parts in a Salat. For example, there may be two, three or four rakats in a Salat. It includes the standing, ruku, the bending forward and the prostration positions; when one goes back to the standing position and commences Salat again, and one enters the second rakat.
- -Ramadhan / Ramazan: This is the ninth month in the Islamic calendar during which Muslims fast.
- -Risale i Gavsiye: One of the sacred books written by a saint who was given the rank "Gavs" in the Kingdom of Allah c.c.
- -Salat: The Arabic word referring to "prayer" or the set of movements and repetitions performed five times during the day.
- -Seriati (Holy Law) / Tarikat (Holy Path) / Hakikat (Holy Truth) / Marifat: In this order, these are the four stages human beings may be in, depending on their level of knowledge concerning Allah.
- s.a.v. (sav): [Sallallahu aleyhu vesselam](#) The abbreviation for "Peace be Upon Him."
- -Selam: The salutation.

- -Shahadah / Sahadah: A statement attesting to the fact that Allah is the only God and that Muhammad is His messenger.
"Eshedu enla ilahe illallah ve eshedu enne Muhammeden Abduhu ve Resuluhu"
- -Suras: The chapters in the Holy Book or Koran.
- -Tekbir: The repetition of "Allahu Akbar" which is commonly translated into "Allah is the greatest and the most magnificent."
- Tenzih: believing that Allah c.c. is the perfect one, and the greatest, incomparable
- Tesbih : coming close to resemblance
- Tevhid: close to truly and deeply believing in Allah's Unity
- -Kiyam / Ruku / Secde: During Salat, Kiyam represents the standing position, Ruku represents bending downward from the waist, and Secde represents prostrating.
- -Vitr: The worship service that takes place during the nighttime but before morning.
- - Vitriyet: uniqueness
- -Zahiri: Pertaining to what is external or apparent, the external appearance.
- -Zati mutlak: Absolute Presence.

Perform the Salat, make it a daily habit
For a possible and eternal profit
Sacrifice couple of your minutes in this life
Would you be able to repeat this precious time called life?

Salat is the Mirac of Mumin
It is the crown of the Muslim
For all your illnesses, it is the medicine
The light (Nur) of my eyes, SALAT

NECDET ARDIC

Bismillah ir Rahman ir Rahim

(In the name of God the most Compassionate, the most Merciful)

Dear reader:

I have been fortunate enough to complete this book that I have been working on for quite some time.

When you begin reading this book, you will either be transported into deep thought or such boredom will overcome you that you will abandon the book and never finish it; nevertheless, I strongly urge you to make an attempt to finish reading it, as well as contemplate on that which you read.

Have you ever wondered how much more time you will waste performing prayers, which have, in essence, merely become emotionless repetitions you simply emulate. —[Ibadet]

If we are unable to understand the reasons why we perform prayer, and especially if we perform these prayers devoid of any feeling, where could these prayers we perform at specified times lead us other than into an imaginative journey, an illusory world, and to the mere formulation of assumptions? —[Zan].

Dear seeker of Hakk, please make an effort to remove the veil of carelessness that covers you and activate your heart that has been frozen for quite some time.

Take the initiative to free yourself from idleness and egotism —[nefs], so that your thoughts may be clear and unbiased. Additionally, allow me to remind you that just as prayer is composed of a physical element, it also has a spiritual one. Because both elements are equally important, we must make every effort to carry out both completely when performing prayer. My dear reader, I kindly ask you to offer prayers to those who played a role in the completion of this book, as well as for their beloved predecessors, and may, InshalAllah c.c. in turn open the doors of inspiration —[Feyz] in your heart.

Dear ya Rabbi, God, please transmit the spiritual benefits that accumulate as a result of people reading this book, and in the following order, to our dear prophet Hz Mohammad Mustafa's (sav), to our dear Nusret Efendi Baba's, to our dear mother Rahmiye, and to all of the Ussaki Dosts' Canlar (souls of the friends of the Ussaki Order).

Necdet Ardic, USSAKI

Tekirdag, Turkey

Introduction

The Characteristics of Numbers

Just as words have meanings, whether standing alone or when used in sentences, numbers and the accretion of said numbers also have their own meanings; thus, in addition to their mathematical values, numbers also denote spiritual meaning and symmetry.

I will now explore the spiritual meanings of some numbers, —[Manasal]. At this juncture, I will also mention that occasionally and throughout this book, we will continue to explore the spiritual meanings of numbers.

- 1 The universe of One —[ahadiyet ve teklik aleml].
- 2 Odd becomes even as in “you and me.”
- 3 The number of stages or steps of closeness —[ilmel, aynel, hakkal].
- 4 Seriat, Tarikat, Hakikat, Marifet. —[anasir-I erbaa]. The four elements: earth, water, fire, and air.
- 5 Hazart-I Hamse and the five stages of Hazrat: Efal, Esmâ, Sifat, Zat, and Insan-I kamil.
- 6 The reality of belief —[Iman].
- 7 The stages of the ego —[nefs]: emmare, levvame, mulhime, mutmeinne, radiye, merdiyye, and safiye.
- 8 The stages of heaven, [and](#) the rank of Hz Abraham (as).
- 9 The rank of Hz Moses (as).
- 10 Existence (1) and nonexistence (0) in unison; [the rank of](#) Hz Jesus (as).
- 11 The plurality (11) in Oneness and the rank of Hz Muhammad (sav).
- 12 The stages in a human being’s journey to Hakk and the total number of letters in Kelime-I Tevhid [la ilahe illallah] or the reality of Muhammediye.
- 13 The number assigned specially to Hz Muhammad Mustafa (sav).
- 17 The amount of daily obligatory prayers called Farz.
- 18 The 18000 universes.
- 19 The miraculous number 19, the number of letters in Bismillahirrahmanirrahim.
- 20 The amount of optional, suggested daily prayers called —[Sunnah].

- 28 Twenty-eight prophets.
- 33 Maturity of Hz Jesus (as) and the number of beads.
- 40 The age of maturity; the total number of daily prayers, including the obligatory Farz and optional Sunnahs.
- 99 Esmaul husna, the beautiful names or attributes of ALLAH.

SALAT

Explanation about Salat–[Prayer]

Euzu billahi minesseytanirraciym

Bismillahirrahmanirrahim

Elhamdulillahilahi Rabbil alemin, vesselatu vesselamu ala Resulina Muhammedin ve ala alihi ve ashabihi ecmain.

Dear Reader:

I supplicate Allah c.c. to provide us with an adequate amount of intelligence, a keen understanding, and sufficient room in our hearts as this is what we need nowadays, especially since our thoughts have become idle and our current practice of Islam superficial; this has led to a demand for further research, as well as for more stimulating thoughts. For these reasons, we conducted research on the subject of Salat –[Namaz] so that we may share it with you.

Needless to say, since the day Salat was first performed countless research on the subject has been conducted and each project reveals novel details about Salat. We would be fortunate to be able to reveal yet additional characteristics of Salat.

It is common knowledge that Salat, or daily prayer, is one of the five Islamic obligations.

For the most part, almost all Islamic scholars have focused on the different angles of Salat, and scholarly meanings of Salat have been published innumerable times in books on the subject. The purpose of this book is neither to explain how to perform Salat nor to focus on the posture one should have while performing Salat; instead, this book emphasizes Salat's spiritual and inner meanings.

InshaAllah, insomuch as Cenab i Hak (God) permit, we shall attempt to explain this subject as best we can, **within** our intellectual limitations. We, therefore, call upon Allah u Teala c.c. to confer upon us all sufficient strength and open hearts to enable us to accomplish this task successfully. Salat in Islam is not merely a series of physical movements, rather it is a series of physical movements comprised of inner meaning and a very significant way by which God may be reached and obeyed.

As is known, Salat has two components: the physical movements and the repetition of verses from the Koran, and whoever performs Salat, whether knowingly or not, combines these parts.

One recites the verses from Koran during the salat from one's memory either they are heartfelt, or not.

Regardless of whether one feels it, if performing Salat becomes a mere task, habit, or meaningless repetitions, we only presume to have achieved the purpose of performing Salat. Carrying out the obligatory movements and reciting the verses, while utilizing our God-given intelligence and heart, results in us being deemed worthier before Allah u Teala c.c. For this reason, we ought to discover the true sense of Salat since it will enable us to perform it in a deeper and more meaningful manner.

The movements of Salat are as follows:

- Kiyam: standing up
- Ruku: bending down
- Secde: prostrating

The recitations of salat are: suras, ayats —[sections of the Koran], prayers, and dhikrs.

Let us now explore these movements and recitations so that we may realize how beautiful one simple Salat is. For us to be able to appreciate the beauty of Salat, however, we need to have a simple and clean heart, as well as an unbiased intellect.

Chapter One

In the way of Hanefi, it is common knowledge that one prays at five specific times each day such that a total of forty rekats are performed (a rekat constitutes two standing, bending forward, and prostrating positions and one sitting position).

Seventeen of the forty rekats are obligatory, twenty are optional, the remaining three are called Salat-u vitr. In Salat the words we repeat and the number of times we repeat them are as follows:

- | | |
|---|----------|
| 1. Niyet: The intention specified at the beginning of Salat | 13times |
| 2. Subhaneke prayer (see below) | 15 times |

3. Euzu Besmele (see below)	15 times
4. Besmele the phrase “Bismillahirrahmanirrahim”	25 times
5. Sura Fatiha (see below)	40 times
6. Sura Zammi. (see below)	33 times
7. Kunut Prayer (see below)	2 times
8. Tekbirs: Allahu Akbar	281 times
9. Tekbir (Allahu Akbar) in the Kunut Prayer	1 time
10. The phrase “SubhaneRabbiyelaziyim”	120 times
11. The phrase “SemiAllahuLimenhamideh”	40 times
12. The phrase “RabbenaLekelhamd”	40 times
13. The phrase “SubhaneRabbiyelala”	240 times
14. The TAHIYYAT prayer (see below)	21 times
15. Salavats (see below)	26 times
16. The prayer “Allahumme Rabbena atina ..(see below)	13 times
17. the phrase Selam/Salutation: (see below)	26 times
18. The recitation after Salat “Allahumme.. (see below)	13 times
19. Ala Resuluna Salavat, again	5 times
20. The repetition : “ Subhanellahu.. (see below)	5 times
21. Ayetel Kursi: (see below)	5 times

REPETITIONS with BEADS

Subhanallah (33 x 5)		165 times
Elhamdulillah (33 x 5)		165 times
Allahu Akbar (33 x 5)		165 times
La ilahe illallahu vahdehula serikeleh.....		5 times
Allahummassurna		5 times
With your hands cupped in front of you, offer your personal prayers to Allah Teala in your own words		5 times
After your individual prayer recite the final sura Fatiha, again		5 times
TOTAL	$1 + 4 + 9 + 4 = 18$ (18 000 Universes)	1494 times

2. *Subhaneke prayer: A form of prayer repeated at the beginning of Salat*

3. *Euzu Besmele, the phrase “Euzu billahi minesseytanirracimBismillahirrahmanirrahim”*

5. *Sura Fatiha: This sura starts with “Elhamdulillah ir rahman ir rahim...”*

6. *Sura Zammi. This is a general name for couple of suras in Kuran, they are all considered as ZAMMI for example: the sura Ihlas that starts with “Kulhuvallahu Ahad. Alahussamed...” is one of those repeatable after Fatiha*

7. *Kunut Prayer: This prayer starting with “Allahumme rabbena atina...”*

14. *The TAHIYYAT prayer starting with “Ettehiyatu lillahi ve salavati vetteyyibatu*

15. *SALAVAT: the phrase we repeat to honor the last prophet Muhammad (sav), “Allahumme salli ala seyyidina Muhammedin ve ala ali seyyidina Muhammad”*

17. *Selam/Salutation: Esselamunaleykum ve rahmetullah, recited when a salat is completed.*

18. *The recitation after Salat “Allahumme entesselamu ve min kesselam tebarekte ya zulcelali velikram”.*

20. *The repetition : “ Subhanellahu velhamdulillahilahi velailaheillallahu ve allahu ekber ve la havle ve la kuvvete illa billahilaliyyulAzim.*

21. *Ayetel Kursi: This is a part of the sura named Bakara that starts with:*

Allahu la ilahe illa hovel hayyul kayyum

18 represent the 18,000 universes that are the total number of Salats performed in a day.

It has been demonstrated that we repeat the words and sentences above approximately 1,494 times per day. Indeed, this is an amazing system and arrangement.

There are many lessons and warnings in each numerical accumulation, which we will be able to discover if we dare to practice sacredness.

In our religion, although there are many ayats —[parts of the Koran] and hadiths □[Hz Muhammad’s sayings] on the topic of Salat translated into different languages. There is no equally sufficient word, which conveys the complete meaning of what the Arabic word “Salat” connotes, in any language, including Turkish; for instance, Salat is frequently translated as “namaz” or “prayer” in Turkish, but unfortunately, these words are not able to convey the complete meaning of Salat.

It is probably for this reason that we are unable to completely fulfill our obligation when we perform Salat, and thus, we are precluded from reaping all the benefits Salat has to offer. The same problem arises when the statement Allahu Akbar is translated into “God is the greatest” due to the fact that the spiritual meaning is lost in the translation; the same loss of spiritual meaning occurs when the word Salat is translated into “prayer.” Accordingly, by translating the word Salat into another language, it is only possible to convey a portion of what the word Salat connotes; nevertheless, it should be noted that the word Salat not only encompasses the physical aspect of this obligation, but it also encompasses its spiritual aspect.

We will now attempt to explain the meaning of Salat.

In Arabic, its original language, the word Salat is composed of three letters.

The first letter, SAD, represents the universe of Allah’s attributes. The second letter, LAM, represents the universe of Uluhiyet, Alem-i Lahud—[Most greatness.] The third letter, TE, represents the belief in Allah’s Oneness.

When attempting to perform Salat profoundly our physical bodies must be on the Ef’al level which is that of substantial accomplishment, and our words should be on the Esmal level which is that of the names and attributes of Allah.

The first letter of Salat, SAD, indicates that one should enter the universe of the attributes of Allah □[sifat aleml].

The second letter of Salat, LAM, indicates that one should enter the level of greatness □[alem-i lahud].

The third letter of Salat, TE, indicates that one should incorporate and assimilate the beliefs inherent in all levels when searching for HAKK; thus, TE signifies that one should experience all the levels of nearness to Allah u teala c.c. that are present within us.

The elements of each level are as follows:

- Tevhid-i Ef'al: The belief in physical surrender.
- Tevhid-i Esma: The belief in Allah's attributes or names.
- Tevhid-i Sifat: The belief in the attributes of Allah.
- Tevhid-i Zat: The belief in Allah's Oneness.

When we journey through the above-mentioned levels, Salat is performed from ourselves to ourselves. If completed fully, the above-mentioned [numerical statement](#) is truly an astonishing undertaking.

Only those who devote their entire lives and embark on the rough journey leading to HAKK can, with the permission of Allah, reach this point.

This is the true purpose of Salat, also called the Mirac (1) of Mumin (2).

(1) Mirac is the journey Hz Muhammad (as) made in the Holy Land (Kudus, in the West know as Jerusalem) to Hakk in one night.

(2) Mumin is a true and sincere believer who fulfills the obligations of the Holy Book, the Koran.

In contrast to what has been stated above as being representative of what the word Salat encompasses, the word "prayer" is only used to describe the physical movements of Salat.

In summary, from the onset, we face obstacles that prevent us from performing Salat as it was meant to be carried out, and more importantly, often times we fall short from reaching the ultimate destination. I wonder how much one can truly benefit from performing Salat on only a physical level. Our most important duty is to scrutinize everything we do to ensure ourselves that we perform the task at hand adequately; especially when we consider the fact that the most meaningful treasure we have is our time on earth, no matter how brief it is for we can never recover even a wasted second.

The Meaning of the Phrases Used in Salat

The Intention

Once we are standing towards Ka'baa [the black sacred square in Mecca], but before starting Salat, we state our intention, and then we bring our hands to our earlobes while saying "Allahu Akbar."

At this juncture, we should pause and analyze what we are committing to when we decide to perform Salat.

We begin by analyzing and defining "Allahu Akbar".

This phrase is most commonly translated to mean "God is the greatest," but unfortunately, this translation is not able to connote what it actually means even if the word "greatest" is used.

In Arabic, "Kebir" means great and "Akbar" means greatest, and this is why Allahu Akbar is literally translated to "God is the greatest."

At this point, we must stop and thoroughly and carefully reflect on what this phrase means.

In order for us to fully comprehend what this phrase means, not only do we need to understand what "Allah" means, but we also need to understand the different levels by which we achieve closeness to Allah; thus, it is imperative that we realize the mightiness of Allah we are praying to.

We will deepen further into this subject in a subsequent chapter when we discuss "Ezan-i Muhammedi," that is the official call to prayer prior to Salat.

As stated above, when we are ready to start praying, we raise our hands up to our earlobes with our palms facing Ka'baa.

We will now examine the statement "Allahu Akbar" as follows:

There are Arabic numbers inscribed in every person's palms. Inscribed on the right palm is the number 18 and on the left the number 81; the sum of these numbers is 99. Additionally, the fingers represent the letters in the word "Allah" in Arabic. Once a person appreciates the significance of what is stated above, he should recognize that when he simultaneously raises his hands up to his earlobes and says "Allahu Akbar" he should abandon all worldly thoughts and concerns. Knowingly or not we become the mirror of Hakk due to the facts that the 99 attributes of Allah are inscribed on our palms,

our fingers spell the word “Allah,” and that when we stand in the direction of Ka’baa we face the representation of Unity.

This level or mertebe is the stage where we appear before Hakk, and thus we become conscious of our own existence and discover the purpose of our life.

While in this level, we should experience our own importance and recognize the lovingness within our being.

I only wish that people could realize the beauty and opportunity they forego when they fail to perform Salat!

When we stand before our Creator, we should stand before him as we truly are from within by surrendering our physical bodies since this is the state that human beings were intended to exist in.

Before starting each of the five daily Salats we express our intention a total of thirteen times, that is also the number representative of Insan-i Kamil.

In the same way, our five fingers represent the five stages or levels of the state called Hazrat □ [that is the pursuit of attaining Insan-i Kamil.]

“Fesubhanelleziy biyedihi melekutu kulli sey’in ve ileyhi turcaun” (sura YASIN 83) means, “So Glory be to Him in Whose hands is the dominion of all things and to Him will ye be all brought back”¹

“Tebarekellezi biyedihil mulk” “Tebarekellezi biyedihil mulk.” means “One has a blessing in one’s hands indeed.”

The number 18 in the right palm represents the 18,000 universes.

When the each digit of the numbers 18 and 81 are added together along with an additional 1, that represents the individual, the total is 19 (1+8+8+1+1=19); 19 is the Holy Koran’s miraculous number. Not only does $18 + 81 = 99$, but when the number 9 from the right and left hand are grouped together, the number 99 is also formed.

In conclusion, the right hand represents 18,000 universes, and the left hand represents the Koran’s miraculous number 19.

¹ [The English Koran, published by The Presidency of Islamic Resources, Saudi Arabia.](#)

The number 99 represents Allah's attributes when we repeat "Allah." The 99 attributes of Allah plus "ALLAH" make the 100 beautiful names of ALLAH.

When we repeat the names of Allah, our goal is to cause all of the names of Allah to be present within us.

I wish every human being had the ability to understand their extraordinary potential and the high level that they can attain.

From the instant one begins to perform Salat and expresses one's intention before Hakk, one is able to see beyond the veil that hides sacredness, and thus begins to experience the state of being before Hakk.

Does this mean that a person is away from Hakk at other times? Although the answer is no, during Salat one is able to make a private appearance before Hakk.

After one states the intention while holding both hands by one's earlobes, both hands are lowered and placed over the abdomen; this symbolizes that because one has already unveiled the hidden sacredness, as a result of both hands facing Ka'be, one must now conceal this sacredness and humble oneself by returning to the state where one is his servant. The importance of stating one's intentions during the beginning of Salat cannot be stressed enough, for if one starts praying aimlessly without attention, it is probable that from the onset one will fail to reach the objective of Salat.

Although the Creator, Cenab-i Hak, is not dependent on our Salats, we desperately need to become as aware of Hakk as is possible, at least as much as Allahu teala permits.

For example, if we perform Salat hoping that we will be rewarded with heaven, we are clearly not seeking Allah c.c.'s acceptance; instead, we are merely cheating ourselves and enslaving ourselves to our egos —[nefs], and this sort of intention only leads toward self-centeredness.

To become a true seeker, we must refrain from anticipating any potential benefits that may result from performing Salat whether in this world or in the hereafter.

Even if Rabb, Allahu teala c.c., told us that we were destined to an eternity in hell in spite of the fact that we perfectly perform Salat, we should still make a sincere attempt to perform the obligation of Salat.

Even if performing Salat were not to bestow any privileges upon us, it would, nonetheless, be a perfect method by which one could reach the level referred to as *Insan-i Kamil*; this is the stage that every human being should make an attempt to arrive at.

“*Namazi Gafilan, sehv-i sucudest.*” means “The deluded ones prostrate in delusion.”

“*Namaz-i arian, terki vucudest.*” means “The mature ones prostrate by surrendering their physical bodies.”

Hallac-i Mansur, known as one of Hakk’s poorest lovers, asked the prosecutor who cut off his hands to allow him to perform his last Salat before he passed on to the hereafter. He first told everyone that there is a two-rekat Salat that all of Allah’s lovers are obligated to perform and that involves performing ablution with their own blood. He then washed his arms and face with his own blood and performed his last Salat in reverence of Hakk at which point, he was executed.

There is another story about another great teacher whose name was Cuneyd-i Bagdadi. One day, someone approached Cuneyd-i Bagdadi and told him, “One of your closest friends, Huseyin Ennuri, has been performing Sema □ [The sacred turning ritual performed by a Sufi who is engaged in a miraculous state] for almost a week. How do you feel about that?” After pondering on the question for some time, he asked, “What did he do when it was time to perform Salat?” When the visitor responded, “When it was time to perform Salat he stopped Sema and began performing Salat, and afterwards, he immediately started turning again.” Hz Cuneyd-i Bagdadi concluded the conversation by responding “*Elhamdulillah*” □ [Praise be to Allah]; he did what is expected of him.”

Another unforgettable incident was when an arrow pierced Hz Ali (ra)’s foot so deeply that it could not be removed. It is said that in order for him to not feel any pain during its removal, those who were assisting him in removing the arrow had to wait for him to perform Salat.

Finally, there are extensive accounts that tell of the ultimate Sheik Hz. Muhammad Mustafa (sav), whose feet would start bleeding because he prayed and performed Salat continuously for long periods of time.

Performing Salat adequately and properly can provide everyone with happiness and piety in both this world and the hereafter.

SUBHANEKE

Once we face Hakk with sincere and pure intentions, after we pause for a brief moment of silence we commence reciting the Subhaneke Prayer as follows: “Bismillah ir rahman ir rahim. Subhaneke Allahumme ve bihamdike, ve tebarekesmuke, ve teala cedduke, ve la ilahe gayruke.”

“Subhaneke Allahumme” this means “Dear mighty and great One, my dear infallible Rabb, my Allah, I accept that you are the only perfect One. You are so great.” As we recite this prayer, we carry out the hand gestures performed when we commence to pray that allows us to slowly release the steam of the baling hymn that flows from our hearts – the source of true love.

“Ve bihamdike” means “All thanks and praise are of the mighty one, ALLAH.” In insightful understanding, this means: “I” truly do not exist; it is only you my dear GOD. You are the One who appreciates yourself through my physical body since it also belongs to you. All “hamd”/ praise goes from You toward You my dear loved One. I do not actually exist and so it is only You who thanks Yourself.

One continues reciting “Ve tebarekesmuke.” that means “My dear mighty God, how sacred and blessed are thou, how great are thou.”

One follows with “Ve teala cedduke.” that means “You are the most inspirational.”

One concludes with “Vela ilahe gayruke.” that means “There is no other God but you my dear Allah.”

When one recites these verses not only must they be heartfelt, but one should aim to live and experience what they convey.

These verses are repeated fifteen times per day while performing Salat, including the Subhaneke Prayer. As a consequence of reciting these verses, we fulfill the six inner (1 + 5, from the number 15, = 6) conditions of Islam.

- The first condition is to repeat “eshedu enne ilahe il Allah ve eshedu enne Muhammedun resulullah,”: this means to testify that there is no other God but only ALLAH, and Prohpet Muhammed is the the last messenger of ALLAH.
- The second condition is to perform daily Salats continuously.
- the third refers to zakat/ donations to the poor. There is specific amount of money or goods (proportional to the wealth we have) we have to donate every year to the

- needy people. In spending, we can exceed this amount as much as we would like, but never go below it.
- The fourth one is to fast. Fasting is the action of not eating and drinking from the sunrise to the sunset.
 - The fifth one stands for the pilgrimage to Kabaa (the sacred home in the city of Mecca in Saudi Arabia, spiritually, the representative of Allah's house in this Universe, built by Hz Abraham (as), and improved by other Prophets who have come after him) called HAJJ.

EUZU BESMELE

After reciting "Subhaneke Euzu besmele," "Euzu Billahi minesseytanirracim bismillahirrahmanirrahim" is stated.

"Euzu billahi" means "We take refuge in the name of Allah." From whom do we take refuge? We take refuge from the accursed Satan, the one who was expelled and stoned.

We then say, "bismillahirrahmanirrahim," which means "In the name of Allah, the most merciful and most compassionate."

"Bismillahirrahmanirrahim" is composed of nineteen letters and its most extensive meaning is "In the name of God, in the body of Rahman (one of the 99 attributes of Allah), wherever he wishes us to be, and however he wishes to motivate us." During this event, 18 thousand universes are formed from 18 of the 19 (the total number of letters above), the one remaining letter represents the ultimate Creator, the greatest One from all of His universes who watches over His sovereignty and reign through the eyes of Insan-i Kamil. Since it is beyond the scope of this book to examine the symbolism of the number nineteen, we have only provided one example to illustrate why the number nineteen is deemed to be a miraculous number in the Koran. There are only 114 Besmele's (Bismillahirrahmanirrahim) in the Koran that is the result of 19×6 ; 6 represents the first six inner obligations of Islam.

Of the total forty rekats in Salat, fifteen start with "Euzu besmele" and the other twenty-five rekats start with "Besmele."

The number 25 is composed of a 2 and 5 that yield the number 7 when added together; the number 7 represents the seven steps or levels of the nefs or ego.

Moreover, when the numbers 6 and 7 are added together, it yields 13, which is the code of Hakikat-i Muhammedi that belongs to our dear prophet Hz. Muhammed Mustafa (sav).

The number 13 is composed of 1 and 3 that yields a 4 when added together; the number 4 symbolizes the four levels of knowledge which are as follows: seriat, tarikat, hakikat, and marifet. If a 0 is placed to the right of the 4, the number 40 is formed which is both the total number of rekats we must perform daily, as well as the age when Muhammed became a prophet, Hz. Muhammed Mustafa (sav).

At this juncture, something rather intriguing will be pointed out. Select any number under 40 that does not contain a zero and subtract it from 40. When the single digits from the number subtracted from 40 are added together, and those two numbers are further added together, this number will always be the number 13. As is known, the code of Hz Muhammed (sav) is 13.

To further explain the concept just explained an illustration is provided as follows:

$$40 - 11 = 29$$

$$1 + 1 = 2$$

$$2 + 9 = 11$$

$$11 + 2 = 13$$

Regardless of the number selected, providing that it is less than 40 and does not contain a zero, the end result will always be a number 13. We will now continue to explore the other facts in Salat.

The Sura Fatiha

The next sura is called Fatiha, and it starts with “Elhamdulillahil Rabbi alamin.”

It is only due to the preparations taken thus far that one is able to reach the proper state necessary to fully recite the Sura Fatiha. During the course of a day, one repeats the Sura Fatiha forty times.

The number 40 results from multiplying 4 by 10 (4 x 10), and it represents the four levels as follows: seriat, tarikat, hakikat, and marifat.

At every level we extensively recite the Sura Fatiha ten times with our aim being to attain from it as much as possible.

To summarize, he who performs Salat first expresses his intention, states “Allahu Akbar,” performs the sura commencing with “Subhaneke allahumme.” and finally repeats “Euzu besmele.”

It is hoped that by doing all of these repetitions, one will eventually escape all delusions, skepticism and rid oneself of all evil thoughts, thus achieving the state of purity necessary to experience the Sura Fatiha accurately and meaningfully. At this point a question surfaces: Why is the Sura “Elhamdulillah” called the Sura Fatiha? In Arabic, Fatiha means “the conqueror or opener” which can be interpreted to mean the assistant who will provide us with access to the Koran and Salat. More importantly, it can be thought of as being the key to understanding the Koran and fully discovering a true Salat. Because the scope of this book does not include revealing the extensive meaning of Fatiha, it will not be explored in further detail. InshaAllah! May Allah c.c. (celle celalihi) provide us with an enormous and deep heart, as well as with the keen intelligence that is needed to understand the following sequence.

When we state “Elhamdu lillahi Rabbil alemiyn,” we are demonstrating hamd, gratefulness, and appreciation to the One who deserves everything – Allah celle celalihi. Because it is important to understand the following very precisely, inshaAllah, we will thoroughly explain the eight different levels of “hamd” or appreciation in the upcoming chapters.

[What does it represent to say “Allah c.c.”?, to say “Errahmanirrahim”?](#)

“Rahman”iyet; is the true face of all the names and attributes of Allah c.c. because the Creator does not discriminate and he provides every creature on earth, including human beings regardless of their nationality, skin color, or religion, their food; thus, every creature owes their physical survival to Allahu Teala c.c. (celle celaihu), and this is what the attribute, “Rahman” bestows to every creature.

In contrast, “Rahim” provides inner beauty and sacredness and feeds a human being’s spirituality. “Maliki yevmiddin” means like “The only owner of the day of Deen, otherwise known as “Judgment Day,” is Allah c.c. In addition to meaning the Judgment Day, “Day of Deen,” however, also connotes the present day or the present moment in which one is aware of oneself. “Iyyakenagbudu” means “We pray only to you as you are the only One we worship.” “Ve iyyake nestain” means “We seek shelter and ask for help only from You.” When repeating these verses during Salat, nothing but Hakk should be

present in our thoughts or minds. If we are inadvertently consumed and preoccupied with worldly matters during these moments, we are, in essence, allowing these thoughts to become our Rabb (God), if you will, and so it is these very thoughts that we are actually worshiping. Needless to say, this places us in a very precarious situation since it may in effect make us idolaters.

“Ihdinessiretel mustekiyim” means “Please guide us and reveal the straight path leading back to You.” “Siratelleziyne en amte aleyhim” means “Lead us in the same way you have led those to whom you have granted bountiful goods.” “Gayril magdubi aleyhim veledallin” Amin. means “Please allow us to journey along the path of those who were not deceived or distracted. Amen”

The other name of the Sura Fatiha is “Seb’ul mesani” that means “Two sevens.” Two represents this world and the hereafter, Hakk and the servant, two sides of a relationship, and the sura with two meanings.

After the Sura Fatiha, usually another sura, (i.e., the sura starting with “Kulhuvalli ahad allahussamed”) is added thirty-three times per day. Generally speaking, true meaning and harmony is established between the Creator and the servant through the Sura Fatiha and it develops more extensively and thoroughly by reciting the Sura Zammi.

There is a principal that claims as follows: “If we get in touch with ourselves we increase the possibility of meeting Rabb and the door that may lead us to Rabb will be slightly opened by continuing on this path.” Therefore it is imperative that we travel inward and explore our inner selves.

The Sura Zammi

One who embarks on the journey to Hakk by reciting the Sura Fatiha continues on this journey reciting the Sura Zammi afterwards while still in the standing position.

For example, by repeating the Sura Kevser that is “Bismillahirrahmanirrahim. Inna ahtayna kel kevser, fesalli li rabbike venhar. Inna sahnieke huvel ebder.” or the Sura

Ihlas, beginning with “Kulhuvallahu Ahad, Allahussamed...” one learns the depth and extensive meaning of those suras.

The parts of the Koran we recite after the Sura Fatiha are recited and recalled mainly for the purpose of supplementing our knowledge along this journey.

Not only is this practice beneficial, but it also helps every Muslim comprehend the rationale behind the suras more clearly.

Why is the sura Zammi not repeated after the second rekat of a salat? (The unit of salat is composed of rakats.) In order to be able us to understand the reason for this, we need to be cognizant of the basis for the obligatory and optional rekats of a Salat.

Obligatory salats are mandatory since they were ordered by Allahu teala c.c., whereas the optional salats, although performed by Hz Muhammed (sav), were merely recommended by Hz Muhammad Mustafa (sav).

More specifically, the purpose of obligatory salats is to allow us “to be with Allah c.c.” and optional salats allow us “to distance ourselves from [deceived](#) society.”

Having said this, one does not repeat the Sura Zammi during the third or fourth rekats of any Salat. The first rekat is in the mertebe-I Seriat or the first level of ultimate knowledge known as Seriat. The second rekat is in the mertebe-I Tarikat or the second level called Tarikat in which one needs to attain extra knowledge in order to be able to progress to another level, and this is the reason why the repetition of an extra sura from the Koran is necessary. The third and fourth rekats, on the other hand, are the levels known as Hakikat and Marifet, respectively, and in these levels there is essential purity.

The Sura Fatiha is usually completely experienced during the third and fourth rekats of a Salat, and during this period, it is as if the person reciting it has in effect become the sura itself.

Because one loses oneself and disappears in Hakk’s existence during these rekats since details cease being important, it is not necessary to continue repeating the Sura Zammi from the Koran

The Sura Kunut

This sura is repeated during the third rekat and the last rekat, known as “Salat-i Vitr,” and it will be explained later in more detail.

Tekbirs

A tekbir is the repetition of the phrase “ALLAHU AKBAR.”

Although the meaning of all the tekbirs repeated in salat will be discussed in more detail under the section “Ezan-i Muhammedi,” we will briefly discuss the numerical facts of the total number of tekbirs we repeat.

Even though there are a total of 282 tekbirs in the five salats performed daily, the last one cannot be placed in the same category as the first 281 because the last tekbir of the day, known as Salat- Vitr, is different from the others.

This difference will be explained in further detail when the Salat-i Vitr is discussed, for now suffice it to say that it is unique and special since there is no substitute for it.

We will now make an attempt to understand the sequence of the first 281 tekbirs, as well as the last one. The sequence of salat is indeed so amazing that when one engages in it one becomes awestruck.

The last Vahiy, the encrypted messages Allah revealed to Hz Muhammad (sav), is ayat number 281 from the Sura Bakara. [An ayat is a part of any sura from the Holy Koran.]

“Vetteku yevmen turcaune fihi ilellahi summe tuveffa kullu nefsin ma kesebet ve hum la yuzlemun” means: “Be afraid of the day when you shall return to Allah and in which the results of your deeds shall be distributed to the worthy ones.” This reminds us that we need to perform every obligation from God correctly and continuously, including Salat. Alternatively, if 1 is subtracted from 281, 280 remains, and if the 0 is subsequently discarded, then number 28 remains.

The number 28 is not only the number of prophets mentioned in the Koran, but it also denotes that we have to emulate and incorporate, in our lives, at least one attribute and characteristic from each prophet mentioned in the Koran. Furthermore, if we place the discarded 0 next to the 1, the one representing the unique and special tekbir, it results in 10; this is the number of experiences that we should analyze in every prophet’s life to be able to appreciate the reason why they underwent such experiences.

The traveler attempting to embark on the journey to Hakk commences with the prophet Hz Adam (as) until he reaches Hz Muhammad (sav), thus becoming an Insan-i Kamil; “Insan” means human and “kamil” means wise.

Every human being is responsible for taking this journey and trying to reach HAKK by discovering his or her own self.

These prophet's names do not merely represent historical names, their names also epitomize some of the greatest human beings that have ever lived and the only truth we need to observe.

The special 1 is essentially one's true self or essence and whoever reaches this Oneness experiences truth and becomes most peaceful.

During the course of a twenty-four hour period, we repeat "Allahu Akbar" 281 times without necessarily knowing its true meanings. May Mevla (Allah c.c.) forgive our ignorance.

RUKU

After completing the Sura Zammi, it is time for the next position called Ruku in which we bend forward.

Everyday we go into this position forty times and repeat "Subhane rabbiyel Azim" at least 120 times. "Subhane rabbiyel Azim." means "My dear Almighty (Rabb) I acknowledge your perfection and greatness."

When we recite the first Sura Subhaneke we accept His perfection, and the second time we recite it, we are acknowledging it; it is Allah c.c. recognizing Allah c.c.

When 0 is discarded from the number 120, the remaining 12 represents the total number of steps or levels necessary for the improvement of human knowledge while on the path to Hakk; seven steps involve destroying the self and five the steps of Hazrats.

This is the reason why one should perform this acknowledgment as deeply as one's level of comprehension permits.

Semi Allahu Limen Hamiden

When we return to the standing position, we repeat the phrase "Semi Allahu limen hamideh" forty times which means "Allahu teala c.c. clearly hears all of His creatures praises, including the praises from human beings."

It should be noted that a human being's praise of Allah is actually Allah's c.c. praise to Allah c.c.

It is heedless to repeat this phrase from one's ego since it creates a duality that in turn becomes one's poisonous food.

When one reaches the state of Insan-i Kamil, one loses oneself, thus becoming nothing. It is during this stage that one surrenders the physical body to the Owner of all and from whom it was borrowed.

This is the reason why any phrase recited during this stage originates with Hakk and is heard by Hakk.

Furthermore, it is during this level of knowledge, Insani-i Kamil, that Hakk praises Hakk since no one else could possibly remember to praise Hakk as appropriately and adequately as Hakk.

Rabbena lekel hamd

After standing up and going into prostration we recite "Rabbena lekel hamd" forty times, and while meditating on this phrase, we must do so with much awareness. "Rabbena lekel hamd" means "All our praise is only for you dear God (Rabb)."

If we are unable to reach the Truth on our journey to Hakk, we might develop and start believing imaginary ideas of the Creator.

A sincere prostration, on the other hand, should be performed solely for Allah c.c.'s sake.

The prophet named Yusuf (as) asked his friends when they were coming out of jail by posing the question as follows: "Ya sahibessieni e erbabun muteferrikune hayrun emillahul vahidul kahhar" (sura Joseph 12/39 from Holy Koran)

"Oh my two companions of the prison! I ask you: are many Lords differing among themselves better, or Allah the One, Supreme and Irresistible?" This question served to put his friends then, and today, it places us on notice.

Thus far, we have mentioned three times that the only way to direct our praise is to Allah c.c. In the upcoming chapters, we will explore the concept of praise in more depth, inshaAllah.

Prostration

After repeating: “Rabbena lekel hamd” and ALLAH u AKBAR, we go into prostration, and when done sincerely and from the heart an enormous accomplishment takes place; otherwise, we cheat ourselves in delusion. In fact, prostration must be heartfelt and this is its most significant aspect.

In one rakat every movement is performed once, except prostration that is performed twice. In the course of one day, there are approximately 80 rekat-salats and at least 240 repetitions of “Subhane rabbiyel ala.”

During prostration we express our nothingness by accepting Allah’s c.c. perfection, and if counting closely, it is observed that this is the third time we accept and acknowledge Allah’s perfection and almightiness.

“Vescud vakterib” “Nay, heed him not, but prostrate in adoration, and bring thyself the closer(to Allah)” , [Sura Alak from The Koran96/19.], We should comply with this demand, by following through the steps mentioned above in a precise way

Prostration is performed twice. During the first prostration we surrender our physical body and the false self or ego, thus when we prostrate the second time, we do so with our true and pure selves. It is during the stage of prostration that we are liberated from our ego and connect with our true selves – the stage of nothingness.

The Sura Tahhiyat

The sura Tahhiyat begins with the verse “Ettehiyatu lillahi vesselavati vetteyyibatu.” During the five daily Salats, the sura Tahhiyat is repeated eight times without a salutation at the conclusion of each Salat and thirteen times with the conclusory salutations on both sides. “Ettehiyatu” means that the essence of all creatures, including their acts, conditions, ibadets [prayers], praise and offerings are for Allah c.c.

While these sacred emotions are present in our hearts, we stand up and say Allah u Akbar and proceed to repeat the same steps and postures, except that at the end of the second rekat, rather than standing up, we remain seated and repeat the sura “Ettehiyatu lilahi.

Afterwards, we return to the standing position to proceed, and we repeat the sura Tahhiyat, perform the salutation, and finish Salat. While in this position, we also repeat

the suras that begin with “Allahumme salli. . .” and “Allahumme barik. . .” Before the salutation, however, we recite the suras “Allahumme Rabbena atina fiddunya haseneten ve fi’l-ahireti haseneh, ve kina azabe’n-nar” from the sura called Bakara 2/201 “and there are men who say: “Our Lord! Give us Good in this world and good in the Hereafter. And save us from the torment of the Fire!” from the sura called Bakara 2/201 and “Rabbic alni muki’m-messelati ve min zurriyeti Rabbena vetekabbel dua, Rabbena’gfirli ve li-valideyye ve li’l-mu’minine yevme yekumu’l-hisab” from the sura Abraham 14/40-41. O my Lord! Make me one who establishes regular prayer, and also (raise such) among my offspring o our Lord! And accept thou my Prayer. O our Lord cover us with thy forgiveness-me, my parents, and all believers, on the day that the Reckoning will be established”

Upon concluding, we finish by repeating “Birahmetike ve erhamarrahimin” and by saluting to the left and right shoulder by saying, “esselamu aleykum ve rahmetullah.”

We will now return to the subject of the sura Tahiyyat to examine it closely such that we may begin to comprehend its significance.

The level during Salat where the sura Tahiyyat is recited is where we strive to appear before Allah c.c. and establish a proper and respectful dialogue. From all of the movements performed in Salat thus far, this state is different from the others; the state of Tahiyyat is the state of calmness and peacefulness.

During this state we should be sitting on our knees while trying to keep our body in the state of Adab, and it is during this stage that we should finally be reaching a sense of calm and peace. Because much effort is involved in reaching the state where we have accomplished a certain closeness to Hakk, upon having thoroughly completed Salat, our sincere hearts should be prepared to become the mirror of the Creator.

The importance of living and experiencing this incredible sequence with a sincere heart cannot be stressed enough, for this was first experienced by Hz. Muhammad Mustafa (sav) the night of Mi’rac – the night this present was offered to mankind.

“Ettehiyyatu lillahi” means “I sit here for Allah c.c.,” and “Ves-salevatu ve’t-tayyibat” means “Any obligations I have performed, every sura I attempted to recite, and all the Salats I performed were exclusively **for only** Allah c.c.

The first of the four parts of the sura Tahiyyat affect every individual in a unique manner depending on said individual’s level of knowledge.

Only the real Insan-i Kamil (Arifs) can experience this correlation fully and deeply with the permission of Hakk.

The people who are in the state of Seriat and Tarikat can only experience this conversation with Allah c.c., as well as “Tenzih” —[which means affirming the believe that Allah c.c. is the most perfect, greatest, incomparable One], during the sura Tahiyyat. Those in the state of Hakikat and Tarikat, on the other hand, experience this more profoundly than others. They try to experience this dialogue much more carefully through “Tesbih” and “Tevhid.” The meaning of Tesbih is: “Approaching resemblance” and “Tevhid” means “Approaching the truth and deep believe of Allah’s Unity”. That is why; the same phrase produces different states for people who are in different level of knowledge. Especially, the ones who have truly surrendered their worldly self-back to their Owner, they repeat it in a distinguishable form from the rest.

Second part: “Esselamu aleyke ya eyyuhe’nebiyyu ve rahmetu’llahi ve berekatuh”.

This is the part, in which whoever has expressed the ultimate aim of the moves and repetitions during Salat, receives a mesmerizing reply from HAKK. The reply goes like this; “I am sending you my salutation, Selam oh Muhammad! My dear messenger! All my mercy and my blessing shall be upon you!”. One who repeats these words, and experiences this sequence in depth, as much as their level of knowledge permits, receives the reply accordingly. This is a very precious call from Allah c.c. How fortunate is the one who can hear it!

In order to become skilled at hearing this call, we need to seek and befriend an Arif (Insan Kamil) for a period of time .

The third part of Tahiyyat provides: “Es-selamu aleyna ve ala ibadi’llahi’s-salihin.” He who received the mesmerizing response from Hakk replies as follows: “May all Selams and mercy InshaAllah be upon Mu’mins” □ [those who accept and try to live Islam].

This level □ [mertebe] provides for a remarkable and unique experience, and, InshaAllah, Hak Teala will permit us to fully comprehend it.

The importance of “ve ala ibadillahissalihin” can be illustrated by recounting the “Hallaci Mansur” incident. One day, in Baghdad, when Hallaci Mansur was preaching in a peaceful and delightful manner, he expressed and wished that when the Dear prophet Muhammad (sav) bestowed Allah’s mercy upon the Mu’mins during his Mirac (journey) to Hakk, he **could** have bestowed such mercy upon all mankind. Afterwards, our master

Hz. Muhammed's (sav) soul appeared and warned him, "I only speak that which I receive from Allah c.c. with the proper permission." Hallaci Mansur then asked our Dear prophet, "Oh! Dear Messenger of Allah, what will my punishment be for having spoken that which I should not have?" The Prophet replied, "You must now sacrifice your head!" It is said that following this, Hallaci Mansur expressed that a fire burned within him when he said, "Enel Hakk" meaning "I am Hakk;" eventually, this led to his execution.

After finishing the sura tahhiyat, we either finish a Salat (if it is only a two rakat salat), or we stand up and repeat all previous postures and Suras in the same way (this usually happens during the three or four rakat-Salats).

The fourth part of Tahiyat provides: "Eshedu en la ilahe illa' Allah ve eshedu enne Muhammeden abduhu ve Resuluhu." Up to this last part, the conversation took place only between Hakk and a servant. In this part, however, angels join the conversation and along with us witness and repeat the fact that there is no God but Allah c.c. and that Muhammad (sav) is his messenger.

Salavats

Before we finish Salat, we recite other prayers called salavats and Rabbena atina. By reciting salavats, we revive the memory of the Prophets Hz. Muhammad (sav) and Hz. Abraham (as), as well as that of their families.

Rabbena Atina

After finishing salavats, it is beneficial to repeat the prayer called Rabbena atina. The system of Salat is very miraculous for from within it is full of grace while from without it is covered with peace.

In summary, through the recitation of these last prayers, one seeks protection from the possible torture one may encounter either in this world or in the hereafter; in addition, one pleads that both family and friends be protected and saved.

Selams

Whoever has accomplished fulfilling the obligation of salat properly needs to gently leave this sacred state by means of Selams (Selam is a salutation which is offered when

one turns one's head to the sides) One then receives the reply "Allahumme en tesselamu ve min kesselam tebarekteyazelcelali vel ikram."

If we are alone when performing salat we repeat this phrase to ourselves, but if we are amongst others the one leading the prayer repeats the phrase out loud.

We will now examine Selams; we repeat the sura Tahiyat 21 times a day and perform salutation by repeating the phrase Selam 2 times after each Tahiyat, which yields 42 (21 x 2).

Aside from reciting Selams after the sura Tahiyat, there are an additional 13 times when we recite Selams that yields 26 (13 x 2 = 26). Consequently, we receive an equal number of responses after the Selams that also yields 26 (13 x 2 = 26).

The total of Selams is as follows: $42 + 26 + 26 = 94$. The number of times of daily prayer is 5 times and this constitutes a Selam before Allah c.c., thus yielding a grand total of 99 ($94 + 5 = 99$).

Salat is indeed amazing and regardless of how we analyze it does not cease to impress us. As you know, we commenced salat with the 99 names of Allah c.c. (esma-i ilahi), and we complete it with the same 99 beautiful names of Allah c.c.

When we turn our heads to the right and to the left while reciting "Esselamu aleykum ve rahmetullah," we salute every living creature in that direction. There is an immense amount of grace in Insan-i Kamil.

The phrase "Allahumme En Tesselamu Ve Min Kesselam"

The recitation "Allahumme en tesselamu ve min kesselam tebarekteyazelcelali vel ikram" means "You are the one responsible for our welfare, You are the owner of all salutations, and You are the greatest and highest provider." We need to examine these statements independently at each distinct level or stage of knowledge. In the level of Insan-i Kamil□ this repetition, in actuality, this recitation, Hakk praises Hakk, and it is by means of our lips that Hakk responds to Himself.

Selam (salutation) also represents one of the esma-ul husna (99 names of Allah c.c.); is a representation of one of the fundamentals of human beings, and its meaning is deep and profound. Just as the names "Subbuh" and "Kuddus" are used to represent Angels, the names "Aziz," "Cabbar," and "Mutekebbir" are used to represent Jinni.

The 99 repetitions of Selam at the end of Salat become the gate to our welfare – these are the same 99 names of Allah c.c. (esma-i ilahiye) that are recited at the beginning of the same Salat. For instance, if the possibility exists that an unfortunate event will occur as a result of repeating the name “Kahhar,” the reverberation of one of the 99 Selams, recited during Salat, serves to impede any effects that may result as a consequence of repeating “Kahhar;” thus, any devastating repercussions which may have resulted from said incident are either prevented or, minimized. Eventually, every Selam will either serve as a reinforcement of beautiful and constructive names or as an obstacle to the outcomes that may result from the repetition of the negative and destructive ones.

Selam also indicates that we must be aware and in touch with ourselves; we must learn who we are. He who knows himself approaches the final state of well-being.

When Selam manifests through a person, he/she is rescued from the prison of the ego [nefs] since the essence of the name “Selam” provides eternal well-being to that person. In turn, that person provides others with assistance and guidance on this journey to Hakk as they become the mirror of the Source and ultimate peace.

In conclusion, a well performed Salat might allow us to journey to a higher level of understanding and make us wiser, (Owner of Irfan). When we reach this level at the end of Salat, the secret of Selam is revealed to us. We implore Allah u teala c.c. to grant us a state well-being at the end of Salat through our repetition of the name Selam.

The phrase “Ala Rasuluna Salavat”

After the Selams we perform determined number of repetitions of the sacred names of Allah, tallying with the prayer beads, and when we say “Ala Resuluna Salavat” we transmit our Selams to prophet Hz. Muhammad Mustafa (sav).

The reason we transmit the Selams to the prophet, the most gracious of human beings, is to acknowledge him for having given this present to humankind; we owe this to the sweetest messenger. Were it not for Hz. Muhammad (sav), these secrets would not have been revealed to mankind, and we would not be able to experience these beautiful states; thus, it is because of Prophet Muhammad and the traditions of Islam that we have gained access to these secrets, and this is the reason we should perform Salavats whenever we remember and it is appropriate (Salavat means that we express our gratitude and we

salute the prophet Muhammad (sav)). In due course, the Salavats we emit reach the Prophet in the same way that radio waves reach a receptor, these Salavats are retransmitted back to us encompassing benefits for us. It is clear to see that the Prophet needs no Salavats, we are the ones in need of this abet.

The Phrase “Subhanellahi Velhamdulillahi”

After Salavats we repeat “Subhanellahu velhamdulillahi ve la ilahe illellahu vallahu ekber ve la havle ve la kuvvete illa billahil aliyyil aziym.” At this point, we praise Allah c.c. yet again.

“Ayet-el Kursi”

Afterwards, we perform the prayer called “Ayet-el Kursi.” As most Muslims know, Ayet-el kursi is part of the Sura Bakara (2/255) that begins with “Allah-u la ilahe illa huvel hayyul kayyum. . .”

These ayats refer to Allah c.c.’s attributes. If we attempted to explain this prayer at this point, not only would it be too time consuming and lengthy, but our focus would no longer be Salat. Because our main focus is Salat, we are only making reference to this prayer within the context of Salat.

Repetition of Sacred Phrases

Let us first look at the numerical values of the repetitions.

At the end of each salat we repeat “Subhanellah,” “Elhamdulillah” and “Allah-u Akbar” 33 times. The total number of repetitions is 99.

By the end of the day, we repeat each of these sacred phrases a total of 165 (33 x 5) times, and the total number of times we repeat the three sacred phrases is 495 (99 x 5).

The number three in 33 represents ilm el yakiyn, ayn el yakiyn, and hakk el yakiyn (this will later be explained in greater depth).

$3+3 = 6$ (6 represents the first six obligations of Islam)

$3+3+3+3 = 12$ (12 represents the total number of steps [mertebes] of Insan-i Kamil)

$3+3+3+3+3+3 = 18$ (18 represents the 18000 universes).

The summation of three 3's is 99, and as mentioned above, 99 represents all of the names or attributes of Allah c.c. □[esmaul husna]; moreover, the summation of the two 9's of the 99 names equals 18.

If we are able to perform these repetitions profoundly and accurately as opposed to mechanically because it has become a mere habit, think about how much more beneficial our actions would be. We praise Allah c.c.:

165 times when we repeat "Subhanallah."

15 times when we recite the Subhaneke prayer.

120 times when we repeat "Subhane rabbiyel aziym."

240 times when we repeat "Subhane rabbiyel ala."

The total number of times we offer our praise is 540. The number 5 represents the levels or steps of Hazrat, the last five stages or mertebe of the Insan-i Kamil □[Hazarat-i Hamse]. The number four represents the Seriat, Tarikat, Hakikat, and Marifet mertebes.

The 0 at the end of the number represents the level or mertebe of nothingness.

The secrets of this level or steps (mertebes) of Insan-i Kamil shall be revealed those who perform salats intensely and meticulously. One who performs Salat praises Allah c.c. 540 times per day in the tenzih level (this approach to Allah c.c. was explained previously).

As explained above, "Subhanallah" is the exaltation (tenzih) that means we accept Allah c.c. as the infallible One. This is our acknowledgement of Allah's perfection notwithstanding our partial awareness of closeness (yakiyn).

The exaltation mentioned during the repetitions of the sacred names of Allah is the fourth level or mertebe of acknowledgement.

Our praise □[tenzih] for Allah u teala c.c. is directly correlated to our level of knowledge, (level of Insani Kamil we are in) therefore our praise is of the magnitude and of our own knowledge. The only one who has experienced the highest level of exaltation is the Insani- Kamil, the wisest one; the rest of mankind is able to praise dear Allah c.c. only to the extent that He permits.

"Subhane rabbike rebbil izzeti amma yasifun ve selamun alel murselin velhamdulillahi rabbil alemiyn" (Saffat 37/ 180- 182)

“Glory to thy Lord, the Lord of honour and power!(He is free) from what they ascribe (to Him). And peace on the messengers, and praise to Allah, the Lord and cherisher of the worlds.” InshAllah, Cenabi Hak will grant us the ability to truly and completely understand this Ayat. The subject of exaltation or praise is extensive and needs to be approached from a different perspective, depending on the level of knowledge (Seriati, Tarikat, Hakikat, and Marifet).

We will now analyze the repetition of “Elhamdulillah” also known as “Hamd” that means thanking and praising Allah c.c.

The Hamd’s repeated during Salat are as follows;

40 times “Hamd” (appreciating) from the sura Fatiha

40 times from the phrase “Semi Allahu limen hamideh”

40 times from the phrase “Rabbena lekelhamd”

165 times from the phrase “Elhamdulillah” (during repetitions)

5 times from the last sura Fatiha

We make 290 repetitions in order to thank and praise □ Hamd.

In the course of a day, one repeats Hamd 290 times, and $2 + 9 + 0 = 11$; from the number 11, the first number 1 represents the Hakk’s Oneness and the second number 1 represents Hakk’s oneness in human beings.

The most authentic and genuine Hamd is the one that originates in the self and returns to the true self. Shortly, this will be discussing this in more detail.

With regard to the recitation of the phrase “Allahu Akbar,” the purpose is to acknowledge Allah’s greatness and mightiness.

The total amount of times we recite Allahu Akbar is 447 times as follows: 1) during Salat 221 times, 2) before starting Salat 1 time, 3) before the last Salat called “Salat-i vitr” 60 times from Ezan-i Muhammedi and “kamet”—[second call to prayer inside the mosque], two calls to prayer for each of five prayers equals 60 Allahu Ekber and 4) during the repetitions 165 times. If we take apart the number 447 in the following way, the number 8 ($4 + 4$) represents the total number of heavens in the after world, and the number 7 represents the total number of levels or steps of the ego. As stated previously, the three channels by which one can attain closeness to Hakk are as follows: ilmeli yakiyn, ayneli yakiyn, and hakkali yakiyn. $15 (4 + 4 + 7) - 3$ (the three channels) = 12.

The number 12 represents the total number of steps or mertebes in Insan-i Kamil's journey.

When we say "Subhanallah," we acknowledge Allah's perfection.

When we say "Elhamdulillah," we praise and thank Allah for everything.

When we say "Allahu Akbar," we acknowledge Allah's mightiness "

Considering that these phrases have already been recited during Salat, when we reach the end of the repetitions, they should be performed more meaningfully and thoroughly

Considering their steps/levels;

"Subhanallah" should be repeated in a state of Tenzih.

"Elhamdulillah" should be repeated in a state of Tesbih.

"Allahu Akbar" should be repeated in a state of Tevhid.

From another perspective:

Subhanallah is Judaism □ [Museviyet/tenzih]

Elhamdulillah is Christianity □ [Iseviyet/Tesbih]

Allahu Akbar is Muhammedian [Muhammediyet/tevhid]

The true deen of Islam started being revealed with Hz Adam (as) and became perfected with Hz. Muhammed Mustafa (sav), including all the steps (mertebes) of every prophet that has come to Humanity so far. Such as Hz. Adam (as), Hz. Abraham, Hz David, Hz. Moses, Hz. Jesus, and Hz. Muhammad (sav). [Every Prophet who has come so far has brought another additional knowledge in Islam to humanity until it is perfected and concluded by the last Prophet Muhammad Mustafa \(sav\).](#)

After finishing the repetitions, one offers his or her individual prayers and wishes.

The Prayer

After finishing the repetitions we say, "La ilahe illallahu vahdehula serikeleh lehul mulku ve lehul hamdu ve huve ala kulli sey'in kadir" that means "There is no God but Allah c.c.; nothing is equivalent to Allah and nothing can be associated to him; everything and all material wealth belongs to Allah c.c. Moreover, all gratitude or Hamd belongs to Allah."

Allah is the most powerful (the name Kadir).

Afterwards, we recite “Allahummahsurna fi zumratissalihin” that means “Please dear Allah place us among those who have been saved (Salih Kuls);” this is a plea whereby we ask that Allah allows those he has saved and are sacred to Him to befriend and guide us such that we may be with them in the hereafter. InshAllah u teala c.c. grants us a pure heart and the adequate wisdom to enable us to fully comprehend this phrase.

We then perform, in whatever manner we wish, our individual and personal prayer whereby we express our own individual concerns to Allah teala c.c.

We can also repeat the prayers, we inherited from our sweet prophet Hz. Muhammad Mustafa (sav). Then, we repeat the last sura Fatiha in order to finish our salat.

The Sura Fatiha and the Word Hamd

We will now revisit the word Hamd. As was mentioned before, Hamd is repeated 290 times. Hamd or gratitude has four different levels of meaning, in addition to the cumulative appreciation of all creation. Since every creature serves its own purpose and has its own way of expressing itself, every creature has a unique manner by which it expresses its gratitude, and this is the reason why there are five levels or stages of gratitude or Hamd.

The first level of Hamd means gratitude, and this level is usually the initial state of Seriat. In this level, individuals express gratitude for the good fortune and health they receive from Allah c.c. Most human beings live and die in this stage or mertebe. Inadvertently, they express their gratitude expecting something advantageous in return, and when their expectations are not met, the majority cease expressing their gratitude altogether.

In the second level, Hamd means praise, and this is also the definition of Hamd as it is found in a dictionary. During this stage individuals praise Allah c.c. due to the love they feel for Him without expecting anything in return. In this stage everyone’s praise for Allah c.c. is unique due to that fact that everyone is in a different state or level (mertebe) in becoming Insani Kamil; this level is known as Tarikat

In the third level the following is stated: “La uhsi senaen aleyke ente kema esneyte ala nefsik” that means “Oh dear Allah we cannot possibly praise you nearly as much as you deserve, and this is why we can only try to praise you as much as you want us to.” In regard to this level, Muhammad Mustafa (sav) said that it opened an extra door for humanity.

In the fourth level, Hamd connotes its true meaning; “Subhanellahi ve bihamdihi” means “We can only praise you as much as you allow us to praise You.”

At this point, we must explain these formations in depth because we can only continue to improve in the journey to Insani Kamil by nourishing our mind and intelligence.

“Elhamdulillah rabbil alemiyn” (Fatiha, 1-2): “Praise be to Allah the Cherisher and Sustainer of the worlds.”

The praise from human beings during the first and second levels is also found in the fourth level, and they become Hakk’s own praise for Hakk. In other words, genuine praise for Allah can only be performed by Allah; this is the truth. This praise is only understood by Insani Kamil (the one who reaches the level or mertebe of Hakikat, which means Truth.)

Regardless of the intensity with which we attempt to praise Allah c.c. in Seriat, it is genuine when we fully and adequately understand and know the Creator.

Since it is not possible to understand the Creator in Seriat, genuine praise cannot be performed; nevertheless, Allah c.c. accepts the praise and gratitude which flows from us.

Earlier we emphasized that Allah is the only one who can perform genuine praise for Allah c.c. In Hakikat, Allah u teala c.c. begins to praise Insani Kamil for having completely surrendered to Allah c.c.

“Ve kerramna beni ademe” (Isra / 17-70) means “We honored the sons of Adam (as) (humanity).”

“Innellahe ve melaiketehu yusalline alennebiy” (Ahzab / 33- 56) means “Allah c.c and Allah’s angels transmit their salutes (Selams) to the prophets.”

Vema erselnake illa rahmetenlil alemiyn” (Enbiye/ 21- 107) means “We sent you, Muhammad, to show mercy to the Universe.”

In the praises mentioned above, Allah c.c. praises Insani Kamil. This level (Hakikat) requires an immense amount of wisdom and understanding. When we embark on the journey to become aware of the self, we first realize our nothingness, and then we realize our true being. After this level or mertebe, Rabb (Allah c.c.) begins to respond to Insani Kamil’s praise. Allah c.c. grants Insani Kamil the following status: “I created all the universes for you, and I created you for myself, my dear creature.” It would be amazing if humanity could actually know their true destination! InshaAllah, Allah u teala c.c. grants this to everyone who wishes to reach the Hakikat level or mertebe. The ultimate

level of Insani Kamil is very hard to reach, but even more difficult is trying to maintain and live through.

In the fifth level, however, the praise is even more profound. “Asa en yeb’aseke Rabbuke makamen mahmuda” (Isra / 17-79) means “We wish that Rabb (Allah) also grants you The MAKAMI MAHMUD, or in other words, “HAKIKAT-I MUHAMMEDI”, is the ultimate level/position, which is praised by all creations from all the different levels, positions that exist. (This is the place of Hz. Muhammad Mustafa (sav) that is the highest place in heaven.).

The sixth level or mertebe is the state in which all of creation praises Allah c.c., albeit differently and in their own words depending on their specific level of knowledge. “Elhamdulillah Rabbil alemiyn” (Fatiha 1-2) means “Praise be to Allah the Cherisher and Sustainer of the worlds.” This phrase requires immense awareness.

In the seventh level, the praise is Elhamdulillah in the phrase “Efdalu zikir la ilahe illallah, efdaluddu’a elhamdulillah.” Half of the phrase is from the Uluhiyet —[greatness or mightiness] level or mertebe (this mertebe belongs to Allah c.c.), and the other half is from the Abdiyet level or mertebe (this mertebe also belongs to Allah c.c.). We repeat this phrase every time we repeat the sura Fatiha. Taking into consideration the source of this phrase, we must repeat it very carefully and dedicate to it all the credit it deserves.

The eighth level or mertebe of praise involves taking refuge under the mantle of praise or the Hamd in the Heavens.

Thus far, we have attempted to explain the meaning of the words repeated during daily Salat. May Allah c.c. InshAllah grant us ample intelligence to understand. We will now turn our attention to the gestures and physical movements performed during Salat. To understand this part, we also need ample intelligence. The intention and effort originates in us, but the assistance and permission to do so comes from Allah c.c.

CHAPTER TWO

Movements in a Salat

There are 40 Kiyam (standing-up), 40 Ruku (bending forward), 80 Secde (prostrations), and 21 Tahiyyat (sitting still) positions in the daily salat.

In order to complete the daily obligation of salat, we must do these physical movements that in total are as follows:

Kiyam	40
Ruku	40
Secde	40
Tahiyyat	<u>21</u>
Total	181

As was mentioned above, the total number of words in salat is 1,494, and the total movements we repeat in salat are 181; the grand total of these two sub-totals is 1,675.

The information below is from 104 I the Book of Sufi Healing

SALAT POSTURES CORRESPONDING TO THE WORD ADAM

1+6+7+5= 19

1+4+9+4= 18 000

181 can be 18 and

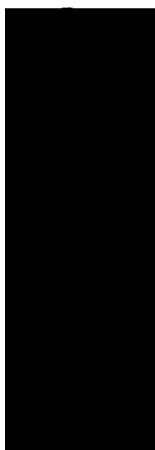
Esmaul husna (the

What does the

Insani-i Kamil

universes by

Regardless of the



universes

1 or 1 and 81. The total of

99 beautiful names of Allah

number 19 represent? The

who pervades throughout

performing salat.



18+81=99

c.c.).

number 19 is

the 18 000

point of view this is analyzed from, an abundant

POSTURE OF QA UMA

LETTER ALIF (A)

amount of truth concerning salat is discovered and emphasized with every passing day.

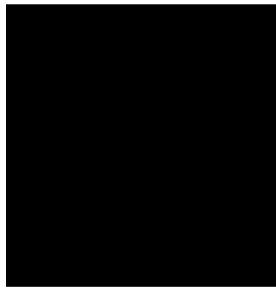
We will now try to determine the true meaning of the movements mentioned above. If we pay close attention to the Arabic alphabet standing up represents the shape of the letter Alif, bending forward represents the shape of the letter Dal, and prostration represents the shape of the letter Mim.

POSTURE OF SAJDAH

LETTER MIM

When the above-mentioned Arabic letters are placed together, they form the word “Adam” (the first human being and father of all of us). Everyday one physically forms the word “Adam,” thus identifying oneself. Moreover, the letter Alif is composed of 12 black dots that are placed atop each other; 7 of the 12 dots represent the 7 steps or

mertebes of the self (nefs)—[Ettur-u sema] that are as follows:

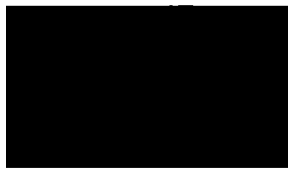


POSTURE OF R UKU

- Step 1: Emmare
- Step 2: Levvame
- Step 3: Mulhime
- Step 4: Mutmeinne



LETTER DAL (D)



Step 5: Radiye

Step 6: Merdiyye

Step 7: Safiye

(These will be explained in the other book.)

The remaining 5 dots represent the steps or mertebes of Hazarat (Hazarat-i Hamse) that are as follows:

1. Ef'al alemi (universe of Ef'al)
2. Esmā alemi (universe of Esmā)
3. Sifat alemi (universe of Sifat)
4. Zat Alemi (universe of Zat)
5. Insan-i Kamil

The letter Alif itself is flexible and if it is bent a little, it forms the letter Dal, and if it is bent a little more, it becomes the letter Mim.

As a result, we, too, can form the letters in the word Adam by being flexible and bending and changing as the letter itself. Arabic numbers can also be formed by reshaping the letter Alif. The only source of what is discussed above is the letter Alif.

In reality, the letter Alif is the step or mertebe of oneness in Unity, and it is also from where our universe evolved. This is the reason why we form the shape of the letter Alif, which represents oneness, when we are in the standing up position in salat, and Alif also contains the 12 steps or mertebes of Insan-i Kamil.

When we bend forward we are in the step or mertebe of the letter Dal, likewise, we form the letter Mim by prostrating. One who performs the movements of salat forms the word Adam, and in reality, engraves the word Adam on the pages of one's eternal journal for the hereafter. Additionally, one also proves one's existence as Adam. For this reason, the days we avoid performing salat the pages in our eternal journal, our only evidence for the hereafter, are left blank. We are precluded from engraving anything in the only record that is valid in the hands of God on the days in which we do not perform salat. I wish we could see what we miss by not bringing the daily salats into our reality.

During the repetitions of the Sura Tahiyat, while we are in the sitting position, our bodies form the word Muhammad in Arabic. Specifically, the head's position forms the first letter Mim, the body forms the second letter Dal, [] and the heels again form the letter Mim; [] together, these letters form the word Muhammad. Anyone performing this stage profoundly also performs and completes a salat completely. []

In summarizing this part, we conclude that whoever starts a salat and forms the letter Alif becomes an ADAM and reaches the state of Muhammadi (mim-i Muhammediye).

Moreover, after we finish the Sura Tahiyat we might have reached the truth of Muhammediye, this being our opportunity to become Insan-i Kamil.

Salat is also to be interpreted as follows: standing up symbolizes plants, vegetable, fruits, etc., bending forward symbolizes animals, prostrating symbolizes minerals, and sitting still symbolizes human beings. By understanding this symbolism we learn that the different kingdoms of this world are embodied in salat (plants, animals, minerals, and human beings).

Some are of the opinion that salat is a loan, a request, or even a present, but from a broader point of view, it could be contended that all of these are indeed true; salat may in fact even be deemed to be a treasure for all of humanity. In reality, salat is the present Allah gave our dear Prophet Muhammad (sav) the night of Mirac, and it is through Muhammad (sav) that we have all been able to gain access to this treasure.

It might, however, represent nothing more than a mere task to those who either avoid performing it or perform it unwillingly. Salat is also a loan from the plants, animals and minerals that keep us alive physically by providing us with essential nutrients. Let us view the meaning of the positions in a salat. When we commence a salat, we begin in the standing up position and we are, in essence, emulating plants, vegetables, and fruits; it is because of the essential nutrition they supply to us that we are able to take this position.

We obtain most of the essential nutrition that enables us to physically subsist from plants, vegetables, and fruits. Through photosynthesis, plants collect the essential nutrition that enables them to subsist. Plants also provide vital nutrients and enable all other animals to survive. To some extent we also belong to the animal group.

We must emphasize that every creature has a soul that comes from Unity (the one and only source). Although the Holy Spirit is the One, it appears in different forms throughout creation; creation embodies minerals, plants, animals, and human beings. Whoever eats plants, vegetables, or fruits will not only reaps physical benefits but spiritual ones, as well. In the long run, we consume tons of produce throughout our lifetimes. Do they ask for anything in return? Do we pay them for what we get from them? No. This begs the questions: How can we compensate them for all that we

consume? They, in essence, offer their lives to us for the sake of our existence. How could we pay them back?

Perhaps we are under the impression that we pay for them merely because we purchase them from those who make them available to us; nonetheless, the price we pay barely covers the costs merchants incur since this price is usually only enough to cover the costs of transporting them from the farms to the grocery. The price we pay for them could never be enough to cover their true value. If we would be required to pay the actual price, no one in the world would be able to afford anything to eat. Supposing we were to work our entire lives, we still would not be able to afford even a single chickpea. In order for a single bean to sprout, fertile soil, the solar system, and water are required, and since we are not and would never be capable of creating an environment such as this, even a single bean is but a gift to mankind. Additionally, as was stated above, plants and vegetables sacrifice themselves for us without demanding anything in return. This is the reason why the costs we incur for groceries are only sufficient to cover the expenses for the services that are provided to us, rather than for the actual plants or vegetables. Since this is the reality of the situation, how could we possibly ever come close to paying the actual cost of what we eat and consume during our entire lives?

Cenab-i Hak (Allah c.c.) has already shown us the only manner by which we could possibly and properly pay, and it is what we have been explaining thus far – SALAT.

Everything we consume, regardless of what it is, becomes part of our physical bodies. As a result, whatever we consume becomes a prayer □[ibadet] in our bodies, a prayer □[dua] on our tongues, and then, when we repeat the Sura Tahiyat while we are sitting still, it completes the journey of Mir'ac.

In conclusion, it is through the human body that regularly performs salats that everything consumed has an opportunity to rise to the level of Hakk.

This is the only manner by which we can compensate for consuming elements of creation that enable us to survive. It is through salat that both the consumer and that which is consumed can benefit from each other as they appear before HAKK. How could someone who does not perform salat ever compensate for what he receives by virtue of consuming a part of creation? Only Allah c.c. knows! This is the miracle of the upright position during salat; this is the compensation we are obliged to perform on behalf of the plants. When we go from this position (standing up) into the position where we bend

forward, we are paying our dues to animals; we owe them for our consumption of any animal (dairy) products. The shape formed when one bends forward symbolizes animals, and it is during this time that the nutrients and calories received from these products are consumed in a truly prolific way. In other words, one begins to compensate for the consumption of products such as milk, eggs, and any kind of meat one eats. As mentioned earlier, with respect to plants, not only does one benefit from consuming them in a physical sense, but also in a spiritually one. With respect to animals, however, one may acquire some of the behavioral characteristics of the animals one consumes. This is the reason why God, through his prophets, prohibited humanity to eat certain animals. This is the miracle of the position called Ruku (bending forward). The same explanation applies to the minerals we consume, and thus by prostrating one emulates minerals. This is the position where we compensate for consuming them. As mentioned before, the energy we consume from them is what enables us to perform all of the repetitions and movements. We must scrutinize and examine our conduct and responsibilities toward creation, from which we benefit, at all times; we must contemplate on this intently.

We are aware of uncaring people who are constantly destroying the balance of the agricultural environment. Regardless our personal opinions, we continue to destroy the future merely for luxury and material benefits.

The day which we look toward the Holy Koran and are able to appreciate it as being more than just a series of laws (bad-deed and good-deed codification), will be the day we unveil the curtain preventing us from seeing the truth. On that day, we will find true peace in this world and the hereafter.

We must understand that human beings are much more astonishing than we can ever imagine. The most valuable quality a perfect and complete human being can have is that he respects himself, as well as his surroundings. Moreover, not only should one restrain oneself by following Holy Law —[Seriati], but in order to be the ideal Muslim, one should also strive to be flexible and contemporary. By no means am I implying that wearing an expensive suit or discarding traditional garments [and making ourselves more naked in society is indicative that one has become the ideal and modern person one presumes to be, either.](#)

The agricultural environment that provides us with the essential nutrients necessary for us to live and survive is in a constant state of renewal. We, in essence, only come close to paying any compensation by performing our daily salats since it is the most proper means by which we can pay our respects and seek protection. Unfortunately, some contemporary individuals are constantly ruining the world's balance; we, however, merely witness their conduct. On the other hand and considering that salat is the most appropriate way to compensate for the benefits we reap from the natural environment, think how much a single Muslim can be valued for what he does by following God's instruction and performing salat.

Previously it was explained that the standing up position is performed in consideration of plants, the bending down position is performed in consideration of animals, and prostrating is performed in consideration of minerals. The only part of salat carried out exclusively for the one performing it, is the sitting still position performed during the repetition of the Sura Tahiyyat; nevertheless, this part is the most miraculous part.

While standing up, bending forward, and prostrating, the following Arabic letters Alif,[] Dal,[], and Mim,[] are formed, respectively; these letters form the word Adam.

While in the sitting position during Tahiyyat, one finally approaches the state of Muhammad's truth (Hakikat-i Muhammediye). As was stated before, the word Muhammad is formed while one is in the sitting position. Practically and theoretically, one's identity is confirmed in this position. These are the individuals who eventually deserve to be mirror of HAKK. While standing up, bending forward, and prostrating, the following Arabic letters Elif,[] Dal,[], and Mim,[] are formed, respectively; these letter form the word Adam. By performing these positions, one, in essence, becomes Adam (the first human being and prophet) first and then reaches Muhammediye while in the sitting position.

This is indeed an amazing practice! I only wish that those who refuse to perform salat could realize what they refuse to become.

We will look at the movements of salat from the third point of view:

Standing-still represents Hz. Abraham's level;

Bending down represents Hz. Moses' level;

Prostrating represents Hz. Jesus' level; and

Sitting-still represents Hz. Muhammad's level.

One who performs salat, when standing-still, reaches the Kingdom of Hz. Abraham (as), and thus understands the truth embodied in Hz. Abraham's (as) level. Oneness of all (tevhid-i efal) is the main characteristic of this level (meretebe). This level is referred to as "Ebrahem." Because in Hebrew, the language of Hz. Abraham (as), "eb" means father and "rahem" means society, "Ebrahem" connotes that Hz. Abraham (as) is the father of all societies. Accordingly, at this level the miracle of oneness of all (tevhid-i efal) is achieved. Additionally, friendship (dostluk) is the spiritual dress of Hz. Abraham. One who reaches the Kingdom of Hz. Abraham (as) will clearly understand that Hakk is the only source of all beings, Oneness.

As a result of the intensity and profoundness that results from discovering the meaning of the 99 names of Allah c.c. (Esma-ul Husna), the one who performs salat will experience the heaviness and pressure of his burden, and for this reason, will begin to bend down from the waist so as to remember and lighten his burden.

While bending downward, one repeats "Subhane rabbiyel azim" which means "My dear Rabb you are the one without fault." Hz. Moses' level or the state of tenzih (tevhid-i esma)² is reached as a result of bending down from the waist. At this juncture, one repeats "Semi Allahu limen hamideh" which means that Allah c.c. listens to all those who are thankful and pay their respect to Allah c.c. when they are standing-up. We then bend forward and repeat "Rabbena lekel Hamd" that means "All praise be to you my dear Rabb" before reaching prostration. Prostration symbolizes the Kingdom of Hz. Jesus (as) and it is also referred to as "mahvikulli" which means "annihilation in Allah" or "nothingness." With respect to the four levels, this level is called tevhid-i sifat (tesbih). While in prostration, one repeats "Subhane Rabbiyel Ala" twice and this means "I acknowledge your perfection my dear Rabb." Upon completion, one sits up to repeat the Sura Tahiyat. When one starts feeling the heaviness of the Kingdom of Abraham (as), due to the pressure, one bends down from the waist, ruku position, to ease this burden. At that point, one is exposed to a greater burden, and thus greater pressure from Hz. Moses' (as) Kingdom. In order to be able to stay in this position, one must hold onto one's knees.

Furthermore, in trying to return to the standing-still position, one must endure more pressure. Because of the burden one has been subjected to, without delay, one tries to reach Rahman, one of the ninety-nine names of Allah c.c., by bending down and going into prostration. At this juncture, in addition to the already existing burden, one also acquires the burden of the Kingdom of Hz. Jesus (as). Notwithstanding the additional burden acquired in the Kingdom of Hz. Jesus (as), one manages to return to a sitting-still position to recite the Sura Tahiyyat. The destination reached by reciting the Sura Tahiyyat is the place of ultimate peace and the truth of Muhammediye. It is here where lovers meet!

In coming out of this miraculous and sacred state, one performs the salutation to both sides while repeating “Esselamu aleykum ve Rahmetullah.” Mir’ac is completed when the salutation, that covers the entire universe, is repeated to both sides.

When we analyze the movements from the fourth point of view, which is when we are standing up, we discover the meaning of the sura in the Koran called Kasas 28-88.

“And call not, besides Allah, on another god. There is no god but Allah. Everything that exists will perish except His face. To Him belongs to command, and to him will ye (all) be brought back”

When in the standing up position, to some extent, one reaches the state of nothingness whereby one no longer notices anything but Allah c.c. or the judgment; this does not occur by way of our intellect but rather it is purely spiritual phenomena (Hakkani or from HAKK).

Whoever was used to having his/her face turned toward his or herself, now, finds a true direction to turn the face to, as a result of the helpful yet cautionary words that proclaim “You all are going to return to Allah c.c.”

The comprehension attained by bending downward from the waist is the mertebe that is also known as “Esmā.” The part of the sura known as Er-rahman 55/25-26 explains this by saying : “Then which of the favors of your Lord will ye deny? All that is on earth will perish”

People who once presumed that everyone has his own identity begin to realize and understand the truth, and that is that only Rabb the most generous, is eternal and the One. When prostrating, also known as the level/mertebe of Sifat, one understands the part of sura called Al-I imran (3/185): “Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from

Fire and admitted to the Garden will have succeeded: for the life of this world is but goods and chattels of deception”

In the sitting-still position, which is also called “Zat” □ [Absolute Presence], (explained later), one understands the part of the sura Ali Imran 3/17: “those who show patience (firmness and self-control). Who are true (in word and deed) who worship devoutly who spend (in the way of Allah) and who pray for forgiveness in the early hours of the morning .

The external manifestation of this level or mertebe was emphasized by Muhammad Mustafa (sav) when he said, “Whoever sees me also sees Hakk.”

Whoever is able to reach this state is deemed to be one of the most fortunate in Allah c.c.’s kingdom. Everyone should attempt to understand the level or mertebe of Tahiyat proportionately to the level or mertebe of one’s true self. In order to be able to reach this state of truth immense effort is required.

InshaAllah, may dear Rabb ease the path for those who wish to reach this destination.

We should continuously pray for the depth and ample intelligence needed to comprehend (the sura Taha 20/114). “High above all is Allah, the King, and the Truth! Be not in haste with Qur'an before its revelation to thee is completed, but say “O my Lord! Increase me in knowledge”

CHAPTER THREE

Timetable for Daily Obligatory Salats and Other Suggested Salats

Before it was obligatory for Muslims to pray five times a day, they faced toward Jerusalem (Kud-su Serif) to pray twice a day.

Sixteen months after Hz. Mohammed Mustafa’s (sav) migration to Medina, (Hicret) Hegira took place, and it was on the evening of this day that Hz. Mohammed (sav) experienced Miraj and the obligatory Salat was instituted and finalized.

The specific events and dialogue that took place were as follows: First, Cenab-i Allah c.c., the night of Mir’ac, ordered Hz. Mohammed Mustafa (sav) fifty times for salat a

day. Afterwards, when Mohammed was returning from his journey, he encountered the soul of Hz. Moses (as).

Hz. Moses (as) asked;

-What happened?

Hz. Mohammed (sav) replied:

-Allah c.c. has instructed me that I have an obligation to perform Salat fifty times per day.

Hz. Moses (as) said:

- I have more [experience in understanding](#) of humanity than you do, and yet I have struggled greatly with the state of Israel in order for them to understand and obey me. Human beings, however, are too idle to carry out Salat so many times, and this is the reason I suggest for you to ask Rabb for some relieve to this obligation.

Hz. Mohammed (sav) said:

- I turned to Allah c.c. and begged for forgiveness and relief. Allah u teala c.c. reduced the number of Salat to forty times per day. I then went back and forth between Allah c.c. and Hz. Moses (as) reiterating the same. Finally, Allah c.c. concluded that humanity's obligation was to perform Salat five times per day. Additionally, Allah c.c. enlightened me with the knowledge that each Salat will be accompanied by ten good deeds that in the aggregate will total fifty times per day, depending on the individual's sincerity.

What does fifty times mean?

Why was the obligation reduced from fifty to five times per day?

Would not Allah c.c. have already known it was too many times for us?

Tovbe Estagfirullah.[Forgive us Dear Rabb if we say something we were not supposed to regarding your mightiness in here].

Would not Allah c.c. have known that better Hz. Moses(as)?

Tovbe Estagfirullah

Of course he would. There is more for us to learn and understand from this incident, and there are lessons that must be taken from it. If the obligation had been fifty times per day, this would have been too much for some people.

On the other hand, if it had been that during Mir'ac the obligation was only performed five times per day, this may have been unjust for those who were willing to do more.

It is well known that Allah c.c. disseminates justice perfectly to whoever deserves it, and we can only understand this if we truly and sincerely want to.

Because everyone has a different level of understanding, just as it would be unfair to assign someone less than they are capable of performing, it would be equally unfair to assign someone much more than they are capable of. This is the reason why, within the range of five to fifty, on one extreme five is the minimum and fifty is the maximum.

If one truly wants to experience the level of Muhammeidiye, one must begin at Adam's (as) level and then experience and journey through the levels of all the other prophets who have come for us, for example, the levels of Noah (as), Abraham (as), Moses (as), and Jesus (as), in order for us to ultimately reach the level of Muhammediye. This journey can only begin if one performs Salat at least five times per day.

The more one advances, performing Salat becomes a deeper and more heartfelt experience. One eventually reaches a state in which five times per day is treated as if it were fifty times per day – even though one is only physically performing Salat five times; this is because spiritually, before Allah c.c., the five times is treated as fifty.

If one wishes to, however, one can still physically pray fifty times per day.

If only five times per day were required, there would not be an opportunity for the people of Muhammad to advance in the journey to Hakk.

At this point, a question comes to mind. Why did not Hz. Muhammad (sav) encounter Hz. Jesus instead? The reason is because the level of Hz. Jesus (as) is the level of nothingness (fena fillah) “annihilate the self in Allah”, and this is also the reason why Hz. Jesus did not convey any Holy Laws (Seriat); he would not have any knowledge as to something he did not have possession of.

Hz. Moses (as), on the other hand, had already experienced the Holy Laws (Seriat) through his people, and notwithstanding the limitations of his knowledge, he helped Hz. Muhammad (sav) introduce this obligation to humanity.

The Levels or Mertebe of Salats

First level of Salat in the Ef'al mertebe.

“Innessalate kanet alel mu'minine kitaben mevkuta” (Nisa 4/103) which means that:

“...for such prayers are enjoined on believers at stated times”

This is the level in which one performs the salat executing all necessary movements properly in an orderly manner.

The Salat of the Esmā mertebe.

“hafizu alessalavati vessalatil vusta ve kumu lillahi kanitin” (Bakara 2/238) which means: “guard strictly your (habit of) prayers. Especially the Middle prayer and stand before Allah in a devout frame of mind”

“Vusta” means “The middle of something.” This ayat recommends that we become aware of the middle Salat which takes place at noon, and it reveals that we should perform the middle Salat to enable us to improve our circumstances and establish a bridge between the level of Ef’al (first level) and the level of Sifat (third level).

On one side of the Esmā level is the level of Ef’al and on the other side is the level of Sifat.

Whoever completes the physical part of Salat during the level of Ef’al begins getting closer to Hakk by reaching the level of Esmā. The name of one’s salat’s in this level is “Salatil Vusta.” Whoever continues to perform these salats continues to get closer to the level of Sifat.

The purpose of the Salat called “Salatil Vusta” is to carry people over to the level of Sifat.

In a thorough translation of the Koran □ [Tefsir], the morning and afternoon salats are also considered to be “Salatil Vusta.” Although this may be correct, the most important thing for us is to try and benefit from these salats.

Throughout the course of time, one gets closer to Hakk by continuously performing salats, establishing in the conversations and by doing Zikr/dhikr. After some time, one becomes spiritually mature to reach the universe of Esmā.

Afterwards, whoever has already entered this level begins to perform the salat called the middle salat. In this state the amount of salats performed will differ from person to person.

One can perform many salats under different names and intentions in an attempt to maintain a connection with Hakk as long as possible.

The longer we are able to concentrate and maintain a dialog with Hakk, the more profound our prayers □ [Ibadet] become.

Only the wise ones, who reach this state, know the difference and the attributes of life. After this, one gets closer to the universe of Sifat.

The Salat of the Level of Sifat

One who reaches the universe of Sifat also begins to live the truth mentioned in the Mearic sura (70/23) “those who remain steadfast to their prayer”

This sura is for people who are content in performing salat five times per day, as well as for those who are eager to perform it fifty times per day. By meeting the goal of performing salat five times per day, one lives one’s life in remembrance of Allah c.c. by doing Zikrs with all the strength and experience one has collected.

By multiplying 24 hours per day by 2 we obtain 48; this means that every half-an-hour we perform salat. The number 48 plus 1, representing the one performing salat, and an additional 1, representing the existence of Hakk, equals 50.

After this point, the one mentioned above reaches a state in which everything one does is for the purpose of worshipping God such that even in one’s sleep one is worshipping Allah c.c. Although one’s eyes are closed while sleeping, one’s heart never sleeps, thus one’s heart is constantly remembering Allah c.c. – 24 hours per day. Those who have mastered this state are the wise ones (Arifs) and are constantly engaged in conversation with Unity (Hakk).

The performance of the salat fifty times per day, which was mentioned during the Mir’aj, is for those mentioned above. This obligation is gradually reduced to five in proportion to the level of those who are performing it. Sometimes, we even find the minimum number of salats burdensome, and it becomes obvious to see the delusion we may sometimes be in; in other words, by not performing the minimum amount of salats, we make a great mistake.

“Feveylun lil musallin ellezinekum an salatihim saliun” (Maun 107/ 4-5) which means that: so woe to the worshippers who are neglectful of their prayers”

May Allah c.c. save all humanity from delusions.

One who started the journey to Hakk by performing salat five times per day slowly reaches the final destination and unveils the secret of “the salat is the Mir’aj of humanity.”

Only this kind of salat can take the one performing it to Mir'aj, and the one who reaches this state also becomes free from the Self. From this point onward, Hakk's existence takes over. One who is cleansed by Hakk inside and out begins to assert, "Men reani fekad reel Hak" that means "Whoever looks at me will see Hakk", through the lips of Muhammad (sav)." "Cik aradan, kalsin yaratan" means "Take yourself out of the way and allow the Creator (Hakk) to be the one who stays and becomes a reality." Under these conditions what else could we see in this person other than Hakk? The days that slip from our hands cannot come back, and this is why it is beneficial for us to pay more attention to this fact. After this explanation, we have to explain the meanings of group members.

The Characteristics of Two, Three, and Four Rekats salats

When two rekats are performed, the first rekat is called "Fena Fillah" or "annihilate the self in Allah" and the second rekat is "Baka Billah" or "subsistence in Allah." In order to reach Hakk, we must take these steps, and although it is not a long journey, depending on the person, it can take 15 to 20 years.

When three rekats are performed, the purpose of the first rekat is to understand this world and its issues from "Ilmel Yakiyn's" point of view. , [the second rekat is to understand them from "Aynel Yakiyn" point of view, and the third rakat is to understand them from "Hakkel Yakiyn" point of view.](#) One of the simplest ways to understand the three levels is as follows: Ilmel Yakiyn's level can be analogized to when one sees dark smoke in the middle of the ocean and assumes a ship approaches; Aynel Yakin's level can be analogized to when one is finally able to see the ship from afar; Hakkel Yakiyn's level can be analogized to the ship's final arrival and when one jumps on board and moves from level to level within the ship. This is an example from another dear teacher Hz. Said Nursi (ra).

When performing four rekats, the purpose of the first rekat is to understand the truth of Seriat; the purpose of the second rekat is to understand the truth of Tarikat; the purpose of the third rekat is to understand the truth Hakikat; and finally, the purpose of the fourth

rekat is to understand the truth of Marifat – the knowledge of Allah c.c. called Marifetullah which can only be attained by properly following this path. Nothing is considered a coincidence in Islam.

The Characteristics of the Times of Salat

The Dawn □ [Fajr] Prayer: This is the proclamation of “Fena Fillah.” At this time, it is still dark since the sun has not yet risen, and this is the reason why everything that surrounds us is in the state of nothingness. The one who travels on the journey to Hakk [salik] is neither aware of the self nor of anything around the self.

The Noon □ [Dhuhr] Prayer: This is the proclamation of “Baka Billah.” At this time, the sun has risen and is providing light to the world. During this state, one (the salik) begins to realize one’s true self and to find one’s true identity.

The Afternoon □ [Asr] Prayer: “The shadow of humanity.” (The noon prayer explained above takes place when the sun is exactly on top of us. That is why, at this time, nothing has a shadow. In spirituality, this means that everything is in its purity. After a while, since the sun continues to move, the shadows start forming.) As time progresses the sun continues to move and the shadows start to form.

During the afternoon Salat, the shadows formed are double the size of the object’s actual size; this is the account of the creature’s reappearance. Later on, the shadows grow larger and larger. One who lives in this world with the self, for a while, becomes free of the self as the sun begins to set.

The Sunset □ [Maghrib] Salat: “The entrance to Fena Fillah.” After the sun sets, the world grows darker and darker and the creatures again become unrecognizable such that neither the creatures nor their shadows are identifiable; this is called “Fena Fillah.”

The Night □ [‘Isha] Salat: “The maturity of nothingness (Fena Fillah).” At this time of night, it is pitch dark outside. The identity of everything disappears entirely; this means that everything disappears into HAKK. This time, which continues until the following day, produces a significant change in our lives. Generally speaking, the nighttime is “fena fillah” and the daytime is “baka billah.”

The characteristics we attempted to briefly explain above are the attributes of salat throughout the day. From another point of view, the morning salat represents birth, the noon salat represents youth, the afternoon salat represents adulthood, the evening salat represents old age, and the night salat represents death.

Events correlated to the salats timetable:

Morning Salat:

Adam (as) emerged from heaven, during the nighttime and upon finding the world, although it was dark, it was reaching to dawn, he performed **one rakat**. When reaching the light of day he performed **another rakat**. Hz. Adam's (as) two Salats were accepted at the sacred praying place □[Dergah]of the Mighty □[Dergahi Izzet]. That is why, in the morning there is an obligatory salat composed of two rakats.

Noon salat

The reasons for the noon salat are:

1. Noon was the specific time that Hz Allah c.c. sent a sheep to Hz. Abraham (as) in order to be sacrificed in place of his son, thus sparing his sons' life.
2. Due to the tortures inflicted upon Hz. Abraham (as) for destroying all the idols in Kabaa and hanging the axe he used, on one of the idols.
3. Nemrod, enemy of Hz. Abraham (as) threw him into the fire, nevertheless, Hakk Teala c.c. made a garden of the flowers out of this fire in order to save Hz. Abraham (as);
4. When Hz. Abraham (as) migrated to Egypt, in spite of the extreme torture the infidels subjected him to, Allahu teala protected him by paralyzing the hands of those who were against the prophet.

Prophet Hz. Abraham had to go through the four trials mentioned above and performed 4 rakat salat to show his gratefulness to Allah c.c. This is the reason for the 4 obligatory noon Rakats. These 4 rakats were also accepted in the Dergahi Izzet□[The sacred place of worship closest to Allah c.c.]. this information is written in "Dahi Inaye"

Afternoon Salat

When conflict grew between Hz. Yunus/Jonah (as) **(the prophet who came sometime before Moses (as), after Abraham (as))** and his people, he gathered those who believed in him by a ship with the intention of leaving to a place far from the town. A giant fish,

however, appeared and prevented the ship from departing. Hz. Jonah (as) realized that unless he did something, those on board would not be able to leave in time to avoid the looming disaster. Accordingly, he requested he be thrown to sea, and miraculously, Hz. Jonah (as) spent a significant amount of time inside the giant fish without suffering any injury. Upon returning to shore, to demonstrate his gratitude to Allah c.c., he performed a four rekat Salat. Because he performed this Salat in the afternoon, it became known as the afternoon Salat. (This is written in Dahi Inaye.)

The Evening Salat

When some people [mistakenly claimed](#) Hz. Jesus (as) was the son of God ([Tovbe Estagfirullah](#)), he replied: “Before morning comes and the rooster signs, in exchange for money, you shall look for an opportunity to kill me.” With Cenabi Hak’s permission, Hz. Jesus (as) was able to leave this place in the evening and performed a three rekat Salat to show his gratitude to Allah c.c., and this is the reason why the three rekat Salat became the evening Salat for the rest of humanity. (This fact is also written in Dahi Inaye.)

We need to emphasize and focus on the two small details as follows:

Q1: Why does the evening Salat have an odd number of rekats when the rest of them are even numbered?

Q2: Why do we begin by perform the obligatory three rekats in spite of the fact that the other times we begin by performing the suggested rekats?

A1: The truth of Christianity □[Iseviyet] is explained through the trinity of the “Eba,” “Ebi,” and “Ruhul Kudus” (the Father, Son, and the Holy Spirit, respectively) because the level/mertebe of Hz. Jesus (as) [is coming close to the resemblance](#), “Tesbih”, the three rekats Salat further symbolize this fact. Unfortunately not only has humanity been unable to advanced from the level of knowledge known as resemblance, Tesbih, to the level of knowledge known as Unification “Tevhid”, but they have also misunderstood Hz. Jesus’ message; and as a result humanity has not been able to continue the sacred and correct path.

A2: The reason this Salat is begun with the obligatory rekats is because the life of Hz. Jesus (as) is known as the level/mertebe “Fena Fillah” (nothingness, effacement of the self in Allah) being rid of the ego the first thing he did was perform the obligatory prayer of Salat.

Although it is known that the end of time, Judgment Day, will take place around the time of the evening prayer, the exact date remains unknown. Having said this, because it is feared that we will not have time to complete the evening Salat, we need to make sure that we at least complete the obligatory part.

One who reaches Hz. Jesus' (as) level, known as Fena Fillah, has overcome the selfishness that is prevalent in this world. InshAllah, may Allah c.c. allow us to understand this level before He takes away the physical dress we are embodied in.

Let us continue with the explanation.

The Night Salat

Hz. Moses (as) experienced four forms of sorrow when he left Egypt. After some time and upon arriving during the night, with his brother, Harun (Aaron) (as), to Tur Mountain, all of his sorrows vanished. He thanked Allah c.c. by performing a four rekat Salat; it was accepted in the Dergahi Izzet, and became an obligation of humanity.

Salati Vitr (3 rakat Salat after the night salat)

During sacred journey of Hz. Muhammad (sav) from Jerusalem to the highest heaven [Mir'aj], Hz. Muhammad performed a one rekat Salat for himself in the ultimate sacred worshipping place □ [Dergahi Izzet]. Cibril (as) (the angel Gabriel) then reminded him of Ebu Bakr (ra)'s request that he also perform an additional Salat for him, and at that point Hz. Muhammad repeated official call for Salat □ [kiyam] and performed the additional Salat. Afterwards, Cenabi Hak teala instructed him to perform yet an additional Salat, and he again repeated kiyam and begun the third rekat. Prior to bending downward from the waist, he saw a vision of a punishment in Hell and its fire. In virtue of the believers, his body entered a depressed and miserable state. At this moment, Cibril (as) assisted him by providing his heart with extra joy and strength from Kevser/Kawthar (a river in paradise and the name of a sura in the Koran). Hz. Muhammad then raised his hands to his ears, repeated Allahu Akbar and recited the Kunut Prayer to finish the Salat.

The rekat he performed for himself became optional.

The rekat he performed for Ebu Bakr became optional. (Vacib)

The rekat he performed upon Allah's c.c. request became obligatory.

Let us explain in detail regarding the sura called Kunut and the salat called Vitr.

The meaning of the prayers called “Kunut”

1. “Dear Allah c.c. we only ask Thee for help and Hidayet [the right way]. We only believe in Thee, dear Allah. We only ask Thee for forgiveness and rely only on Thee. In everything we do we remember only Thee. Only to Thee do we demonstrate our gratefulness for everything thy give us. We are never unsatisfied. We protect and restrict ourselves from everything that may cause discontentment.

2. “Oh, dear Allah! We pray only to Thee and we are slaves only to Thee. We perform Salats to deserve being accepted by Thee. We run only to Thee, and we do only what will help us get closer to Thee. We perform our prayers (ibadet) willingly and happily, and we always hope for Thy unending mercy. We fear Thy punishment and this is why we do not do that which is prohibited. It is certain that whoever lacks faith in Thee shall face Thy punishment in the end.”

Concerning the Vitr (vigil) in a hadith, “Allahu vitran yahubbul vitra.” means “Allah is One and Allah is the only One who loves.” Why doesn’t it say “Allah is Vahid” or “Allah is Ahad” despite the fact that these also mean “Allah is One?” simply because by using the word “Vitr” in addition to the word “Oneness” a unique affirmation takes place.

As was mentioned above, the tekbir (Allahu Akbar) of the Vitr Salat is unique and different to the others we repeat throughout the day.

Whoever has already understood the truth of existence will completely perform the Vitr Salat, for to be in the state of Vitr [Vitriyyet], is to be aware of the truth of one’s existence. On the other hand, Ferdiiyyet means to understand the truth of oneness in all universes. The “Ferdii Vahid” is the state in which we understand all universes as being One.

Since we have come so far, let’s take a look at one of the hadiths

Allah's Apostle said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."

There are important warnings for us all here. Did he imply anything by using the number 27? The number 27 serves to remind us of the 27th prophet, Hz. Jesus (as). This means that until we reach the level of Hz. Jesus (as) (Iseviyyet), [we attract people from every society in our environment; in other words, we all become one society.](#)

Whoever passes this stage reaches the 28th level/mertebe of Muhammediye. It is in this mertebe that we are able to understand the attributes of Hz. Muhammad (sav) and reach the state of “Ferdiyyet.” □[individuality, also one of the highest levels an Insani Kamil experiences]. After this, regardless of where we perform a Salat, it is performed on the 28th level.

In the level of Christianity (Iseviyet) since it is the 27th grade of Salat, it is called “Vitriyyet.” □[Uniqueness]. In the level/mertebe of Muhammediye since it is the 28th grade, it is called “Ferdiyyet.” □[Individuality]. Depending on the occasion, both the salats we perform by ourselves, as well as the ones we perform as part of society are immensely beneficial.

InshaAllah, Allah c.c. provides all of us with an adequate amount of intelligence and the will to understand the value of Salat. With respect to the different times during which the five Salats are performed, this suffices. We now turn to explaining the other kinds of Salats.

Friday (Cuma) Prayer

In this ayat, “Ya eyyuhellezina amenu iza nudiyelissalati min yevmil cum’ati fes’av ila zikrillahi vezerul bey’a” (Cuma 62/9) it means that “O ye who believe when the call is proclaimed to prayer on Cuma (Friday, the day of assembly) hasten earnestly to the Remembrance of Allah, and leave all business.” (from the translation of Holy Koran by Mohammed Asad)

This ayat stands for the proposition that when the time comes to pray on Friday, one must stop all mundane business affairs that result in material gain because this time should be devoted specifically for the business of Unity. “Cum” in Cuma (Friday) means “community.” In other words, in the spiritual context, Cuma also means the prayer of those who have reached a level whereby they have become part of their community. During the first rakat, one prays for the self, and in the second, one reaches ultimate Oneness.

The pre-requisites of the Cuma Prayer are as follows:

- To be a man (this prayer is obligatory for men and optional for women).
- To be free (liberated from selfishness).
- To be a Mukim (a person willing to stay on the journey to Hakk).
- To be healthy (to rid oneself of egoism or one’s nefis).

- To be willing to walk on this journey.

Generally, the Friday Prayer is obligatory for every Muslim, and in detail, it contains extra secret meanings.

The Holiday Prayer

There are two holiday prayers performed yearly by Muslims, and these prayers are performed by Muslims as part of a community with great enthusiasm. The difference between this salat and the others is that in this salat three more tekbirs (Allahu Akbar) are repeated during each rakat; thus, there are a total of nine tekbirs in one rakat and eighteen in all.

As was mentioned earlier, the number 18 represents the 18,000 universes.

During the first rakat when one raises his hands three times to begin the salat, one understands his or her existence within Ilmel Yakiyn, Aynel Yakiyn, and Hakkal Yakiyn. During the second rakat, the first tekbir is the mertebe of “ef’al” (Seriati), the second tekbir is the mertebe of “esma,” and the third rakat is the mertebe of “Zat.”

After exerting an immense amount of effort on this journey, when one is on the mertebe of “Zat,” one also understands the Azameti ilahiye (?) and prostrates to show gratefulness. Those who reach these levels celebrate the holidays more profoundly while the rest of the world celebrates the holidays proportionately to the level they are in.

The Funeral Prayer

This prayer is also quite different from the others in that there are no movements such as ruku and prostration or the Fatiha and Tahiyat Prayer.

It is said that this is not an actual salat, since it consist only of prayer and apologies.

The most significant part of this Salat is that the sura Fatiha is not recited aloud, since it is expressed through the state of remembrance of those of those who join in the funeral prayer. Whether or not the deceased is our relative, the sight before us in a funeral is the most remarkable sight in this world. The deceased, who lies in the coffin, entered this world through one door and exited through another. From now on, it is over for that

person. Whatever he tried to do and accomplish, be it good deeds or bad deeds, is now over. The deceased lies in the coffin by himself.

The present state of the deceased is the most effective insinuation one can witness.

At this moment, those who perform the Funeral Salat may realize how fortunate they are for being alive and being able to breathe. They note they are experiencing from the state of the Sura Fatiha:

“Elhamdulillah Rabbil Alemin,” which means: “Praise be to God the Cherisher and Sustainer of the worlds.” It is at this point that we see thoroughly in the state of “Errahmanirrahim” “Allah c.c. is Rahman and Rahim.” The Most Merciful and Most Compassionate.

“Maliki yevmiddin” also means the owner of the last day or Judgment Day. We are able to experience this by understanding that the person lying in the coffin experienced his last day. From this we should learn and begin to worry about what we need to do before our death approaches.

“Iyyakenabudu ve iyyakenestain” means “We only implore your help so that we do not lose our way. We do not worship and pray to delusions, we pray only to You We soon need to understand that before this happens to us we need to take action; thus our state becomes the Sura Fatiha although we do not necessarily repeat the words and ayats of the sura itself.

During the Funeral Prayer, we remain in the standing position and repeat four tekbiirs; the four tekbiirs are Seriat, Tarikat, Hakikat, and Marifat. This salat has many warnings for even the wisest people.

The Teheccud Salat

This is an optional salat that is performed in the middle of the night but before dawn. The ayat, “Ve minelleyli fetehecced bihi nafiletan lek asa en yeb’aseke rabbuke mekamen mahmuda” (Isra 17/79) means “Dear Muhammad, pray during the night, as well; Teheccud is an additional nonobligatory prayer and by completing it, Rabb may exalt you to an honorable station”.

This ayat was analyzed above when “hamd” (praise) was discussed. Whoever performs the daily prayers and the Teheccud Prayer in the middle of the night is entitled to enter

the level of Muhammedi (Makami Mahumd), depending on his development of his journey toward Hakk. Whoever performs this special salat continuously (4, 8, or even 12 rakats) in the middle of the night also begins to achieve closeness to Hakk; thus, eventually increasing his or her value in the dergah of Allah c.c.

When we start performing this salat, we experience complacence and peace and upon achieving closeness to Hakk, we begin enjoying life.

The Miraj Salat

There are many characteristics in this salat called Miraj, and this is not common knowledge.

Dear Hz. Muhammad (sav) said: “Salat is the Miraj of humanity.” He also mentioned that a properly performed Salat can lead us to Hakk.

If we have performed salat all of our lives, but have not felt anything on a spiritual level, we should look back and reflect as to whether we missed something or have not performed it appropriately.

It may be that we are not paying attention to what we are doing during salat.

We must be critical of ourselves so that we can place ourselves on the right track; this criticism will only help us learn something of significance for the hereafter.

Salat is the foundation of Deen.

Salat is the Mirac of humanity.

Salat is more important than sleep.

We must realize that by concentrating on properly completing salats, we begin accumulating spiritual capital for the hereafter. Hence, by fully understanding that salat is far from being a form of physical exercise, our intention is to reach the levels or mertebes that we are supposed to be in since life is inexorably passing us by day-by-day. Each and every person who performs salats willingly and with a pure and content mind and heart has the ability to remove the veil that covers the eyes so that life’s beauty is revealed. This Salat is totally optional such that it is not an obligation of humanity.

The ayat “Fesalli li Rabbike” in the sura the Kawthar/Kevser (108/2) means “Pray to your Rabb and sacrifice for Him.”

We have to reflect on this and be critical as to whether we are sincere. Are we really performing salats for Allah c.c. or are we expecting something in return?

Hz. Muhammad (sav), in trying to emphasize the importance of salat, said that any two rakat salat is more beneficial for humanity than anything else in the world.

Hz. Mevlana Celaleddin Rumi explained this hadith extensively in the book *Fihi ma Fihi*.³

In *Risale-i Gavsıye*⁴ it is stated as follows:

“I asked, ‘Dear Rabb, which salat is closest to you?’ Hak teala answered, ‘The salat in which there is only Me; there is no one else, including yourself, but Allah c.c.’”

Now, I would like to share one of my memoirs.

In 1984, I traveled to Konya to visit Hz. Mevlana Celaleddini Rumi, but prior to that visit, I went to visit Hz. Shams (Hz. Mevlana Celaleddini Rumi’s spiritual teacher). After performing some salats, Allah c.c. granted me the opportunity to encounter Hz. Shams’ soul, and during this encounter, I asked Hz. Shams some questions.

Q: How does the opening of exploration come about?

A: There cannot be an opening if there was no closed state. As long as you exist, you are closed. It is only when you cease to exist that you are able to attain.

Q: What is salat?

A: Salat is the present moment. It is the moment where there is neither a future nor a past. It only belongs to Oneness that appears as multiplicity throughout the universe.

(Be free, be with those who are free, live free, one of the words from *ila ahir*...)

When Rasullullah (sav) departed on the Miraj journey, all curtains were drawn back for him, except one. When he wished that the last one be opened, he was stopped and told as follows: “Stop, your Rabb is performing a salat.” Hz. Muhammad (sav) personally told his companions this. This is a big secret that can only be understood through one’s own experience and practice. Unfortunately, this is not the time to explain this secret.

We beg Cenabi Allah c.c. that Allah c.c. save all of us from delusions and grant us all acceptance as human beings in Allah c.c.’s place and in the eyes of Hz. Rasullullah (sav).

³ Milli Egitim Bakanligi, Turkish Department of Education, Turkish version, page 31 (1985). Anyone interested in learning more about this hadith can refer to *Fihi ma Fihi*.

⁴ ???????

We are now concluding this part. We will be pleased if we were able to ignite will and enthusiasm in you. InshaAllah, may Cenabi Hak grant us all the strength to hold onto our goal of being able to understand and assimilate.

We can only intent to do good deeds, success in completing a good deed, however is something we have no control over, it is only granted by HAKK.

25/5/1995

Necdet Ardic Ussaki

Tekirdag, Turkey

Sohbet of 01/16/1987

The topic in one of our meetings in 1987: Ezani Muhammedi

(The official call to salat is called Ezan).

“Euzu billahi minesseytanirracim Bismillahirrahmanirrahim

Elhamdulillahi Rabbil alemiyn essalatu vesselamu ala Rasulina Muhammedin ve ala alihi ve eshabihicmain”

Dear friends (dosts), today is the first meeting of 1987. The topic of discussion is the official call to salat referred to as EZAN, or Ezani Muhammedi. There is plenty of information regarding Ezani Muhammedi in the books of hadiths and other religious

literature. This is why anyone who is interested in learning more can read extensively on the subject.

Generally, the literal meaning of Ezan is “the official call,” and it is meant to be informative, as well an invitation. Whoever accepts this invitation will be fortunate and find peace in this world and the hereafter. It is common knowledge that one and one-half years before the official migration to Medina, during the night of Miraj, the [obligation](#) of salat was given to humanity by way of Hz. Muhammad (sav). It was given as an obligation that has to be performed five times a day. Until the end of the Mecca time, the sacred city, the words “essalatu camia” were used to invite people to salat. During the first year of migration, Ezani Serif, another name for the official call to prayer, became an official call. The first persons to perform it were Bilal-I Habesi in Medina and Habib bin Abdurrahman in Mecca. Eventually, as the number of people converting to Islam significantly increased, it became difficult to call people to prayer at a designated time. The widespread account states that due to the ever-increasing number, Muslims began to contemplate on how people could be invited to perform salat.

Some individuals suggested it be done by the stroke of a bell, but Rasullullah (sav) said that the Christians already used the bell. Others suggested the Jewish instrument, but Rasullullah (sav) again said that this was the way of the Jewish people. Yet others suggested the use fire to signal people, but Rasullullah (sav) did not approve of this proposal. On this day, they were unable to decide and nothing was made official.

One day, Abdullah bin Zeyd had a dream and shared it with Rasullullah (sav). He stated, “In my dream someone took me for a walk so that that would be able to describe the invitation to salat.”

He told me to repeat the phrase “Allahu Akbar” four times, and he also taught me the rest of the phrases in the official call (except for “kadmatis salah.”).

Abdullah bin Zeyd then prayed that this dream be from the true source (Hakk).

There was an account of Ebu Davud’s dream where the following was revealed: In my dream, Abdullah, who had a bell in his hands, invited me for a walk, and I asked him, “Dear Abdullah would you give me the bell so that I may use it to invite people?”

He replied by saying, “Would you like me to suggest something more sacred than a bell?” I replied, “Please, please!” Abdullah said, “You may repeat ‘Allahu Akbar.’”

Hz. Omar (ra) had the same dream before all of this happened, but he was uncomfortable sharing it with others.

In the second volume of Sahih-i Buhari, it explains that the reason why the official call was not revealed to Hz. Rasullullah by Vahiy, the sacred communication between prophets and the only one Creator, Allah c.c., was because Ezan had already been revealed to Hz. Rasullullah on the seventh level of heaven known as leylei Isra. This is more powerful than Vahiy. It was not until the migration to Medina that this was disclosed to the people.

After Abdullah bin Zeyd's dream, Hz. Muhammad (sav) said the following: "InshaAllah this is a dream from Hakk (Hakkani)." Hz. Omar's dream provided him with the clarity that evidenced that this was to be made the official call to prayer.

One day, Bilal (ra) came to the house to call for the morning salat, and Hz. Rassullullah was taking a nap.

In order to not wake him up in an abrupt manner, Bilal (ra) whispered in his ear, "Essalatu hayrum minennevm." which means "Salat is more precious than sleep." Hz. Rassullullah liked this so much that he suggested Bilal (ra) add this to the official call to prayer.

As a result, Ezani Muhammedi, the official call to prayer includes:

4 times Allahu Akbar

2 times Eshedu enla ilahe illaallah

2 times Eshedu enne Muhammeden Resullullah

2 times Hayye ale's-salat

2 times Hayye ale'l-felah

In the morning:

2 times Es-salatu hayrunminen-nevm

2 times Allahu Akbar

1 time La ilahe illa Allah

Kamed, on the other hand;

2 Allahu Akbar

1 Eshedu enla ilahe illa Allah

1 Eshedu enne Muhammeden Resulullah

1 Hayye ale's-salat

1 Hayye ale'l-felah

2 Kad kametissalah

2 Allahu Akbar

1 La ilahe illa Allah

In another hadith, it was suggested that Allahu Akbar be repeated four times and the rest of the phrases two times during kamed. Kamed is the second official call to prayer that is repeated inside the mosque. This is the reason why in some mosques it is repeated four times and in others two times.

This is the manner by which one of the remarkable foundations of Islam was established, and it has been passed on without ever having been altered. Furthermore, this will be the voice of Islam until the end of time.

In the hadiths, it is suggested that Ezan be called out from elevated places such as minarets, the tall towers on mosques. It is also suggested that everyone should pay attention to the official call when it is repeated.

My dear reader, if we think about this closely, we come to realize that there is an official call for salat repeated every minute. Because there are time differences all around the world, no minute is idle during a twenty-four hour period.

Ezani Muhammedi does not come from the earth. If we paid more attention to it, we would realize how sacred and precious the invitation to Islam, the Ezani Muhammedi, the official call, truly is.

Dear whole-hearted seeker of truth, the aim is not merely to memorize the phrases of the official call and repeat them one at a time, instead the aim is to reflect on the meaning of the phrases we repeat during Ezan. What is concealed in those words? If we listen to it without paying attention, as if we were hearing a musical instrument, we cannot benefit from it.

By listening to the call to prayer without paying attention, we merely hear a beautiful voice filled with emotion, but we do not grasp the full meaning of Ezan. Generally, we deal with every issue in our lives in an emotional or materialistic manner and miss the opportunity to seek and learn.

InshaAllah, Cenabi Hakk will provide us with the diligence we need to be meticulous researchers, like our ancestors, and save us from being mere imitators.

Whenever we repeat it or hear it, if we do not pay close attention, not only do we forgo the benefits of the official call, but we also forgo the benefits of the salat that follows it.

From the onset of the Ezan, we need to try focusing on the phrases of the official call. In reality, we do not have the adequate intelligence to be able to fully understand the depth of what Ezani Muhammediye means. Nevertheless, we must try to understand as much as possible so that we may change our perspective in a positive way.

The order is as follows: 4 tekbirs (Allahu Akbar), 2 sahadah for Allah c.c., 2 sahadah for Resullullah (sav), 2 hayye alessalat, 2 hayye alel felah, 2 tekbirs, 1 Kelime-i Teyhid, La ilahe illa Allah.

There must be something special in the ordering for is to repeat it five times a day. When the muezzin, the person who performs the Ezan, announces the official call, most of the time, we only pay attention to his voice. But what is the hidden secret in the call?

What news comes to us from the muezzin during the official call?

Four Allahu Akbar's are repeated. What does Allahu Akbar mean? Despite the fact that there is a different name for the Creator in every language, it means that Allah c.c. is the greatest and most magnificent.

Another meaning is the name Zat □[the only Source/the real Owner]that is the combination of His attributes, the union of opposite names, and all of the attributes of the Zat that together in One are regarded as Allah c.c.

Scholars have explained the significance of the word Allah c.c. extensively. They have said that this is the name the Creator calls himself. Moreover, some say that the word may have come from "Elehe yelehu" which some scholars have further explained letter by letter.

The first letter, “Elif,” is composed of twelve dots one on top of the other with each dot representing a different level of knowledge; seven dots represent the levels of the neefs and five dots represent the levels of knowledge Hazrat. Additionally, they have said that the letter “Elif” is the source of all of the letters in the word “Allah” when reshaping and conforming it.

At this juncture, we mention that word “Tanri,” which means God in Turkish, cannot fully convey the meaning of the word “Allah.” The word “Tanri” comes from the religion of a group of people known as the Shamans. It was customary in the Shaman’s religion for them to bow at the sun at dawn, which is “Tan” in Turkish, and this is the reason why when we say the word “Allah” we have to be aware of its true meaning.

“Kebir” means “great” and “Akbar” means “the greatest.” However, when we say “the greatest” we should not assume that other great ones co-exist.

When we repeat the phrase “Allahu Akbar” we should meditate on the notion that Allah is not only God the great, but that Allah c.c. is the only One, the greatest, and cannot be compared to anything else.

When a person states “Allahu Akbar” he or she is repudiating all the idols and false Gods in his or her imagination.

This is the reason why we cannot replace the phrase “Allahu Akbar” with “God is the greatest.”

My dear friend, it is impossible for us to comprehend Allah c.c. from the Zati Mutlak [Level of absolute presence] point of view of.

Hz. Rasullullah (sav) warned us that we should not try to understand the Zat □ [the only Source or real Owner] of Allah c.c. The comprehension for and our closeness to Allah depends on our proximity or understanding of Allah’s attributes of Esma’s, and Ef’al.

How may one who cannot even reveal his or her own secrets draw back the curtains of truth and possibly formulate even the most insignificant opinion about the Creator of the whole universes?

There is no way to fully understand the meaning of the phrase “Allah Akbar.” The only thing we can do is to try and understand, as much as is possible and through the help we receive, by repeating the phrase “Allahu Akbar.” This we need desperately.

Allahu Akbar

The repetition of this phrase reveals the fact that Allah is One, the only One. The number of repetitions, four, relates to the understanding of Allah's greatness from the four different level or mertebes.

If you cannot understand the depth of Allah c.c.'s greatness, at least try to understand it from the first and most simple level, the level of tekbir. In reality, however, there is no such thing as a simple or complex understanding, but we should try to understand this metaphorically. The Ef'al level is the simplest one which contains the universe we are currently living in.

When the muezzin recites the first tekbir we should try to understand the meaning of the phrase "La faile illallah." that means "There is nothing in all of the world's creation, but the existence of Hakk."

The first Allahu Akbar symbolizes the fact that the only one who is able to create, nurture, and sustain is Allah c.c. the greatest.

During the second tekbir we should reflect upon the universe of Esma that represents the universe of meanings and is the foundation of the universe of Ef'al. The second tekbir only belongs to Allah c.c. and by reciting it, we confirm this fact.

During the third tekbir, the state of Sifat or its attributes are revealed, and this means that all of us including all creatures and even our ancestry belongs to Allah c.c.

During the fourth tekbir the phrase Allahu Akbar becomes "Allahu Ahad" because this is the state of Zat.

The wise man who receives knowledge as a gift from Allah c.c., Irfan ehil, knows that the fourth tekbir is "Allahu Ahad" and that it is repeated as such.

"Allahu Ahad" is based on the mertebe of Ahadiyet □ [Degree of singleness], and because this level is above the Vahidiyet level □ [Degree of Oneness], the characteristics of the fourth tekbir are different from the others. On the lower levels or mertebes, one's personality still exists, but upon arriving to the Ahadiyet level □ [Level of Oneness], nothing but Allah exists; hence, this is why Allah is the greatest. On this level, everything is Allah c.c. all personalities and creatures, including human beings, belong to Allah c.c. The state of "Allahu Ahad" becomes valid because of the Sura Ihlas 112/1 that

begins “Kul huvallahu Ahad Allah us-samad; lam yalid, walam yu-lad wa-lam-yakul-lahu kufo-wan ahad.”

This translates to: “Allah is One, the Eternal Allah. He begotten none nor was begotten. None is equal to Him.

To summarize:

The first tekbir, the universe of Ef'al, can only exist in and due to Hakk's existence.

“La faile illallah”

The second tekbir, the universe of Esmā, can only exist in and due to Hakk's existence.

“La mevcude illallah”

The third tekbir, the universe of Sifat, can only exist in and due to Hakk's existence.

“La mevsufe illallah”

During the fourth tekbir, we repeat the truth that the universe of Zat can only exist in and due to Hakk's existence.

“La mabude illallah”

Eventually and finally, the truth “LA ILAHE ILLALLAH.”

After passing the Ef'al, Esmā and Sifat levels, the remaining level is the Ahadiyet of Allah c.c. in the level of Zat; it means “Allahu Ahad.” Despite this, all of the other tekbers continue to be recited as “Allahu Akbar.” This understanding is reserved for the spiritually wise who have been chosen by Allah c.c.

Because our discussion focuses on tekbir, we will mention other tekbers recited during Salat.

In the “vele zikrullahi ekber” (Ankebut/29/45) from the Holy Koran, Cenabi Hak tells us that the most precious dhikr is the repetition of the word “Allah.”

Upon counting, we realize that “Allahu Akbar” is the phrase that is most often repeated during salat. The daily salat includes 281 tekbers, and one tekbir from Salati Vitir, as well as from the Ezans. Every move in salat begins with and continues with tekbir.

My dear Hakk seeker, please try to understand these explanations. If we revisit our discussion of salat, we recall that during the night of Miraj, Cenabi Hak ordered Hz. Muhammad (sav) to perform a minimum of five salats per day. He also provided those who wanted to devote their lives to Allah c.c. [Kurbiyet ehli], a signal that there is a possibility of achieving closeness to Hakk. This range, from 5 to 50, which was given to us was not a coincidence. There is a hidden message for all of us, and we are responsible

for trying to understand it as much as possible. If we perform 50 salats per day, we would repeat the tekbir, “Allahu Akbar,” a total of 2,811 times plus 1 a day.

We will analyze the tekbir as if salat were performed 5 times per day whereby there is a total of 281 plus 1 tekbirs per day. The independent 1 tekbir represents the Oneness of Allah c.c. From the 281 tekbirs, 1 tekbir represents Oneness in us while the remaining 280 tekbirs, if divided by 10 to yield 28, represents the number of prophets. We should acknowledge at least one good deed from each prophet and from each of the 28 tekbirs. From the 280 we acknowledge ten good deeds of each prophet who has come to earth. This is the correct path we should take and is called Kemalat. □[All Perfections].

Even though there is much more to discuss on the topic of tekbir, we must stop for now. InshaAllah, Allah c.c. provide us all with the enthusiasm and will we need to explore the truth in our lives.

“Eshedu enla ilahe illa Allah”

In terms of the level or mertebe of knowledge, this phrase can be considered to mean “Ilmel Yakiyn.” More specifically, “Eshedu” means “I testify” and “Enla ilahe illallah” means “There is no other God, but Allah.”

Nonetheless, in order for us to reach this stage, we need to complete the previous level of tekbirs properly. If we are unable to begin the task properly, we will not be able to accomplish it.

What do we call the act of telling someone something that we have not personally witnessed?

This is called lying or bearing false witness. The punishment for lying is proportional to the importance of that which one lied about. This is the reason why our intentions should be sincere when we repeat “Eshedu enla ilahe illallah.” When we repeat this phrase we need to do so with sincere intentions even though we have not spiritually witnessed it. InshAllah, may Allah c.c. not make liars of us while we are on this journey.

The reason we come to this world is so that we can reap as many benefits as possible for the hereafter.

Although this benefit is not material, it is desperately need for the hereafter. In one ayat it says, “Whatever you give with your hands is what you will receive in the hereafter.”

Considering that we cannot fully understand it, our intentions should at least reflect the truth: “I am a believer” when we repeat “I am a witness that there is no God but Allah” (Eshedu) by doing this, at least one intends to witness the knowledge that this phrase attests. The first repetition made in the material plane conveys that there is no God but Allah, and the second repetition made to oneself also conveys that there is no God but Allah. In other words, you begin to understand that there is nothing else around you, but Allah c.c., and then you realize that you yourself are also a part of this realm. Consequently, you become conscious that whatever exists in you is only Hakk.

This is the reason why the first repetition, “Shahadah, Eshedu enla ilahe illallah,” is Zahiri □[manifested in this world we live in]. The second repetition called Batini □[or the subtle hidden universe beyond the physical world we live in].

Zahiri Sahadah = Ilmel Yakiyn

Batini Sahadah = Aynel Yakiyn

My dear brothers and sisters, these are the issues we have to try to clearly understand by discarding the delusions so that we may be able to attain the truth. Peel the skin off to get to the source; don't just play in the water, dare to dive into the ocean.

My dear spiritual teacher became ill at one time and was taken to the hospital, and despite the seriousness of his condition, he was still trying to teach me the meaning of the phrase “Eshedu enla ilahe ill Allah.” InshaAllah, Allah c.c. provides an immeasurable amount of mercy! With the statement, Sahadah, Eshedu enla ilahe illa Allah, we confirm that we are trying to understand the four tekbiirs that precede it.

“Eshedu enne Muhammederrasullullah” means “I also bare witness that Hz. Resullullah (sav) is the messenger and the prophet of Allah c.c.” We will analyze this in detail.

The word “Rasul” means a messenger or an envoy; it is an emissary who delivers a message. “Nabi” in Arabic means the messenger, and the word “Mursel” means an emissary who is someone who delivers a message.

This means that we believe ourselves to be a witness to the fact that Hz. Resullullah (sav) is the messenger for all of the creatures in the universe of Ef'al and for humanity.

Moreover, we confirm this fact.

Although humanity knows that the purpose of life is to live Hakk's truth, it cannot comprehend this fully. Humanity can only bare witness to this truth if a messenger comes to explain and convey this to humanity.

The difference, and to the merit of the dear Prophet Hz. Muhammad (sav), is that he explains these four tekbirs in the Ezan, the official call to prayer, to help Muslims experience this fully.

Some of the prophets who came previously explained the first tekbir of the Ezan, while others came to explain the second or third. Finally, our last Prophet, dear Hz. Muhammad (sav) managed to fully explain all of the four tekbirs to assist humanity in understand the tekbirs correctly.

This is the reason why whoever is able to reach the knowledge of understanding and correctly assimilating the tekbirs confirms the following: “I believe that, I bare witness to and know, at a minimum, that Hz. Muhammad (sav) brought humanity information pertaining to the four tekbirs.”

Whoever progresses this far with Ezani Muhammedi will be able to say, “Hayye ale’s-salat.”

“Hayye ale’s-salat”

When we reach this point, there is a verbal invitation, “Come to salat.” Thus farm the invitation was hidden in words, but now, the invitation is officially verbalized.

“Come to prayer.” literally means “Come to SALAT.” Nevertheless, as discussed earlier, prayer and salat do not have the same meaning, and the same difficulty encountered when “Allahu Akbar” is translated into “Allah is the greatest” is encountered here.

When we refer to this as prayer, it usually only represents the physical movements of salat; however, salat is composed of different mertebes or levels and different stations or makams. The first repetition of the phrase “Hayye ale’s-salat” refers to the physical aspect. The second repetition of “Hayye ale’s-salat” refers to the true salat and encompasses all of its meanings.

We can only reply to this invitation by going to the mosque first and then by taking part in salat spiritually by leaving the self behind.

Whereas human beings may be able to enter the doors of a mosque easily, they cannot open the doors to their own selves as easily. They assume that they are being themselves, but regrettably, they are not. They can open the door to any and all mosques accessible

to them and accomplish the first step; however, the most important part is to experience salat both physically and spiritually. This is the reason why the phrase has to be repeated twice; once for the visible world and the other for the hidden side of it.

It is obvious these days that there are different groups in Islam. Some only believe in performing salat physically and ignore the spiritual undertakings. Others believe that they do not necessarily have to perform salat physically because salat only goes to the sincerity and belief within the heart. Moreover, some so-called spiritual teachers live deluded because they assume they are living in a universe of meanings beyond the physical world and that by meditating and having a clean heart it is sufficient to get closer to Hakk.

Unfortunately, if actions are not taken to meet Hakk's obligations, no one anywhere or in any station will be granted permission to achieve closeness to Hakk.

By not performing the responsibilities of the first level, they will not be able to eventually reach the second level.

Consequently, they become confused and spend their lives trying to get out of that confusion rather than continuing to travel along the only sacred journey toward Hakk. We must first experience both, the physical and spiritual parts, in order to be able to reach our designated destination in this journey. If we ignore any of these two states we will not be able to make it.

“Hayye ale'l-felah”

When we repeat the phrase “Hayye ale'l-felah” during the Ezan, we are liberated from ourselves.

The word “felah” means “liberty.” We must experience this state to be able to benefit from the whole statement in the Koran, “Vallahu yed'u ila darisselam” (Yunus 10/25) which means Allah invites you to the Home of Peace. He guides whom He will to a straight Path.

This statement in the Ezan conveys the same meaning as this ayat. If we try to understand what has been explained thus far, we shall be able to experience liberty or felah and peace or selamet. Is there any better and more beautiful state than this?

“Kad Kametis-salah”

Since this is the time for explanations, we would like to discuss the phrase “Kad Kametis-salat” during Kamet. When the muezzin repeats this phrase, people stand-up to form the line for salat.

“Essalatu hayrun minen-nevm”

This phrase, which was added to the official call for the morning salat, means “Salat is more important than sleep.”

The second meaning it has for humanity is as follows: “Try to escape delusions; do not be a sleeper; be more cautious with your life. Do not discard the things you have learned thus far, and try to wake-up now before the Angel of Death comes to your door.”

Whoever attempts to understand what is stated above is already trying to wake-up.

The warning at this point is intended to try to keep that person awake. InshaAllah, Allah c.c. helps us all. After understanding all the previous statements, such as Sahadahs, Salats, Felahs, it will be easier to understand the upcoming tekbirs.

“Allahu Akbar”

The statement of the four initial tekbirs in the beginning, and at this point, is only repeated twice. The first repetition of “Allahu Akbar” is for the purpose of stating all of the universes, and the second repetition of “Allahu Akbar” is for the purpose of our own existence.

“La ilahe Illallah”

This is the last phrase of the call to prayer and it is referred to as “Kelime-i Tevhid.” The Unification (Oneness) of the two different repetitions of “Allahu Akbar,” the external one and the internal one, pertaining to our existence, is called “Tevhid.”

What is “Kelime-i Tevhid?”

We will analyze the four different levels or mertebes. Although it was mentioned in one of the previous chapters, it will be explained here separately.

The word “La” means “not,” “no,” or “to remove.”

What needs to be “removed?”

“Ilahe” or all the other delusions of our minds we call God.

“Illa” means “only”

“Illa Allah” (illallah) means “only Allah.”

In the first level of knowledge, Ef’al means “There are no other gods only Allah.”

The second level, the universe of Esma, means “There are no other beings beyond this world – not even in the universe of Esma.” The beings we imagine or the things in our imagination do not exist either. Specifically, the other gods we imagine do not exist, there is only Allah.”

From the third point of view, “La ilahe,” means “There are no gods in the universes of Ef’al, Esma, or Sifat or in their attributes; there is only Allah!”

In the universe of Ef’al there are no gods, and there is only the existence of Allah. In the universe of Esma not even personalities exist, and there is only Allah in the state of Hakk. The names of Hakk exist but not separately since they all co-exist.

In the third level, “Sifat,” nothing exists for then attributes only exist in the state of all attributes of Allah.

In the fourth level, there is no “Zat”(personality) for any creatures only in the Zat of Allah. .

Tevhidi Efal.....La faili illallah

Tevhidi Esma.....La mevcude illallah

Tevhidi Sifat.....La mevsufe illallah

Tevhidi ZatLa ilahe illallah.

Cenabi Hak has instructed us regarding “La ilahe illallah” from the point of “Zat” and from the point of His attributes. If we do not make an effort to understand this from the standpoint of the first two levels of knowledge, Ef’al and Esma, it will be virtually impossible to comprehend the phrase “La ilahe illallah.”

If Allahu teala c.c. permits, in the future we would like to write a book regarding Kelime-i Tevhid or “La ilahe illallah” where this may be explained extensively.

This is the reason why I stop here. InshaAllah, may Cenabi Hak increase our degree of comprehension to enable us to better understand these issues.

Proclaiming the official call to prayer outside of the mosque is referred to as “the Zahiri invitation” (“Zahiri” means the external appearance), and proclaiming it inside the mosque is referred to as “the Batini invitation” (“Batini” means the internal essence).

From another point of view, the official call invites the people outside the mosque to come in, and it invites those who are inside the mosque to enter their own hearts.

Furthermore, those who have already established a connection with their hearts are invited to go before Allah c.c.

Whoever hears these calls and comes to salat will discover their true selves and be liberated.

InshaAllah, may Cenabi Hakk give us all the ability to understand the official call of Ezani Muhammedi, and allows us to live up to it.

Cabir b. Abdullah (Ensari) (ra) conveyed that Rasullullah (sav) said, “During the official call, whoever wishes Sefahat repeats: “Allahumme Rabbe hezhiddagvetittammeti vessalatil kameti eti seyyidina Muhammedenul vesilete vel fadilete vedderacetirrafiate veb’as humekamen mahmuden ellezi vaedtehu inneke la tuhliful miad”

Kiyamet gunune kadar Sefahat im ona helal olsun” that means “Dear Allah, owner of this official call and salat, please give our dear Prophet Hz. Muhammad the highest rank possible and elevate him to the rank you promised him for you are the only One who undoubtedly fulfills promises.”

Who would not want the “Sefahat” of Hz. Muhammad (sav)?

InshaAllah, may Allahu Teala c.c. provide all of us the Sefahat Hz. Muhammad (sav).

If we really want to receive his Sefahat, we must obey him and continuously follow in his footsteps.

I have finished the discussion on the topic of Ezani Muhammedi. InshaAllah, may you have been able to receive a great deal spiritually. I pray that Allah c.c. increases the inspiration Allah c.c. has granted all of you.

Our duty is to study and work hard in the journey toward Hakk. Everything else, including any necessary assistance, comes from Allah c.c.

NECDET ARDIC

Tekirdag, Turkey

09/04/1995

THE END

Dusundunmu hic kardesim
Su alemde nedir isin?
Dunya ya sebebi gelisin,
ADEM olmakmis meger!

Ilim ogrenmekten gaye,
Ulasmak icinmis yare,

Have you, my friend ever thought of it
What is your Job in this merit?
the reason of your creation is to fit
The dress of becoming an ADAM.

The purpose to get an education
to reach the loved ONE in final destination,

Ilmin sonunda paye,
ARIF olmakmis meger!

the benefit of this ultimate transaction
to become the wisest called ARIF

Her yonu ile hep kemalde,
Gorunur varlik cemalde,
En guzel olus herhalde,
INSAN olmakmis meger.

Every creature in this destination
can be present in the name of RAHMAN,
maybe the perfect existence among creation
Is to become a creature called HUMAN

Ac gonlunu haktan yana,
Neler ulasir bak sana,
En guzel sey Allaha,
HABIB olmakmis meger.

open your heart to the direction of Hakk
to wait for the beauty to embark
maybe the most beautiful thing to gain
to be the sincere LOVER, again.

Necdet ten dinle bu sozu,
Hak tan ayirma hic ozu,
Bu dunyanin gercek tadi,
Olmeden olmekmis meger!

listen to the words from Necdet
don't take anything inside but Hakk
maybe the most delicious taste in life
to kill the self in order to eternally survive.

NECDET ARDIC (Terzi Baba)

