

Translator's Note **DRAFT 12 February 2023**

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This *Divan-ı Kebir* is a translation of essays, poems and letters written by Arif Eren Şen (1887-1967) in Turkish from the 1930s to 1960s, collected in two privately printed volumes totalling over 1000 pages. We understand from his writings that Arif Efendi learned a framework for speaking of cosmology, metaphysics, psychology, epistemology, and ethics which he developed further, in some cases constructing a terminology that is his own.

His training under spiritual guides began when he was a child and continued until his mid-thirties. His technical scientific education in a naval lycée was followed by military service as Searchlight Command Captain at Gallipoli during World War I, and some effects of this secondary school education can be observed in his usages, where he combines ancient and modern notions. He tells us that he came under the influence of his most longstanding spiritual teacher, Hazret Shaykh Ahmed Şücâeddin Baba, an illiterate shaykh of the Uşşaki order, when he was twenty-two. Arif Efendi married Şücâeddin Baba's daughter, recieved license from him as his deputy, and remained with him for fifteen years until the shaykh died. Şücâeddin Baba forbade Arif from reading books, saying he must first learn to read the book of his own self. Thus although he read widely later, Arif Efendi's core learning was oral and experiential. As he tells us, "When I write, I do not take any written book as my reference. My heart repeats certain things that my ancestors said, and I write them down."

Arif Efendi wrote in the Arabic-based Ottoman Turkish alphabet, which was replaced by a Latin-based modern Turkish alphabet established by law in 1928. His writings were given to me after being rendered in the modern alphabet. Many key terms are Arabic and Persian loanwords that carry connotations from the long tradition of Muslim thought, but during Arif Efendi's lifetime the Turkish language underwent revolutionary change. A very large part of Arabic and Persian-based vocabulary and syntax was replaced by a government-sponsored Language Committee with neologisms based on Turkic roots. Tens of thousands of volunteer citizens contributed to this work with great enthusiasm. In this patriotic effort to create a modern, national, Turkish language, individuals, too, invented

neologisms and usages of old terms in new ways as they saw fit. Such massive alterations continued, and although some neologisms did not survive the era, half a century after Arif Efendi's death, native Turkish speakers are able to understand his and other works written in his lifetime only with much difficulty.

It is a peculiarity of international academic practice not to use modern Turkish spellings of Arabic and Persian loanwords, but rather reverse-transliterate them into scholarly systems devised to represent Arabic and Arabic-based alphabets in the Roman alphabet. This practice can leave the impression that such words have meanings universal to Arabic, Persian and Turkish that are not subject to historical change. But this is rarely the case. I use modern Turkish spelling for terminology.

Arif Efendi sometimes quotes verses from the Quran according to a phonetically Turkish Arabic widespread in Turkish usage. One should not forget that prior to the Turkish language revolution, a very great many Turkish nouns were Arabic loanwords; a native Turkish speaker of Arif Efendi's age would naturally know Arabic nouns, which derive from verbal roots, and such knowledge of nouns gives one clues to the meanings of verbs as well. For the first 200 pages, I rendered Arif Efendi's Turkish Arabic in internationally standard scholarly Arabic transliteration, and then decided to omit it; one can easily find the Arabic by checking the verse numbers in printed and online exemplars of the Quran.

Arif Efendi does not always translate these verses, in which case I translate them in brackets. Much more often, however, he renders Quranic passages in interpretive paraphrase, called *meâl* in Turkish. What he does is a traditional practice. It is a rule that the Quran cannot be translated. Instead, the standard practice is *meâl*, which is what the *meâl*-writer believes the Quran means, and the more scholarly *meâl*-writers have included extensive scholarly apparatus in their works, citing precedents, etc.

Arif Efendi tells us that he does not know Arabic, and he also tells us that his main teacher was blind. It was a longstanding tradition for children to be made to memorize the Quran, without knowledge of Arabic grammar, before the age of ten. Thus Arif Efendi's *meâl*, which is also a stand-alone work, is apparently based not on translation of the written Arabic text, but on a core oral tradition which, however faithful to textual interpretations, he acquired through fellowship, *sohbet*, with his spiritual teachers. In other words, Arif Efendi's *meâl* is his written development of a highly sophisticated oral tradition of interpretive paraphrase of the Arabic Quran as memorized without knowledge of Arabic grammar. To be sure, such

paraphrase is related to earlier textual tradition, which is present in Arif Efendi's work implicitly as a kind of skeleton an informed reader can tell is there, rather than being explicit. Arif Efendi comments on verses according to his own *meal*, and so, where appropriate, I have translated his *meâl* rather than give my own or other translators' rendering of these verses.

There are a very great deal of refined terminological usages in this book. I have strictly observed Arif Efendi's terminology and translated it consistently. However, his writings are separate pieces, not a single exposition; terms are not defined when they first occur, and often not at all. Some of Arif Efendi's key usages take on different meanings in different contexts. My translation choices are based on my overall appraisal, and are too complex and varied to be handled with a glossary. Instead, I will explain my translations of several key terms here.

The terms *beşer* and *insan* are both customarily translated as "human being." Arif Efendi, however, makes it clear that not every *beşer* manages to become an *insan*. So in order to avoid sentences like, "not every human being is a human being," I translate *beşer* as "human creature" and *insan* as "human being." I translate *beşeriyet* as "humankind" and *insaniyet* as "humanity." *İns* is another term customarily translated as "human," but I have left it untranslated because in Arif Efendi's usage, *ins*, like "jinn" and "satan," is a class of incorporeal beings, while *beşer* and *insan* are corporeal. He explains that *ins* is the attribute of the angels who obeyed when God commanded them to prostrate themselves before Adam, and "jinn" refers to the angels who hesitated, but eventually prostrated. As for the term "satan," it does not necessarily refer to Satan himself, but can designate angels who did not prostrate themselves, and other incorporeal beings as well.

When "Adam" is the name of the first man created by God, it is often preceded by the informal title "Hazret," which literally means "(the) presence (of)." "Hazret" often indicates a distinction of spiritual accomplishment, and usually indicates that the person is deceased, although it is often also used for God. In Arif Efendi's writings, the name "Adam" can also be a term for a degree of development, in which case I render it with the adjective "adamic," and the abstract, *ademlik*, as "adamicity."

The long tradition of Muslim thought inherited the Ancient Greek philosophical understanding of the psyche as composite, compounded of parts, classically three parts, and added several more. The 750-1000 C.E. Greek to Arabic Translation Movement established an Arabic terminology for Greek concepts that was inherited by Persian and Turkish. The Graeco-Arabic Movement is relevant for Turkish to English translation to

the extent that English philosophical and psychological concepts are also rooted in the Greek vocabulary.

During the Translation Movement, Greek *eidos* was translated as *şurah*, in Turkish, *suret*, which I translate as “form.” Greek *pneuma* was rendered by Arabic *rûh*, or *ma’nâ*. I translate Turkish *ruh* as “spirit,” and *manevi* as “spiritual.” *Ruh*, *nefis* (Arabic *rûh*, and *nafs*), and the Persian loanword *cân* (*jân*) are all three customarily translated as “soul,” but although imprecise usage conflates the three, especially in idioms, Arif Efendi uses each differently. He qualifies *ruh*/spirit with attributes which must be understood in context, but it is always incorporeal. At one point he writes that when he says “spirit” in a particular context, he means intellect (*akıl*) and speech (*kelam*) as an artifact deposited in the adamic form.

Arabic *nafs* was used during the Translation Movement to render Greek *psuché*, and the Arabic has the meaning of “self,” and is a reflexive pronoun as well. I translate its Turkish form, *nefis*, as “self.” Whether Arabic or Persian or Turkish, the term has often been translated as “the fleshy” or “carnal soul.” This translation emphasizes the semi-corporeal quality of *nefis* compared to incorporeal *ruh*, but becomes confusing when what is underdiscussion is the purified *nefis*/ self. The word *nefis* has become archaic in Turkish, while surviving in such compounds as *izzeti nefis*, “self-respect,” but Arif Efendi uses the term *nefis*/self in several ways, giving different names to its aspects and states. These aspects and states change, taking on other names in their changed conditions, which must be understood in context.

In Arif Efendi’s usage, *cân* has a meaning similar to that of the Greek usage of *psuché* predating Plato, as the name of that which when present makes a creature alive as opposed to not alive. It is incorporeal. I find it reasonable to translate *cân* as “soul.” It occurs in several idioms familiar in English, such as *cân ve gönülden*, “heart and soul” (literally “soul and heart”). Unlike *nefis*/self, it is not compounded of conflicting parts.

There are also “lives” (*hayatlar*). Arif Efendi uses the term *hayat* in a sense different from ordinary Turkish usage, where it is life in general as opposed to an individual’s appointed term of life, *ömür*. Arif Efendi tells us that those “forces” (*kuvvetler*) that cannot establish a body are “lives,” while *cân*/soul has the capacity to establish a body.” The term rendered as “body” here is *vücut* (Arabic *wujûd*). Arif Efendi also uses *beden* and *cisim* to mean “body” in this corporeal sense. But although *vücut* can in everyday speech mean a corporeal body, in philosophical terminology it means “being,” whether a specific individual being, or being in general, in the sense established by Avicenna

—all existent things partake of being, but none of them is being in itself. *Vücüt*/being should not be confused with “substance” (*cevher*); being takes no accidents. This sense of “being,” whether individual or general, is most often rendered in Turkish as *varlık*.

Arif Efendi tells us that *hayat*/life and *vücut*/body are not separate, “but there is a being [*varlık*] at life’s central point, and as long as the life of the body continues, this being takes on so many shapes that you liken them to this or that. But everything you have seen is you and not other than you.” *Hayatlar*/lives exist prior to the bodies they inhabit, depart the body at death, and continue “wrapped” in other forms (*suretler*). They do not die; they return in other bodies; at one point Arif Efendi says that when a life reaches puberty, it takes on the habits of its previous form, and is then called *nefis*/self.

The plural *kuvvetler*, which I rendered above as “forces,” can also mean “faculties.” The same term, whether in the Turkish plural *kuvvetler* or Arabic loanword plural *kuvâ*, names the faculties of perception and intellection, and armies in the sense of military forces, and, as in the terminology of physics, part of Arif Efendi’s lycée education, any external agents that change a body’s state of rest or motion. One of ancient philosophy’s several legacies (through Avicenna) in Arif Efendi’s usage is the five *internal* sense faculties. These are the common sense, retentive imagination, compositive imagination, estimative power, and memory, not the five *external* senses faculties of sight, hearing, smell, taste and touch.

I translate *kâinat*, the whole of God’s creation, as “the engendered things.” This translation tradition avoids the ambiguity of the English word “creation,” which can mean both the act of creation and the things created. I also translate *eşya*, “things,” as “engendered things” when that is what Arif Efendi means by *eşya* (which can otherwise mean “furniture”).

Arif Efendi also speaks of *cân*/soul as an incorporeal “vitality” (*dirilik*) having consciousness and knowledge. He characterizes consciousness itself as a *dirilik*/vitality also. I translate the term *şuur* (Arabic *shu’ûr*) as “consciousness,” but the reader will see that Arif Efendi discusses many different kinds of consciousnesses. He speaks of intellect and thought as consciousnesses. In some instances, Arif Efendi also calls a *manevi şahsiyet* a *dirilik*/vitality. *Şahsiyet*, another Arabic loanword, takes on a range of emphases in Turkish; in old-fashioned usage it means (exalted) “personage,” which can be intended ironically, and Arif Efendi uses it that way, but the word more often means “personality” or “character.” I translate *şahsiyet* as “character,” because this retains the ambiguity of

*şahsiyet* as both a personage and the moral attributes of a person. I translate *manevi şahsiyet* as “spiritual character.” Arif Efendi tells us that each of the levels or states of *nefis*/self is a spiritual character.

A *dirilik*/vitality can be corporeal. Discussing the birth of a human being, Arif Efendi tells us: “‘Fertilized egg’ or ‘seed’ means a soul compounded of knowledge and consciousness that has acquired substantial quiddity. This knowledge is vitality possessing force of will in substantial quiddity in consciousness... However much one seed may appear with a microscope or other such instrument to be a moving group, these lives are corporeal vitalities such that they form body from these vitalities. That is why every atom of body consists of a vitality. Because these vitalities in body are corporeal, they are agents in the formation of the corporeal body.”

While most consciousnesses are clearly human, Arif Efendi also refers to *şuûr-i zâtiye yani vacibül vücûd olan teâl-Allah*: “the essence consciousness, in other words, exalted God who is the necessary being.” He refers to God in many, many other ways as well. The term *zat* (Arabic *dhât*), “essence,” in the above phrase can elsewhere mean “personage,” sometimes an exalted one, and this usage can also be ironic. Although Arif Efendi occasionally uses it that way, he almost always uses *zat* to mean “essence.” The necessary being in that phrase, *vacibül vücûd*, a term coined by Avicenna, has often been translated as “the necessary existent.” But this translation gives rise to confusion. There is an entire academic field devoted to sorting out the difference between essence and existence in the Latin scholastic thought that followed upon medieval translation of works in Arabic to Latin. But in Islamic thought, there is no confusion. An “essence” differs from an “existent” in that an existent is an engendered thing, whether corporeal or incorporeal. Essence is never corporeal, and is ontologically precedent to existence, as “the essence consciousness, in other words, exalted God who is the necessary being,” is ontologically precedent to the things He engenders, which are the existent things.

Arif Efendi does not define *kalp*, “heart” (Arabic *qalb*) in a technical way, but rather uses it most often in an idiomatic or allegorical sense. He sometimes uses *gönül*, another word for “heart,” interchangeably with *kalp*. While discussing conscience (*vicdan*), he says, “Although some have called it heart [*gönül*] and some soul, heart, soul and conscience are all one.” There is also the term *sirr*, which I translate as “secret heart.” English provides no corresponding concept. If I called it a person’s “essence,” I would muddy the terminological waters, but it is

clearly individual, and a most profound property of an individual.

Arif Efendi's central concern is the development of the human being, and he most often describes relationships between *nefis*/self, *cân*/soul, *akıl*/intellect and *kalp*/heart according to their roles in this development. He tells us: "In the body of the human creature there is a palace called the heart. This palace is special to the chief of the body's executive faculties (*vücutun icra kuvvetleri reîsine mahsustur*). And there is also a throne in the body that belongs to the Intellect King." The Intellect King in a fertilized egg is what establishes the human creaturely body in the mother's womb. It is the ruler of the body. "Because this ruler that establishes the body starts out from the heart, the Intellect King is in the heart when the child comes into the world. This King's duty in the body is not to manipulate the body by itself. Its duty is to withdraw to its own throne and from there view the work done by the chief of the executive faculties and take that work under its command. Because the child's Intellect King is located in the heart, it cannot be king of the child's consciousness and use the body. As long as the child is not mature, it cannot take under its command and will its *ins*, *jinn* and *satan* that are its spiritual forces. Our Messenger of God Efendi has said: 'Every child comes into the world with a *satan*, and I made my *satan* a Muslim.' ...until the child is mature, that *satan* weaves a web and shell around the palace where the Intellect King is located. In this way that *satan* imprisons the Intellect King. It takes the forces of *ins* and *jinn* under its command and will..."

The term *ilim* (Arabic *'ilm*) can mean knowledge in general or a specific science. Like the English word "science," *ilim* has a broad, pre-modern meaning inherited from times prior to the separation of modern science from philosophy during the European Enlightenment. This older sense is the one in which Arif Efendi often uses it, to mean both all knowledge, and its plurality of sciences. Cosmology, metaphysics, (pre-modern) psychology, epistemology, and ethics are all "sciences." But Arif Efendi also uses the term *ilim*/knowledge in more ontologically precedent ways, as when he says that *cân*/soul is an incorporeal vitality having consciousness and knowledge, or "Even though the consciousness knowledge in the soul quality is not in itself essence consciousness, but rather essence knowledge's consciousness attribute, it has been absolved from operating the body." For modern science, Arif Efendi uses the word *fen*. Following Graeco-Arabic Translation Movement practice, I translate *cevher* (Arabic *jawhar*) as "substance."

I find Arif Efendi's usage of "Tanrı," the Turkish word for

God, to be interchangeable with the name “Allah,” and I translate both as “God,” noting with parentheses the few times where “Tanrı” occurs in the same context as “Allah.” Although the word “Tanrı” is ancient, to use it in the twentieth century instead of “Allah” could be in keeping with the national enthusiasm for constructing a pure Turkish language; Arif Efendi lived through the period when the call to prayer was done in Turkish translation instead of in Arabic. It is worth mentioning here that “Allah” is not an exclusively Muslim name for God, but the Arabic word for God; Arabic-speaking Christians refer to God as “Allah.”

The terms “shariat,” “murshid,” “dervish,” “tarikât,” “tekke,” and “dergah” have found their way into easily accessible English dictionaries and I do not translate them. The shariat is that law based upon the Quran and hadith. In the Turkish context, “tarikât” most often means an established dervish order, rather than having the older meaning of a spiritual path in general. A “tekke” is a cloister, a building used by a dervish order. A “dergah,” literally “portal,” is also a location of dervish tarikât activities, but can be metaphorical, in other words, be the influence of a person as opposed to a dervish order or one of its buildings. To go to someone’s dergah may mean to put oneself under their influence. I have also left untranslated the term *tevhid* (Arabic *tawhîd*), meaning “realization of oneness,” most often of God’s unity. Literally, *tevhid* means “unification,” a “causing to unify,” but this translation does not communicate the crucial aspect that a person carries out this unification by way of realization.

“The viewing that is the path” (Arabic *al-sayr al-sulûk*, Turkish *seyr-i süluk*, often *seyr-ü süluk*, “the viewing and the path”) is a stage by stage progress of insight in realizing tevhid. The Arabic loanword *seyr*/viewing is also often translated as “traveling,” and has that root meaning, but in this context the emphasis is on what one *sees* while moving along; as in ancient Greek *theôria*, the viewing is visionary, rather than everyday seeing with the eyes,. When the term “viewing” occurs alone in my translation, it has that meaning. I translate *zevk* as “taste,” which is its literal meaning, but in these contexts indicates a personal experience of something, rather than acquaintance with it by hearing or reading about it. The experience tasted in this context is *irfan*, which I translate as “self-knowledge.” “Joy,” *neşe*, is the joy felt with the “taste” of self-knowledge. *Marifet* is a term with a long tradition as the practice of self-knowledge, sometimes translated as “gnosis,” but in Turkish is more ambiguous and can mean “skill,” of any kind. To be *marifetli* can mean to be either wise in self-knowledge/gnosis, or skilled

at any craft. I usually translate it as “skill,” and occasionally as “gnosis.” I translate *arif* as “gnostic.”

The word *mi’rac* (Arabic *mi’rāj*, literally “ladder”) is usually translated as the “ascension” of Muhammed to meet God. But Muhammed’s *mi’rac* is not only an ascent; it included a flight from Mecca to Jerusalem on a spiritual mount called the White Mule (Burak); an ascent through the heavens to meet God; and a descent, during which he met with several figures. As countless references and images in Turkish writing attest, the whole journey can be thought of as a cycle potentially accessible to other human beings as well. Arif Efendi describes these and other details, and I have left the word untranslated, using the capitalized spelling “Mi’raj” found in English dictionaries.

I have also left “pir” untranslated. A *pir* can be the founder of a *tarikāt*, or less often, a sagacious person generally. “Shaykh” (*şeyh*) is one of several terms for a spiritual guide, usually one licensed within the hierarchy of a dervish *tarikāt*, as opposed to a “murshid,” who does not necessarily have such license. “Cloak” (*hırka*) usually means a dervish cloak, often indicating which *tarikāt* a dervish is affiliated with. *Ulema*, plural of *alim*, can refer to the Ulema, literally “the Learned,” the religious-legal institution of the Ottoman Empire. Its members worked as judges, jurists, teachers in medrese colleges, and imams presiding in mosques. Arif Efendi also uses the terms *alim* and *ulema* to mean “scholar” in general; when it is clear he means a person with a medrese education, I translate them as “religious scholar.”

Another key term is *veli* (pl. *evliya*), literally, “near,” “contiguous,” “adjoining” (of persons). In everyday contexts of parents and children, it means “guardian,” whether that be a natural parent or appointed person. A meeting of parents with teachers in a school is called a “*veli* meeting,” and Arif Efendi does speak of such things. But the nearness in question is almost always nearness to God, and in keeping with the translation tradition I follow, I translate *veli* as “friend of God” in such contexts.

The word *ehil* means “adherent” and occurs in many compounds that have often been translated as “the people of...” or “the folk of...” I find these too archaic for Arif Efendi, and in Turkish, *ehil* most often indicates a choice parallel to choice of profession; I render it as “those who favor...” In the case of *ehl-i cennet*, I translate it as “those worthy of” Paradise. The phrase *ehl-i beyt* refers not only to “the People of Muhammed’s House”—Muhammed’s daughter Fatima, Ali, her husband and Muhammed’s cousin, and their two sons—but to all who are loyal to that house, in whatever era. When the phrase refers to

Muhammed's family, I translate it as "the People of the House," and when it refers to all who are loyal to the House, I translate it as "those who favor the House Of Muhammed." While this adherence is often said to be Shiite, Arif Efendi explains that "Ali belongs to the Turks," and it is a matter of historical record that favoring the House has been an important element of mainstream Turkish Sunni affiliation.

A grammatical issue similar to *ehil* arises with *erbağ*, meaning those "skilled" in a particular activity or kind of knowledge, and I translate it as "those skilled in..." *Terbiye* is often translated as "education," but *terbiye* is not education offered in a school; it is wide-ranging edification in how to behave in life in general, and Arif Efendi also uses it with reference to plants and animals also, a continuity he stresses. I translate it as "cultivation" or "training," and in a few contexts, "conduct" or "courtesy."

The Ottoman alphabet has no capital letters. In Arif Efendi's text as it was given to me prepared in modern spelling, capitalization is various. I capitalize "He" with reference to "Allah," "Tanrı," and "Hak" (Truth/Reality), the Arabic loanword (*ḥaqq*) used in Turkish interchangeably with "Allah." I capitalize other names of God, but capitalize "lord" (*rabb* and *mevla*) only when it clearly refers to God. In many instances, "lord" refers to controlling entities various in kind. For example, in such phrases as "the spiritual character that manipulates the body with its will is the lord of the bodily faculties," the spiritual character is clearly not God. Furthermore, reference can often be ambiguous, for several reasons.

I have sometimes used plurals where Arif Efendi uses the singular. He often says things like, "If a person does such-and-such, then s/he will..." In this phrase there is a single third person pronoun, *o*, referring to "person." There is no grammatical masculine or feminine in Turkish (or Persian), and third person pronouns may signify male, female, or inanimate. Thus to choose a male or female pronoun in translation would be incorrect, unless the usage occurs in an Arabic loan-phrase, which does have gendered pronouns and nouns. I think it better to avoid having to say "s/he," "him/her," etc., and so have translated such passages as, "If people do such-and-such, then they will..." In the case of "Allah," God, I use the male third person pronoun because the name Allah, although grammatically feminine, is treated as masculine in Arabic usage inherited by Turkish.

The two volumes of Arif Efendi's writings have glossaries, but these gloss archaic Turkish words with more current usages, they do not provide definitions. He does not gloss *kalp*, *nefis*,

*cân*, or *akıl*, for example. There are rarely one-to-one correspondences between English words and Arif Efendi's shifting terminology. I hope I have provided helpful guidelines here, and the reader may follow Arif Efendi's usages by consulting the index.

## GLOSSARY Draft 12 February 2023

Acıklı bitter

Ahad single

ahadiyyet oneness zat-ı ahadiyyet oneness essence

ahd-i misak Covenant of Alast "When your Lord took from the children of Adam, from their loins, their seed, and made them testify upon their souls: 'Am I not your Lord?' They said, 'Yes, we testify'" (7:172).

Ahiret the Hereafter

ahkam rulings (for Quran) properties (for things), judgments (for people)

ahlak morality, ethics; character

mekarim-i ahlak beneficent morality

akıbet result, consequence

akl-ı kelam rational theology

alâ, âliye sublime

alem-i misal Realm of Likeness

alim scholar

Allah God

Anasır elements (4: earth water fire air)

angels consciousnesses belonging to the essence knowledge

angels of death zebaniler

arş dais

asıl root, basis

aşk love affection (*muhabbet*), fondness (*sevgi*), joy (*neşe*) and taste ( *zevk*).

azimüşşan tremendous in glory

azamet tremendousness

baki abiding

Bari taala the exalted Fashioner

beautiful names esmâ-i hüsnâ

beşer human creature, beni beşer human creatures

beşeriyet humankind

batıl null, empty

batın interior  
Beka aleml The Realm of Subsistence  
*Bey* A title equivalent in modern Turkish to "Mr."  
Bilgin scholar  
birliğı unity  
Burak the White Mule  
burç constellation of the zodiac  
bünye (dünyanın) organism, constitution  
bürünmek take on raiment bürünmüş wrapped  
caiz lawful  
Can Soul. a force that can establish a body p 14

ceberut domination, ceberut aleml the Realm of Domination  
celil illustrious  
celle celale untranslated  
celal majesty  
cemaat congregation  
cemal beauty  
cemaat community  
cemiyet society  
cemiyet-i beşeriye society of human creatures  
cennet paradise  
    cennet-i naim Paradise of Bliss  
    cennet-i ala Paradise of Exaltation  
cezbe rapture  
cibiliyet innate nature, the character one has by virtue of how  
one was created  
cismaniyet corporeality

*Companions of the Page* (eshab-i )

“Consciousness means a vitality consisting of love and  
knowledge.” p 31 “my own expression.”

*deputy (halife)* In a Turkish tarikat, a designation signalling  
completion of spiritual training. One becomes the “deputy” of  
one’s murshid and qualified to guide murids.  
deruni ilgi, alaka inner affinity  
devran turn in a circle  
devretmek turn,  
devre cycle devretmek in this sense: transform  
dinsizlik irreligion  
dirilik vitality RUH p. 22. Arif efendi’s word for the “force” of  
natural science physics; = consciousness.  
Duasını almak acquire its blessing

ehil those who favor  
ehl-i beyt those who favor Muhammed's house  
emin secure, trusted  
emmare commanding  
enbiyay-i kiram noble prophets  
erbab skilled  
esas vücüt principle body  
eser artifact  
essence consciousness şuûr-i zâtiye yani vacibül vücûd olan  
teâl-Allah p. 51. Biz Hazret-i Yusuf'un rabbim dediği zâta  
dünya faslı şuûr-i zâtiyesi diyoruz p. 70.

essence spirit ruh-i zatiye  
eşkiya the wretched

*exalted/may He be exalted (taala)* This is a formula used when referring to God, and/or to indicate that it is God to which one is referring. When used with the term "lord," for example, it indicates that the lord being referred to is God.

Farz obligatory

fasıl phase

Fatiha First chapter of the Quran

Felah felicity

Ferman imperial decree

Feyz grace (emanation in some cases?)

Fitne and fesad, sedition and corruption

Gaflet heedlessness

Garaz goal

gazap wrath

gök sky

hakikat truth, reality

hakikat bilgini learned in truth

Hakk God, or when appropriate, God the Truth

*hâlet-i nez* death agony

haneman

hasbi disinterested

haset envy

haslet trait

hassa (with sad) property, characteristic; faculty? (in Turkish, not in Arabic?)

hassa orduları private armies

hasse (with sin), senses havas-i hamse five senses; there are internal senses also

haşrolmak to be resurrected

hayvancık animalcule

havass-1 mümeyyize

hayat a force that cannot establish a body p. 14

Hayy Alive (with a capital A)

Heva caprice

hikmet wisdom explain philosophy

*hilkat* created nature (*beşeri hilkat*) human created nature

hırs passion, greed

his sense, feeling

hoca mosque teacher

hüküm judgment hükmetmek command

huşu reverence

huy temper, temperament

Hüvallah He is God

hüviyet He-ness

iskat alms given on behalf of a corpse to compensate for neglected religious duties

ic̣tihat juridical opinion

ic̣tima assemble

ic̣timai social

iffet modesty

ikbal attention received

iktida etmek emulate

ilim knowledge, science

illi causal ala-yi illiye sublime causality

ilm-i zat knowledge of essence = şuûr-i zâtiye p. 50

ilm-i zatiye essence knowledge aşk-ı zatiye essence love

iltifat favor

*imam* In this book, distinguished members of the ulema.

inayet grace

ind according to

inkışaf uncovering

insanlık humanity

*insi* “İns de cismani değil” p. 150

intermediary Arif Efendi usually uses the modern economic term *mütevassıt*, but sometimes *berzahi*, making it clear that he means the *barzah* of tasavvuf.

*inziva* Spiritual retreat

iradesi dileği will-desire  
iradesi kuvveti force of will  
ismet chastity  
ism-i zati  
istidat capacity  
istiğrak immersion  
itikat belief, doctrine itikat etmek believe in  
*izzet* Exaltation  
kader measuring-out  
kadim pre-eternal  
kafir disbeliever  
kahhar All-Subjugating  
kainat engendered things  
kayum self-abiding  
kaza divine decree, kaza ve kader decree and measuring out  
kaza township  
Kelime-i tevhid *Lâ ilâha illa 'l-lâh*  
keyfiyet modality  
kibriya magnificence  
kin malice  
kiram the Noble Prophets  
konuşan insan, hayvan talking  
kodaman influential men  
kötü, kötülük, fenalık evil, wickedness  
kudret power  
Kurmak establish  
Kurtarmak save  
Kurtulmak escape  
Kurtuluş salvation  
kuva faculties

kuvvet force  
küfür disbelief

lâ “no” in the meaning it has in the phrase *Lâ ilâha ill' al-lâh*,  
“there is no (lâ) god but God.”

levvame self-deprecating  
lafz-ı celal  
ledüni God-given  
lezzet flavor  
maden mineral  
makbul approved  
maksad goal  
mahiyet quiddity

*Mahluk* creatures control their own will; servants have abandoned their will to the Lord p 16.

mahlukat creatures

manevi spiritual

manevi şahsiyet spiritual character Vücûdu iradesiyle işleten

manevî şahsiyet de bir şuûr olduğundan p.62

marifet skill

maye leaven, stuff

mebde beginning

meclis assembly

melâike angels

melanet blameworthy abomination

meleket sovereignty, melekut alemi, the Realm of Sovereignty

memur etmiş charged with the office of

menfaat self-interest

menzil stage

mertebe, degree

meşgul olmak be occupied with

mevla master

*messenger* A prophet who brings a specific message from God, often in the form of a book. The Prophet Muhammed is called the Chief of the Messengers. “Prophets” do not bring such messages, and are far more numerous than messengers.

mevcut existent

meydana koymak put forth

mezc mixture

mezhep school of law

meziyet qualification

mizaç disposition

Muhabbet affection

muhayyele faculty of imagination

*Muhiddini Arabi* Muhyiddin Ibn Arabi.

Mümin believer

Musibet misfortune

kitab-ı mukaddes Holy Book

*murid* The disciple of a murshid.

*murshid* A spiritual guide, usually working within the institutional setting of a tarikat.

musavver imaged

masiyet disobedience

mutasavvıf a practitioner of tasavvuf  
mutavassıt intermediary  
mütenezzih incomparable, free from defect, absolved  
mutlak nondelimited  
mutmain olan psyche tranquil in its lord  
müçtehit jurist  
müessir olmak being effective upon  
**mülheme inspired levvame self-deprecating emmare**  
**commanding mutmainne tranquil radiye contented merdiye**  
**valiant kamila perfect safiye pure** –each is a spiritual character

2/32

müezzin muezzin  
mütemmim one who completes, perfects, complements  
naim bliss  
namaz the ritual prayer  
namuslu honorable  
nankör ingrate  
nefs, nefis self p. 53 nefis that has taken breath of essence and  
thus acquired a consciousness quality.

**nefsin yani manevi şahsiyetin p. 57, biz nefse “manevi  
şahsiyet” diyoruz p. 70**

vücûd kürsüsüne oturan **can vücûdun şuûr-i zâtiyesidir.**

Nesil lineage

nitekim hence, as a matter of fact, thus, indeed, in fact

niyaz implore

numune paradigm

nur-ı zat-ı vahid One Essence Light

nübüvvet prophethood

oluşum formation

oneness ahadiyet

örnek exemplar

Peyda etmek bring forth

peygamberlik messengerhood

pir pir

*post-eternal*

*pre-eternal*

rab Arif uses “rabbi” to mean different things; sometimes it  
means “his lord” p. 110.

*rabbinde mutmain* tranquil in their lord

Realm of Spirits alem-i ervah consciousnesses that come into  
the world from the Realm of the World are called in the Quran  
“angels.”

refah prosperity

refik companion

renk hue  
rezilet vice  
rıza acceptance  
riayet compliance  
riyazat austerities  
ruh a force that can establish a body

ruh spirit  
saadet felicity  
salah wholesomeness  
salat, salavat prayer  
salik traveler, spiritual traveler  
*sanctity* Velayet

*sekerât'ül-mevt* death throes  
selamet safety  
salat-i daime continuous prayer  
*the viewing and the path* (*seyr-ü süluk, seyr ve süluk*), a term for stage by stage progress in realizing tevhid.  
Sevda longing  
*seyyid* Master, lord, chief  
seyyiyat evils  
*shaykh* In Turkish often the director of a tarikat convent, appointed by the central administrative head of the tarikat; can also be used as an informal title for a person of spiritual distinction, especially one having murids, in which case he is their murshid.

*Shaykh of Islam* In the Ottoman Empire, the highest office of the ulema.  
Şerik shirk to believe there are equals to God  
Şeyh shaykh  
Sidretü'l-Müntehâ Lote Tree of the Utmost Limit  
sıfat attributes

sırr secret heart  
sukut degrade  
sura Section of the Quran.  
Suret form—always form, unless the word describes a manner of doing something  
suret-i adem adamic form  
*swear fealty* (*biat etmek*) In Ottoman tarikats, a ritual binding a murid to a murshid.  
şahsiyet personage, character

şa'n task, şu'unat tasks

şeriat ilmi shariat science  
şuun tasks, affairs, plural of şe'n  
şuur-i zatiye see essence consciousness  
sübhaniye glorious  
süluk path of progress  
sünnet the Sunna

*taala* exalted rabbi taala the exalted Lord

*taat* Obedience  
tabiat alemi natural realm—all the others are Realm of...  
tahavvül transformation, fluctuation  
tahsil education  
takva piety

tamah avarice  
tavır, behavior, manner, demeanor  
*tarikât* Literally "path," in the Ottoman Empire an institutionalized order devoted to spiritual attainment. Ottoman tarikats typically had one central and several satellite cloisters whose "shaykh" directors were appointed by their central administrative head; appointments were approved by the office of the Shaykh of Islam, head of the Empire's religious-legal institution.  
Âliye Tarikat a branch of the Khalwati

tariz undermine  
tasarruf disposal  
*tasavvuf* The dimension of Islam incorrectly translated as "Sufism."  
Tat savor  
tedris schoolhouse instruction  
tefekür reflection  
tenzih to declare incomparable, free from defect, to absolve  
mütenezzih transcendent  
terbiye cultivation, training, conduct, courtesy  
terbiyeci cultivator  
tevekkül resignation  
*tevhid* Realization of God's oneness.  
tezkiye cleansing  
tıynet disposition

*to swear fealty (biat etmek)* To bind oneself to a murshid.

*The Ulema* Not translated. Literally meaning "learned," in the Ottoman Empire the religious and legal establishment.

Members of the Ulema were appointed by the central office of the Shaykh of Islam to work as teachers in medrese colleges, imams presiding in mosques, and judges and jurists.

Ulvi high, celestial

Ümmet community

unity vahdet

unsur element

ünsiyet friendliness

uzma greatest (fem)

vacip incumbent upon

vali-i mutasarrıf appointed ruler

varlık being

vasıf quality

vecd ecstasy

veli friend of God

**Vicdan:** Vücûdu iradesiyle işleten manevî şahsiyetin ilm-i

mahiyetidir. p. 62 conscience

vilayet sanctity

vuslat union vuslat etmek attain to

vücûda getirmek bring forth

yakin hakk al-yakin the truth of certainty

zahit devotee

zalim oppressor

zarar harm, loss

zat essence or personage

zat-ı ahadiyet singleness essence

zat-i kibriya greatness essence

zat-ı sıfat attribute essence

zat-ı vahid one essence

zat-ı vahidiyet oneness essence

zevk taste

*zikir* remembrance, a kind of devotion in which formula are repeated, usually the names of God, often many, many times, inwardly or outwardly, sometimes using a rosary, sometimes in groups, sometimes accompanied by physical movement, sometimes inducing a trance-like state.

zülcelal Possessed of Majesty, love-knowledge before creation of anything

Zulüm oppression

p.48 Şuûrların gösterdiği **manevî şahsiyet öyle bir diriliktir** ki

p. 51 sorts out some distinctions between şuur, essence, ilm vs. Can vasfındaki ilm-i şûûr bizatihi şûûr-i zâtiye olmayıp ilm-i zâtın sıfat-ı şûûru olduğu halde bile, bizatihi vücûd işletmekten

tenzih edilmiştir.

Even though the consciousness knowledge in the soul quality is not itself essence consciousness, but rather the knowledge of essence's attribute of consciousness, it has been absolved from operating the body.

p. 54 Çünkü **vücûdu iradesiyle işleten manevî şahsiyet vücûd kuvâsının rabbidir.**

Because the spiritual character that manipulates the body with its will is **the lord** of the bodily faculties.

p. 54 **şuûr-i zâtiye yani vacibül vücûd olan teâl-Allah**

the essence consciousness, in other words, exalted God who is the necessary being

p. 57 bu **nefis** vicdan denen cevherin üzerine oturmuş ve orada vücûdun hükümdârı olmuştur

It is this psyche that is seated upon the substance called conscience and has there become ruler of the body.

p. 57 **akıl** ve fikir gibi **şuûrlar**

consciousnesses such as intellect and thought

p. 108 Bu yazımda şuûr kürsüsüne vicdan ismi verdim, çünkü bence asıl ismi yine vicdandır. Bazıları gönül, bazıları can demişlerse de; **can, gönül, vicdan hepsi birdir.**

Although some have called it the heart and some the soul, soul, heart and conscience are all one.

p. 169 Rüyada görünen şeyler cismânîyete bürünen **nefis**le ruh-i insani arasında âlem-i misâldir.

p. 170 Bu hayat ki eski elbiselerinin itiyâdını almıştır, biz buna nefis deriz.

We call this life that has taken on the habits of its old clothes the *nefis*.

Akıl, kelâm ruh-i insaninin sûret-i Adem'de bıraktığı bir eserdir.

Biz buna da ruh diyeceğiz. Ruh dediğim zaman akıl ve kelâmdan ibaret bir varlığı hatırlınıza getiriniz, çünkü burada ruh değildir.

**Intellect and speech is an artifact that the human spirit has deposited in Adam. We will call this “spirit.”** When I say “spirit,” bring to mind a being constituted of intellect and speech, for here it is not what we usually call “spirit.”

Further notes in progress:

1. **Lailahe illâllah:** Commanding, blue in hue.
2. **Ya Allah:** Deprecating, red in hue.
3. **Ya Hû:** Inspired, yellow in hue.

4. **Ya Hakk**: Tranquil, white in hue.
5. **Ya Hayy**: Content, green in hue.
6. **Ya Kayyum**: Brave, black in hue.
7. **Ya Kahhar**: Perfect, the hue of light.

1. **Lailahe illâllah**: Emmâre, rengi mavi.
2. **Ya Allah**: Levvâme, rengi kırmızı.
3. **Ya Hû**: Mülheme, rengi sarı.
4. **Ya Hakk**: Mutmainne, rengi beyaz.
5. **Ya Hayy**: Râdiye, rengi yeşil.
6. **Ya Kayyum**: Merdîye, rengi siyah.
7. **Ya Kahhar**: Kamilâ, rengi nur.

## Paradises

From *O Humanind: Surah Ya-Sin*

Now let us explicate these eight layers of paradise in order as follows:

**The First Layer:** In Paradise this layer has taken the name, "The Paradise of Peace." **Selam Cenneti** This layer is furthermore spoken of as "The Paradise of Recompense." **Mücâzat Cenneti** God the Exalted the Truth created the gate of this paradise from wholesome works. And in that paradise He self-disclosed to the people there with the name "Esteemed" (**Hasîb**). For thus that place became the recompense for purely good works. Our Messenger of God Efendi said in this regard, "*No one can enter Paradise by his works.*" In this way he intended the paradise of divine gifts. He did not mean the paradise of recompense. And so God the Exalted said, "*For the human being there is only recompense for his work. The recompense for work will soon be seen. Then a reward complete will be given*" (53:39-41).

In sum, this paradise is entered only by means of wholesome works; there is no other way, for if a person has no wholesome works, neither will they have entrance here. The name of this paradise is furthermore spoken of as "Ease" (**Yüsrâ**). God the Exalted the Truth has said in this regard in the Gracious Quran, "*Whoever gives charity and guards himself, and verifies the Most Beautiful, We will make easy for him the Ease*" [sic] (92:5-7).

Entrance to the aforementioned paradise for those whose states are as described, in other words, the people of Paradise, is dependent upon very few wholesome works, for God's ease is

the share of all for whome He has made it the share.

**The Second Layer:** This paradise is called "the Paradise of Eternal Duration" **Huld Cenneti** or "Paradise of Earnings."

**Mekasib** If you ask what is the difference between the Paradise of Recompense and the Paradise of Earnings, we will say the following:

The Recompense paradise is as much as the amount of works, in other words, granted as the recompense for works. The Earnings paradise is simply gain, because it is the result of doctrines, the beautiful opinions nurtured toward God. There is no recompense there given in return for works done with this body. God the Exalted self-discloses to the people of this paradise with the name "Originator" (**Bedî**), for as a result of that self-disclosure unimaginable states manifest to those possessed of beautiful doctrines.

They all appear there as divine originations. The gate of Earnings paradise was created of doctrines and opinions and hope regarding God. None can enter Earnings paradise but one having the temperament described. In other words, if there is anything of this temperament missing in a person, they cannot enter that paradise. Know this!

The name of this paradise has been called Earnings. For the opposite of it is frustration, to be duped, and that frustration is the result of opinions of inferior quality nurtured toward God.

God the Exalted said in this regard, *"It is this opinion of yours that you nurtured toward your Lord. That opinion brought you low, and you have come to be among those who remain frustrated"* (41:23).

In sum those having evil opinions burn in the frustration of damage and loss. As for those who have good opinions of God the Truth, their place is the Earnings paradise.

**The Third Layer:** The name of this paradise is "the Paradise of Gifts." **Mevahib Cenneti** The level of this paradise is higher than that of those mentioned above. For there is no limit or end to God the Exalted's gifts. God the Exalted even so bestows gifts upon the people of this paradise that they have neither works nor doctrines... In other words, the gifts God the Exalted gives to the people of this paradise are more numerous than those He gives to those who have works, doctrines and other goodnesses.

In this paradise I have seen tribes belonging to every nation and some classes of the children of Adam. If the people of doctrine and those who do beautiful works have a gift given to them by God the Exalted, even they can enter here, for when the aforementioned are to enter this paradise He self-discloses to them in the name "Giver" (*Vehhâb*). It could not be otherwise, for one can enter here only by God the Exalted's boon, His gift.

Our Messenger of God Efendi said of this paradise, "*No one can enter there through their works.*" They asked him, "Can you also not enter there, O Messenger of God?" He said, "*I also. Only because God the Exalted has plunged me in his mercy.*"

This layer is the place where paradise is most extensive. It is the broadest. And it is the secret of the meaning expressed by the verse, "*My mercy encompasses all things*" (7:156).

The path given by the realities possible for intellect and delusion is such that there will be no kind of person who does not enter here! But if they have the share, on a day measured out by God the Exalted, they will enter this paradise, for that is the path shown by the realities of fantasized possibility. Our witnessing is other than this.

We witnessed that there was in this paradise a class of persons from every nation and race. More than half of those nations were not there, in other words, not all of them were there; there was only one group from every nation, that is all.

Thus the Recompense paradise is not like that. It is special to those who do good works, and only the people of that paradise can enter there.

If you ask the reason for this, we say that gain is nearer to being recompensed, for in order for there to be gain, there must be wealth.

The wealth of the people of the Earnings paradise at the second layer is their doctrines and beautiful opinions of God.

But this paradise, I mean the Gifts Paradise, this layer of paradise is broader than the sum of all the paradises. It is even broader than the sum of all the paradises above it. The name of this paradise in the Gracious Quran is "*Home*" (*Me'vâ*). For mercy is the home of everything. God the Exalted said, "*As for*

*those who believe and do wholesome works, for them is the Paradise of Home, as a resting place for what they did" (32:19).*

The word "resting place" in the gracious verse means "boon," "gift." If one pays attention, here it does not say, "recompense." In other words, it is not said to be in return for works.

If we interpret further, the meaning is that He will place them in the Gifts paradise, not in Recompense or Earnings paradise. Because the Paradise of Gifts is a gift from God the Exalted.

In sum, generosity and gift are not special to those who do good works. Comprehend this meaning well!

**The Fourth Layer:** This paradise is named "the Paradise of Right," **İstihkak** "the Paradise of Bliss," **Naim** "the Paradise of Innate Disposition." **Fıtrat** This paradise is the highest of those that have been explicated before. It is neither recompense nor gifts; perhaps it is special to a tribe.

The inhabitants of this paradise are such a tribe that God the Exalted created them according to those rights and some of them will enter this paradise by way of an original granting of rights. Furthermore, they are such people that as they leave the land of the world their spirits remain in their innate disposition.

Some of them pass their worldly lives without their innate disposition changing form. Most of them are cheerful fools drawn to God, madmen and children.

Some of the people of this paradise perform purification of the soul by way of wholesome works, striving, ascetic practices and correct and scrupulous behavior in servanthood toward God the Exalted, and when that is the case, their spirits arise from the pit of creatureliness and return to their innate disposition.

Of the innate disposition for the creature, Exalted God the Truth said, *"We created the human being in the most beautiful stature"* (95:4).

Those in this condition are those purified with this verse: *"Those who believe and do wholesome works, for them is a reward without obligation"* (95:6)

It is the tribes described above who enter the Paradise of Right.

If we would make this clearer, we should say that this paradise is their right, not a gift given with obligation, nor is it a recompense by way of requital in return for works or any other thing.

The class of people who find their innate disposition by way of purification have been remembered with the name, "the Good."

**Ebrar**

*"The Good are in Bliss"* (82:13). That those mentioned with the name, "The Good," are in Bliss is based on this secret: Exalted God the Truth self-disclosed to these people of paradise with the name "God the Truth." That being so, He refused to place anyone there but those who had earned the right to be there. The way of nobility and the innate disposition God created require it.

Some of those who enter the aforementioned paradise immediately enter there the moment they are separated from their worldly lives. And some enter after experiencing a bit of torment in Hell. In other words, their evilness burns out in Hell and they return to their original created nature. After that, they earn the right to enter Paradise. Here do not forget that they definitely enter Hell first!

Unlike the paradises that have been mentioned before, the ceiling of Bliss paradise is the Throne. Because what is above them is the ceiling of what is below.

Now, for the ceilings of the paradises in order, we must interpret that. They are:

The ceiling of Peace paradise is Eternal Duration paradise.

The ceiling of Eternal Duration paradise is Home paradise.

The ceiling of Home paradise is the Paradise of Right.

Furthermore, this paradise is also named "Innate Disposition" and "Bliss," and this paradise has no other ceiling than the Throne.

**The Fifth Layer:** This paradise is named "Firdevs paradise" and "Gnosis paradise." **Maarif** The floor of this paradise is unimaginably broad. As creatures rise there, they witness the ceiling narrowing. The highest ceiling of that paradise is even narrower than the eye of a needle. Yet when they look down from there they see the paradises below and find their infants,

houries and kiosks.

But Gnosis paradise is not the location of such things. Such things are not found there or even above it. This paradise is the gate of the Throne. Its ceiling is the ceiling of the Throne gate.

The people of this paradise are in a continual state of witnessing, for they are the witnesses (martyrs). In other words, they are martyrs to divine beauty, the divine name Beauty.

They have died before death by the sword of annihilation of souls, by love of God. That being so, they witness only their beloved. For that reason the name of this paradise has become "Intimacy with the Sovereign" (*Vesile*). The people of this paradise are fewer than those of the other paradises. For as the levels of the layers of paradise rise, the number of their people decrease.

**The Sixth Layer:** This paradise is named "the Paradise of Virtue." *Fazilet* The people of this paradise are the truthful.

Describing them, Exalted God the Truth praised them with the gracious verse, "*Before an Omnipotent King*" (54:55). This is the paradise of the names.

This layer of paradise is spread over the levels of the Throne. Each class of people from this layer are set up upon a level of the Throne, and the people here are fewer in number than the people of Gnosis paradise.

**The Seventh Layer:** This paradise is named "the Paradise of the Level of Raising" *Derece-yi Rafia* and "the Paradise of High Level."

It is considered the Attributes paradise by way of name, and the Essence paradise by way of rule.

The floor of this paradise is inside the Throne and its people are called "Those who Realize by the Divine Realities," and its inhabitants are fewer than the number of those in the previously explicated paradises.

The people of this paradise are those allowed near, and they are qualified with divine vicegerency.

Furthermore, through the divine reality they are possessed of

tremendousness, people of stability.

In this station, in other words, here, I saw Abraham (a.s.). He was standing at the right of this location, looking toward the center. To his left I saw a group of the friends and messengers, and they too had their eyes fixed on the center of this paradise.

I also saw our Messenger of God Efendi. He was at the exact center of this location and had raised his eye to the Throne. In this way our Efendi (s.a.s.) was requesting the "Station of the Praised" that God the Exalted had promised him.

**The Eighth Layer:** This paradise is named "Paradise of the Station of the Praised." **Makam-ı Mahmud** This is the Essence paradise. The floor of this paradise is the ceiling of the Throne. And no one has a way here. Every single one of the people of Attributes paradise requests to come here. They think he is bound to there only by name, not by any other thing. In fact everyone seeks the right to be there. But that place is special only to our Messenger of God Efendi.

This is understood from this noble hadith: *"The Station of the Praised is the highest station in Paradise. That place is for only one person. I hope that person may be me."* May God the Exalted bless and greet him with peace.

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1. "Kelime-i tevhîd", **nefs-i emmâre** terbiyesi.
2. İsm-i celâl "Ya Allah", Allah lafzâ-i celâline "ya" ilâvesiyle olmuştur. **Nefs-i levvâme** terbiyesi.
3. "Hû" ism-i zâtı birinci devre Musa devresi, **nefs-i mülheme** terbiyesi.
4. "Hakk" ism-i zâtı Hazret-i İsa devresi, **nefs-i mutmainne** terbiyesi.
5. "Hayy" ism-i zâtı Hazret-i Muhammed'in nübüvvet tecellîsi olan **nefs-i râdiye** terbiyesi.
6. "Kayyum" esmâsı ile cismânîyet ilmiyle melekût âleminin mezcî **nefs-i merdiye** terbiyesi ef'âli ve şefaat-i Resûlullah.
7. "Kahhar" esmâsı ile **nefs-i safiye** terbiyesi ef'âli ve şefaat-i Resûlullah mazhariyetiyle cennet-i alâya dahil olur. Bu kişi hakikat âleminin mürşidi olur. Beka âlemine vuslat eder.

Bütün pîrân-ı uzmâ hazerâtı beka âlemine ve ebedî hayata vuslat etmişlerdir. Bu pîrâne mensup nice evliyâlar da ebedî hayata mazhar olmuşlardır.

1. "The saying of tevhid," the cultivation of **the commanding self**.

2. The name of *jalâl*, is “Allah,” and the utterance of *jalâl*, “*O Allah*,” adds to it “O.” The cultivation of **the self-deprecating self**.
3. The “*He*” name of essence, the first cycle, the Moses cycle, the cultivation of **the inspired self**.
4. The “*Truth*” name of essence, the Hazret Jesus cycle, the cultivation of **the tranquil self**.
5. The “*Alive*” name of essence, the cultivation of **the contented self**.
6. With the “*Self-Abiding*” divine name, the mixture of the science of corporeality and the Realm of Sovereignty, the cultivation of **the valiant self**, the acts and intercession of the Messenger of God.
7. With the “*All-Subjugating*” divine name, the cultivation of **the pure self**, and as site of manifestation of the acts and intercession of the Messenger of God, inclusion in the Paradise of Exaltation. Such persons are murshids of the Realm of Truth. They attain to the Realm of Subsistence.