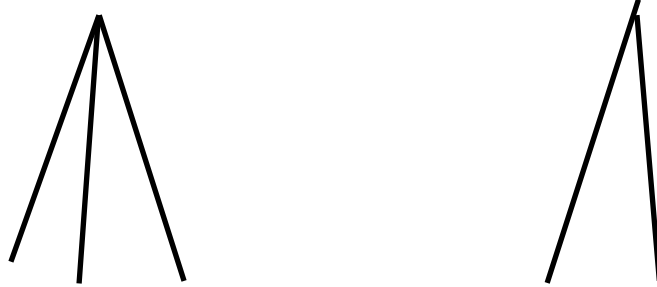


3G



Sainthood Authority and Sufi Commentary on Water

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Sainthood Authority

Sainthood is one of the degrees of closeness to the Allah Almighty. The nature of Allah's closeness cannot be known. The servant cannot comprehend this closeness unless he is familiar with the unknown.

The proximity of Allah Almighty is of two kinds: 1) the proximity of the Essence, 2) the proximity of the Adjectives.

The closeness of the Essence of Allah Almighty is special to the prophets, although their degrees are different. Due to the perfection of being dependent on the prophets, the companions of the prophets are also granted to this closeness, although the degrees are different.

Being close to the attributes of Allah is a share of the great of the saints, although their abilities are different. This closeness is due to the perfection of being dependent on the sainthood of the prophets. This sainthood authority, which is closely related to the attributes of Allah, is the shadow of the degree of prophethood which is closely related to the Essence of God.

The degree of prophecy, which is related to closeness to God's essence, is like an ocean over against a few drops compared to the levels of sainthood.

There are three types of sainthood: being a holy man, martyrdom and loyalty. Each of these levels has its own science and high knowledge. There are many sciences mixed with "sekr" (spiritual intoxication) at the level of holy man. Here the sekr is more prominent, "sahv" (sobriety) is left behind. In the second order of martyrdom, the sekr is left behind, sahv is more prominent. However, the sekr has not completely disappeared. The third and the last of the levels of sainthood is the order of loyalty. There is no other degree of sainthood above it, but only prophethood. In sciences belonging to the level of loyalty, the sekr has completely disappeared. These sciences agree with the Sharia sciences and are suitable for religious sciences. The loyal is the person who takes this science through inspiration. Just as the prophets received through revelation. The difference between the loyal and the prophet is in the method of receiving knowledge. Both receive from Allah Almighty, but loyal reaches this degree due to being dependent on the prophet. The prophet is the origin and the root, but the loyal is the secondary and the branch. But the knowledge of the prophets is certain and strict. The information of the loyal is presumption. The knowledge of the prophets is evidence for other people, but the knowledge of loyal is not evidence for other people.

A saint has earned every perfection and every degree through being dependent on his own prophet. The sainthood of a saint is a piece of the prophethood of his prophet. What reaches a saint from the higher spiritual degrees will be those of the prophet's degrees.

The domes that hide the saints are their adjectives of humanity. Whatever other people need, these saints need the same things. Sainthood does not take them away from their needs.

The saints have mercy on the inside and bother on the outside. If one who looks into their insides is one of them. If he is looking outside of them, he is not one of

them. Outwardly the saints are among the people's commons, while in hidden they are the elite of the angels. One is saved from the rebellion and the bad way through the friendship with them. Who is friendly to them reaches bliss. This is stated in the following verse:

“They are the soldiers of Allah. Watch out, those who will lead to salvation are the soldiers of Allah.” (Surat al-Fight, verse 22)

Allah Almighty has concealed the saints so that even the outsides of them were unaware of the conditions and the perfection of their own hidden sides. The relationship between the inner world of the saints and the order of unknown quantity is also hidden. Their inner world and their world of heart is not known by their souls. So it has a share not to be known. How could the apparent and external side understand the truth of that inner side?

That person's inner side and heart becomes defeated against to this spiritual state. It is far from seeing and knowing. How could he know what he had and who he found? Therefore, there is no any way for knowing and recognition of God but ignorance. Therefore, the greatest loyal, Hz. Abu Bakr said: “To be incapable of understanding is cognitive.” Realization itself is such a special state that it is incapable of understanding. Because he is defeated by the owner of realization, he cannot know his realization, others cannot know his state.

The knowledge of any saint cannot go beyond the Qur'an and Sunnah. Knowledge and discoveries outside the Qur'an and Sunnah do not reflect the truth.

One of Allah's names is al-Wali. He has no name as prophet . Whoever understands the wisdom of the divine names opens up a great door for him to know God, and it is not narrow to anything. The difference between prophet and the saint is not in whether the angel descends, but in what the angel brings down.

The saints eliminate the darkness of the peoples, cleanse their hearts, purify their souls. The decisions which are arrived by saints for the people is carried out by God. Therefore, the prayer of the saints is accepted by Allah. That is why people ask saints to pray for their will. But it is not the saint who realizes what is desired. Upon the prayer of the saint, Allah Almighty realizes that request.

Spiritual Poles

Allah gives special duties to some of his servants. They perform these duties by the command of Allah. Perhaps they may not even be aware of the tasks they perform. Allah, through them, governs the universe. At the highest stage of these servants there are three persons. Two of these are spiritual poles and one is gavs. Besides these three people, there are four persons who are called "Evtâd". Evtâd means a pillar, a foundation, a support. Evtâd keep the universe standing. In total, seven people are called "Ebdâl, meaning the standing. There are 40 people under these 7's, and under them there is a group of 300 people. When one of the 7's dies, one of the 40's fills. When one of the 40's is missing, one of the 300's will replace it. When one of the 300's decreases, one of the righteous believing servants is elected by God and he fills it.

Those who are Ebdâl are decorated with the necessary and appropriate sciences. These people have taken the name Ebdâl because these sciences are a support for them.

Ebdâl and other assigned servants are the saints of Allah. When they leave their selfs, they no longer leave this path. They usually prefer to hide from the eyes of the people and turn to Allah. The general characteristics of these people are as follows:

If the people talk to him, he talks to them. Because he knows that God is always looking out for him. He has little friendship with people and the crowd. He takes the hearts of the littles, helps to the widows, preoccupies with his family, delights with them, but speaks the truth. They stay away from being famous. They do not see themselves as angels, but they see themselves as white wood. They are turned only toward Allah and their hearts are busy only with the mention of Allah.

According to Allah's friends, the first of the two poles of our time is in Mecca and descended from our Prophet. The second pole and gavs are in Turkey. Apart from these, each province has a pole. There is the pole of the provinces of Islamic countries as well as a pole assigned by Allah to the provinces of non-Muslim countries. These are Muslims. These poles live in that province. In the event of their death, another believer is appointed by Allah to replace him. In fact, friends of Allah went to these places and told us that they met with these poles.

The two poles (imams) and gavs are the top three. Each of these is in the order of sun. These are indicated by 3G. The other four evtâd are indicated by 4G. The effect areas of each G are different. Each of them serves the universe by staying within the boundaries set by Allah Almighty.

Sufi Commentary on Water

Water is a very important substance. It contains a lot of wisdom due to its nature, its Arabic writing and its chemical composition. In a hadith about the water, our Prophet (pbuh) says:

“There was God and there was nothing but Him. His Throne was above the water. Allah Almighty, He wrote everything that will occur in the Levh-i Mahfuz (protected tablet). He created the heavens and the earth.” (Sahih Bukhari)

As it is understood from this hadith, before the earth and the heavens were created, there was water and God's throne was on it. Accordingly, the basic element in the creation of the universe should be water.

“Allah brought down water from the sky and gave life to the earth after death.” (Surat an-Nahl, verse 65)

“... We created all things with life from water” (Surat al-Anbiya, verse 30)

“Allah created every living thing from water” (Surat an-Nur, verse 45)

As can be seen from the above verses, every living thing that has life in the universe is created from water. This issue states how important water is. The water has an important place in the life of the universe. Without water, life in the universe is impossible.

Arabic writing of water is ماء . Water is expressed with this word in the Qur'an. This word consists of two elifs and a mime. This composition is very similar to the chemical formula of water. The chemical formula of water is H₂O. That is, two hydrogen atoms (H) and one oxygen atom (O) combine to form the water molecule. When both forming are compared, the atom H is substituted by the letter Elif and the atom O is replaced by the letter mime. The letter Elif is the first letter and its value is 1 in spirituality. H atom is the first of the elements and the atomic number is 1. Just as letters are the basic elements of words, the chemical elements are the basic elements of the substances in the universe.

The value of the letter mîm is 40. The number 40 refers to a spiritual perfection. Our Prophet began his communicating at the age of 40. There is a spiritual authority called 40's. The atomic number of the oxygen atom O is 8. 8 is a degree of paradise because it has 8 gates.

The similarity between the spelling of water and its expression as a chemical formula reminds us a group of 3 people (3G) consisting of 2 imams (poles) and 1 gavs at the top of spiritual tasks. Imams are in the position of H atoms and gavs is in O position. 2 imams and 1 gavs together as 3G is an component that performs the most basic task in the universe. In the same way, water is the most vital element in the universe. Accordingly, 3G is the element that keeps the universe alive, just as water keeps the universe alive. The similarity between the structure and duties of the water molecule and 3G astonishes people. All this is a very small reflection of God's infinite knowledge.

Result

Sainthood authority and spiritual poles are the basic elements of the spiritual world. We believe in their existence and properties. We wholeheartedly believe and participate in what the Islamic Sufis tell us about it.

The nature of the water, its Arabic writing and its chemical formula are in close relationship with each other. There is also a close similarity between water and 3G in the highest authority. They show us how Sufism is a perfect science and one is only amazed and understands how impotent he is.

The expressions we express here are the information that friends of Allah convey to us with the permission of Allah. Allah tells the truth and guides the right way.

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