Some Reasons For The Inability
Of Layman To Understand Sufism

Associate Doç. ETHEM CEBECIOĞLU

The writer and the readers of the same text deduce different results from it and overcoming this problem of the chief questions and philosophy of science of meaning or understanding deals with.

Firstly, we should mention that we haven’t used the expression “layman” for we would not like to imitate the West. How is this and why is this term used in West? Let’s explain it. The experts in science such as Physics, Astronomy, Chemistry, Biology, Zoology and Botanic etc. right books which give simple information in various subjects in order to make science popular explaining their scientific accumulation according to the level of common people. For example, Carl Sagan’s Cosmos is a book of that kind. The aim of this is firstly to transfer the accumulation of this sciences to laymen and also to attract the interest of the common people by abolishing their heavy, serious, unreachable image. Although it is hard for a layman to understand in its own terms, Sagan’s mentioned work seems to have overcome that problem. The case is valid almost for all branches of science. The studies experts can read are never the same as the ones that laymen can benefit. When we transfer this case to the area of Theology, we would like to compare a heavy work such as Tchanevi’s multi-volumed Flau’s-Stünen with easily understandable books explaining the principles of Islam, the works belonging to hadith method with forty hadith books, Tailatzani’s Serh-i Akaid with simple akaid (articles of faith) books, Muhijiddin Ibn Arabi’s high level work Fusus with moral books.

Since Dilcey and Ricket, people who philosophize understanding, have tried to speculate “the methodology of understanding” which seems speculative and complex from an outer point of the author, on the matter of what an author wants to tell in his writing. The aim of that is: The writer of the text has written his thought down. The first problem is that is faced here is whether the wri-
ter is able to write what is in his mind completely. The writer's inability to express himself means the things on the paper aren't a projection of the ones in his mind or there isn't a parallelism between two. One of the first and, perhaps, the biggest, bars between the writing and the writer's inner experience is the insufficiency of the fact of finite words to express infinite inner/spiritual constitutions.

At this point, we find the laymen's explanation about Tasavvuf (sufism) very insignificant. Hence; at this point we respond a terminology problem. We think that in order to solve this terminology problem there is need for a specialist. As known, Tasavvuf (sufism) in a way, it is expressed in its own language which lead to a tasavvuf (mystic) terminology. Clearly known, a knowledge (science) can't be without a terminology. Every knowledge has its own technical terms. Since Tasavvuf (sufism) has established its own terminology, it took its independent view among the other knowledge disciplines. Unless you are aware of the terminology, it is impossible to comment on it.

Here, we are met the great problem of language. If we don't consider it as a sample problem, we say that: as the English speak in English, French in French, the medicine man in "medicine terms", the economists in "economics terms" the lawyer in "law terms", the interpreters of Qur'an in "interpretation (tefsir) terms", the Sufis (mutasavvuf) understand each other by "tasavvuf terms". Again, to express it in another way, unless you are a lawyer, you can't group the law books, if not a medicine man, the medicine books, if not a economist you can't understand economy books, if not a interpreter of Qur'an the interpretation books and if not a Sufis the mystic books.

Now, let's widen this language problem. We want to take subject of Vahdet-i Vücuda as an example. Vahdet-i Vücuda is a product of a subtle intuitive knowledge and thought. Although they have a Theology back ground, laymen intellectuals even when compelled to understand it more directly speaking, in most times can't understand it because Vahdet-i Vücuda has a difficult (heavy) teaching. As we expressed above, every independent knowledge (science) discipline has a language limitation. A medicine term can't be similar to an economic term and economic terms can't be the same with politics. Although the terms have the similarity in shape and expression they are considered different in various knowledge science disciplines. And it reflects the color of the discipline it belongs to. For instance, though "by-pass" as a term is used in medicine economics and politics, it has different meanings in every knowledge discipline. This is like the water which is seen in different colors in different colored glasses. The water is the same water again.

Among the knowledge disciplines which are in Theology structure such as interpretation of Qur'an Kalam, Hadith, Islamic Law has the same situation. The
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terminology of these science branches are different from each other. We want mean it is inevitable to fall in evaluation mistakes if one approaches Kalam with Interpretation (tesfur) terminology. In some way, if an expert of Kalam tries to understand Islamic law with Kalam’s terminology, the similar problem will occur. Usage of terminology shape within other science disciplines, in the field of Tasavvuf (Sufism) will cause misunderstandings anarchy. In a television programme, we saw the same situation when an expert of a different branch confused the term ‘adab’ in tasavvuf (Sufism) with Islamic Laws ‘farz’ (binding duty) an vay-

Besides this situation it is obvious that even in the structure of Tasavvuf which consist a large terminology, the same term can be used differently by A named and ‘B’ named sufi.

In clear words, even the same terms belonging to Tasavvuf (Sufism) sometimes can gain different meanings from one sufi to another. It has some reasons however we are not entering to this subject because it is not our main subject. Isn’t this situation equally valid for Hadith knowledge (science) and interpretation of the Qur’an? Does the meaning given by an expert of Hadith hold the same meaning given by another. Therefore, the experts of Hadith gathered different technical terms and by their interpretation effort some gained the title of “Imam” in Hadith. Again, did every interpreter of the Qur’an understood the subject of ‘nesh’ in the same way. Are Hanefis and Shafis giving the same value to the ‘ahad’ in Islamic law? This situation is also valid for Islamic Philosopy, kelam, etc.

Moreover, the terms which have evolved its spiritual meaning in time is a great problem on its own. For instance, the term ‘fena’ is interpreted differently by early Sufis and later Sufis. Let’s pass this subject. There is some difference in the terminology of Muhyyiddin Ibn Arabi and Gazzali. Even though they are in the same discipline, we observe that according to their inside, this two significant experts gave different meanings to the a single term. And we consider it as a richness for the discipline. The similar situation seen among the terminology of tarikats (sufi path). For example, Meleviyye isn’t similar to Bektash order and the terminology order differs from Kadhimi order. As we have mentioned before we tried to emphasize the significance of Vahdet-i Vucut in Tasavvuf (Sufism). Without studying Osman Yahya’s work about the terminology of Ibn Arabi, it’s very hard to grasp the real meaning of his expressions.

In order to understand Vahdet-i Vucut perfectly, one should study on Qur’an interpretation (tesfur), Hadith, Islamic Law, Psychology, History and Philosophy of Tasavvuf (Sufism), Systematic Philosophy, Islamic Philosophy, Religion Philosophy and Kalam. On the other hand, it is necessary to reach the pleasure of
Vanadet Vucud in a subjective way

Being a very sophisticated subject, not only its difficulty in understanding among the Muslim scholar but also the problems of its deep meaningful terms should evaluated as an obstacle to understand Vanadet-Vucud.

We mean that there is difficulty and restriction in expressing thoughts in words. Here we find Stephen Hawkins's statements "what is "being" thinking of now? I am trying to understand it, "after this discovery universal "being's" thinking with the help of astro-mathematic. Hawkin's statement proves an exegegation. How can the finite cover infinite? How can it understand? Here, in this context, the thesis asking how well the sufs expressed their vast and infinite inner experiences in words comes in to the light. Because inner experience is an infinite production of the soul which carries the quality of eternity. How can it be expressed? Mevlana's saying 'Be like me and then see' to the ones asking him what love is. This is an example showing that the infinite inner experience can't be entirely expressed.

The second problem about the subject under discussion here is Someone else reads the writing of the author. A thoughtful constitution gets formed in his mind. The think held in common in transferring the inner experience between the writer and the reader is the printed text. While the writer is expressing hislself is the first point, the reader's identifying himself with the writer is the second but is the most important point. Writer and the readers of the same text deduce different results from it and this problem is one of the chief question that philosophy of science of meaning or understanding deals with. At this point we would like to show Necip Fazil as an example. We say that reading all Necip Fazil's works to understand him and to have a general idea about him is enough. Is this judgment true? To be frank we will answer negatively and we won't be able to say its completely true. We mean that this judgment is true but incomplete. Do we want to understand Necip Fazil? If 'yes', we should first have a look at where Necip Fazil is. We mean that we should understand how and from what his inner world with his beliefs, thoughts and understanding of life is. Then, we can analyze one by one what influenced his lifestyle.

We shall search every aspect of his life such as his childhood, teenager life, his family and relatives, his education, his teacher in College de la France, Henry Bergson, the intuitionism philosophy that he added to the system, his experience in Europe, his life during Inonu and Menderes, his close relation with Abdulhakim-ı Arvasti, adventure in Buyuk Dogu, his sufferings in the prison, his marriage and children, social, intellectual functions etc. Reading Necip Fazil's works comes next. From then on we shall read and examine all his work very carefully. We shall follow a chronological order from his earlier works to his mo-
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re mature times. We shall try to understand him in his general completeness taking the thesis 'Human being is a whole' as our basis. As Scheller expresses, if you human into pieces, it becomes difficult to understand him, because he is in a consitutional completeness in his inner world beyond time and space. From now onwards we can easily evaluate and interpret Necip Fazıl's all writings. In other words, when we reach his completeness, our chance to understand him increases. Well, can we understand him entirely after all? The answer is again, NO! Why? Because we have to come to Necip Fazıl to totally understand Necip Fazıl, and this is impossible.

What we have told above won't differ in understanding reading the famous atheist Aziz Nesin. When we look through the window we have opened, it is impossible far even the atheists to understand him completely.

The matter that we have been trying to express until now is valid for the members of sufie path, Muhyiddin ibn Arabi, Abdurrezzak Kasami or Cunezî-i Bağdadi and Aziz Muhannad-i Hudayn. To read and understand these sufis totally, we should bring about the matter to the agenda, that we have been trying to mention above.

In our this article, we pointed out the problem of Vahdet-i Vucud which is an important subject of Tawawuf (Mystery). Because of its popularity in every century we tried to express the difficulties in understanding this doctrine and the problems that the laymen are faced with. An important scholar of our last generation Professor Fent Kam is a perfect example to reveal the parallelism between his works and ours about this doctrine. While he was evaluating the ideas which were improved within Vahdet-i Vucud of sufis and philosophers, he made a comparison between them. While the philosophers reach Vahdet-i Vucud by thinking, Sufis find it by enjoying (getting pleasure in) their life. Then, what is the exact difference between them and in which plane does the difference emerge? At this point, Fent Kam analyses the subject in a scholarly interpretation. In order to talk about this (Vahdet-i Vucud) there are two ways. The first one is the idea and thought, the second one is shuhud and pleasure path. The path of idea and thought is open to every reflection from experts. On the other hand, shuhud and pleasure path (or the path of sufis) has a different method. By intersecting the degrees (rank) of manifest (to know God) this path can be reached to the recipients of bountiousness. Although every one is able to talk about love, only the ones who are in love with God know it.

A poem

One asked what love was,
You would understand me!
I answered If you were like me,
When we take a globe that is in artistic quality, we notice that it contains all
over the world. We suppose that we conquer the world in our minds. We say the names of the cities, furthermore we can give some more information about them. Those huge cities became a point in our globe. Far distances are supposed to be very nearer to each other. However, if we go to those cities, we recognize the real distances. Visiting all over that city in order to see the influences of the history and civilization, may take our weeks and months. Afterwards, the significant difference can be seen conspicuously. Shuhud and pleasure eloquently teach the name of faith (loyalty), the other one reveals the corporal presence.

Just through these lines, Prof. Kam says that although these two groups are close to each other, they didn’t reach the same point and he adds:

As a matter of fact, why do Sufis pray and worship? In order to understand the reason, it is enough to research the written works about this subject. Even though one said that I could read their work and improve myself in this wisdom path (it is said in this way for us), this can be true for the the idea and thought rank, it cannot be definitely true for pleasure and shuhud rank. Despite their similarities in shape, there is a gulf between them. To illustrate, when a glass of sea water and glass of drinking fountain is put together, no one can notice the differences between these two glasses. This difference can be understood even after 21 hours. Haza azbun furat wa haza milihun ucac (this tastes good, that one tastes sour and salty). Perhaps a false ruby which has the same shape as the real one can deceive jeweller expert. If there was not any experience, lots of false gold could be demanded.

A poem

Black peppercorn and the black mole on the pale face of darling’s cheek
Both of them give pain to the soul but they cannot be compared.

Both Sufis and the philosophers released the unity beyond time and place in existence. As Kna pointed out, there is a difference between them. By reading their works, we can learn about the philosopher’s ontological problems and theoretical subjects. But Sufis cannot be understood by reading their works. When the philosophers reveal the unity of existence they stop the events, time and place they try to solve the problem with the help of mind. By contrast, it is impossible to say the same thing for Sufis. They solve this problem which is beyond time and place, with the help of intuition of the heart and take time and the place in whole. Although the philosophers who are related the wisdom express the same subject, they cannot reach the result. These philosophers are called layman. They try to find solution with the help of mind.

1 Farikani/53
2 Ferik Kam Validot i Varoud, page 65 65 it is simplified
As Prof Dr Mehmet Aydin expresses the ‘one who knows’ as an important problem. When Mehmet Aydin is asked ‘What are the five works which are useful to learn Islam truly’ His is very meaningful ‘it is not easy to recommend live but if we know how to read or have the chance to ask an intellectual about, Gazzali’s Isha is the perfect one’. In our opinion to know how to read and to have the chance to ask an intellectual is a handicap of layman. Hence, in the Quran Allah says ‘Pas’alu aha’z-zikri in kuntum la ta’laman (If you don’t know, ask it to people who chant).’

It is obvious that Mystic (tasavvuf) behaviour is subjective. In other words it is impossible to reveal the knowledge because it is individual. For instance after a suf left a mystic (tasavvuf) experience, he reaches the knowledge of maat (to know God). Another person can’t understand the pleasure and behaviour without getting that experience. Introspective events are individual and instant. Moreover, it is said ‘men lem yezuk, lem ya’il’ (one who didn’t experience it, can’t know it). As Imam-Rabbani had already expressed that this introspective knowledge could be mistaken and this knowledge belongs to its owner. It is necessary to look for the answers from the Quran, Hadith. In order to understand a suf’s meaningful sentences, one should live like him, and this is very difficult because it requires worship and mujahada. It is obvious to grasp the meaning. Due to not understanding Islam, they criticize sufs. When it is difficult to understand, turning to criticism is very bad for an Islamic individual in mysticism (Tasavvuf), the subdivision of knowledge which is built in heart, has some complex in dynamics that contains the difficulties in disciplining men. As Carrel expressed, human being is unknown. His solution is in his heart. In his visible side he can reach the top at the age of 30, but at the age 80 he can be at the beginning of this path. The absolute matter existence is Allah (God) and any person, even a messenger wasn’t able to become God and won’t be able to. It seems that the unknown parts of man is going to be continued because his inner (heart) life is endless. Infinite can’t be released with mind but it can be intuition with heart. The regulation in subconscious’ Whish the europeans try to do, is a kind of improving yourself in a positive way. Although they try to regulate the life, the dimension in Mysticism (Tasavvuf) can’t be seen exactly. Modern Western Psychology is not capable of understanding the behaviour and the results of Islamic mysticism.

Trying to understand the data of Tasavvuf with “logy” is means to enter a complex and vicious circle.

3 Altnolok, 133
4 Nahl/4
Here we are going to touch on the difficulties such as psycho-history, shataat and sources in understanding Mysticism (Tasavvuf).

In this writing we want to begin our subject with psycho-history. As Eric Fromm stated too, fulfillment of one is only possible with the experiences he gained from his inner and outer world. Human beings elevated categorically appropriate to his creation. So it is important that this maturation is explained in the Qur'an by stating its fulfillment in a progressive way. Because gradual progress shows itself in psycho-historic development and in spiritual maturation as well. It is not very difficult to follow multidimensions of the maturity progress in human life. This point proves itself as an evaluation of a person with psychological maturation based on historical background. Towards the realization of human being, one of the first step and maybe the first is to evaluate him a whole with his environment and background. The division of this whole is like the division of the whole of human being and anthropologically it is a big mistake.

Now make our subject more clear, in another word, more concrete. Are the understanding of life at an age of ten with the characterological construction shaped by it and the characterological construction of a person at the age of twenty, thirty, fifty or seventy the same? Of course not. But human being is only the total past maturity experiences but nothing else. Human being, as Mevlâna Jalal-ud-Din Rumi stated, with the help of his maturity experiences left the angels behind at the “Sidrat-ul-Muntaha” point. We call the maturity phases experienced in his lifetime the psycho-history which will help us to understand him completely.

We think that in the same respect it is impossible to handle the maturation phases of a scientist in his field of study. The maturation phases of a barber, blacksmith or any kinds of craftsmen in this parallel is nothing else but the background established, which forms his wholeness. While the maturation in science field or in a simple art field is important why isn't the same situation important for Sufi characters? Without any deviation from the same path, when we take Gazzali, Muhyiddin ibn Arabi, Imam-i Rabbani and Ismail Hakka-i Buruci as examples we will face the same situation. To make our subject more clear we can show Dr. Muğan Cunbur’s interpretation of Yunus Emre’s maturation phases based on psychohistory, which is taken up under the heading “fusun, cui-nun and şikun”. In our opinion Dr. Mügan’s work can be given as a good example in this respect indeed, with the expression based on “shelkî”, “manner”, and “way” during the early period the expressions based on utterly nonsensible remarks during the “sükun” period in Yunus Emre’s poems his psycho-

5 Insikâk/19
some reasons for the maturabity of laywan

history study will come to light, when they are brought together. Even so, the
differences between the letters of Imam-i Rabbani sent to his Sheikh Muhammed
Hače Bakši, Kabul during his early period (which are twenty letters of “the Letters”) and the ones written at a later time is another evidence showing the inner
maturabation.

As you see according to psycho-historicał point of view, when it is wanted to
study a suf’s opinions it is needed to consider it in the last phase which reflects
his past spiritual maturation as a mirror. It is often seen that with this kind of eval-
uation based on extra specialisation they fall in realisation errors. These realiza-
tion errors drive them into wrong results. To sum up, one of the biggest hand-
caps is psycho-historicał maturabation. Even Qur’an can’t be understood without keeping it with its wholeness in mind. It is the same for the human being, the historicał events, economical, sociological and cultural movements too. We can fix a suf’s psycho-history first with his environment then with his experiences and works. If with an idiom or phrase he used the first step of maturation phase we put the suf’s wholeness into parantheses, falling into error is inevitable. So we think it is beneficiał to make the evaluation of one of his words in the light of his general psychohistory. Otherwise, to evaluate a suf’s word said in his “tusun” peri-
od without thinking his “sukun” period causes misunderstanding of him or at
least it means disrespectfulness. Without reading all of a suf’s works, studying
his life completely and as a result without reading his psychohistory, to speak
about him we think it will be ignorance if not charlatanary.

Now let’s consider the source matter. The source problem has a very impor-
tant in almost all-theologicall branches. While we were studying in Ankara Uni-
versity Theology Faculty Library we found Imam-i Gazzali’s “el-Evfak” book
which was Egyptian edition and not very bulky.

The book had a kind of content called “Kenzi’I-Havas” which the soothesa-
yer hodjas used. Some of the subjects in it where like that = Proposals to find tre-
asure, proposals to make the women fall in love with him, proposals to bring good etc. If we hadn’t studied Imam-i Gazzali, we would have wondered wheth-
er he was a medium or not. Is it possible that Gazzali, who is at the peak of mysticism to have written a book about sufì low value subject? After having done a bibliographic research, we saw that he didn’t write such a book. Then, we asked a scholar, who had studied Gazzali for fifteen years if that book belonged to Gazzali. He said that el-Evfak definitely did not belong to him and added “So-
me authors see no harm in using the names of scholars of Islam as the author of
the book that is to gain demand and its examples are so many”. Scientific forgery is a case that we came across rather frequently both in Islamic world and else-
where. Starting with the false Hadithes related to Hz. Muhammed (s.a.v.), we won-
under what falsely is attributed to whom. It is a sad situation.

An other problem is that the one who describes the work, squeezes some new things to the original work or removes some other parts. In order to clarify the matter, we want to give an example from the history of Tasavvuf (Sufism). Imam-i Şarani is an important Sufi lived three-four centuries after Muhyiddin ibn Arabi. He expressed that when he had read a copy of Futuhat in Egypt, he didn’t find anything contrary to Islam (Şeriat) in the work, however, he saw another copy which was revised (edited) in Konya and this one contained a lot of points against Islam (Şeriat). He reevaluates this problem to the person who edited it from the original work. Even while reading Osman Yahya’s illustrated edition of Futuhat, this problem remains unsolved.

This requires a different academic study. However, we think it beneficial to call your attention. Every layman must give up the easy way of misusing Muhyiddin ibn Arabi and think about the problem that we put forward. Not forgetting the rule “Küfürün lüzumunun küfür değil, küfürün ilzamının küfür olduğu”, to realize the responsibility of the malicious intent about a Muslim in the Doomsday is a virtue for a Muslim. Also, we think that among our duties as a slave of God, there is a no mission of “tekfir”.

We believe that your good intention about a Muslim who comes to the mosques for praying, won’t be a trouble for you in the Doomsday.

Ayşe Şasa is a famous scenarist of Yeşilcam. While telling her life story she told about how she recovered from a crisis she lived more than fifteen years, by reading the English translation of “Fusus” (The Bezels of the Wisdom). In Islamic Literature, Imam-I Azam’s “Fikih-I Eldem” is considered as the most revised book that is more than a hundred and fifty times. The second to this comes Muhyiddin Ibn Arabi’s “Fusus”. It is approximately revised shahfi fifty-five times. It is an important work. Unfortunately we have seen some serious problems in its Turkish translation. We think it beneficial to be translated by an academic scholar. We advice the translator to look at Fusus’ Arabic originals it is a moral, scientific duty to do so.

While teaching its Arabic original in doctorate and master’s degree programmes, we had no problem as a scholar. However, when we compare its Turkish translation, we saw unimportant problems.

Last year, translation of the beginning part of Futuhat’s was published. Suspecting on its translation we have controlled it by studying comparatively and solve the rightfulness of our suspicion.

The translator’s lacking knowledge of some technical terms make us not to recommend the translation for reading. For example, “menazi” and “mınazele” terms were translated wrongly. Knowing this kind of translations, we think that
giving some unnecessary fatwas about Muhyiddin ibn Arabi by reference to the translation and taking the place called “alimun bi-zati-s-sudur” is a trouble. Please, behave as a fair person... “el-insafu nisu’d-din”.

While reading Reymond Nicholson’s “Some Notes On Fusus”, we observed similar problems in it but recognized that it doesn’t reach an excessive dimension as our translation. For instance, Nicholson did wrong while translating the term “fena” in to English. In our opinion, the word “passing away” is used in Indian “fena” or simple death but not exactly responds to its meaning in Islamic Tasavvuf (mysticism) are not an ontologic death but a spiritual one.

In the translations of Ihya, the lack of terminology calls our attention. We think that the expressions praising the Turks in Imam-I Gazzali’s Ihya is supposed to be forgotten by the translator. Otherwise, we can’t think of any excuse in it.

To expand the examples to Imam-I Rabbani’s Mektubat and to other is possible but in our short article we could just mention it. However, we believe that Tasavvuf (sufism) sources should be translated by the academic translators.

Because of the problems that is mentioned above, we believe that it is impossible to reach healthy results from these sources. Getting wrong knowledge will bring about wrong results.

Academically, the edited works by applying the scientific criticism methods gain great significance, as Arberry said in Introduction History of Sufism.6

However, in this position, it is impossible to say that the works on this subject are adequately edited. Finally, the works except Qur’an are open to criticism because they are limited human products.

In this essay, we want to discuss about Šatahat. This is a feature of sufis which is never understood by laymen. In the mystism history, we come across with some similar expressions belonging to sufis. We want to point out why laymen get into difficulty in this subject by vulgarizing šatahat/türehat problem which is difficult to tell and understand on the basis of language and meaning.

In mysticism literature, we come across various sources about šatahat/türehat subject: Fütühat written by Ibn Arabi, Keşaf by Tchanevi etc. In this essay, we see it suitable to discuss the šatahat/türehat in order to visualize the subject of misunderstanding of mysticism.

Let us define šatahat without diving into deep technical expressions. In dictionary, this word means foaming, stirring and moving; but in terminology, it is referred to symbolically, closed expressions whose meanings are hardly understood. In another definition, expressions which tongue avoids to tell and ears do

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6 Introduction History of Sufism, pp. 60-5
not like to hear, are called 'ṣatahat'. Ṣatahat emerges as expressions which seem contrary to intelligence and canonical laws from sufis who are unconcious under the divine, prosperity, and manifestations. When they become conscious, the owners of these expressions feel ashamed of these words and pray Allah to forgive them. As they are named as ṣatahat, türrehat and tammāti in Çerçeni's expressions, these expressions having egoism, are said in rapture and seem to be partly explained. The approach of Maimud-ı Șâbstarî to this subject is more tolerant. Permission is given to 'gönül ehil' to say words as it comes in three cases:

1. Being completely unconscious considered to be non-existent
2. Spiritual drunkenness
3. Severity and necessity

Allame Tafilezani accept these 'müteaşbih' expressions said by 'kul' s to be permissible. Abdurrahman Bedevi a scholar and sciencist, of our century, explains the conditions which causes ṣatahat:

1. The magnitude of pleasure.
2. Living of a union state
3. Sufi's being in intoxication state
4. His hearing spiritual voice calling him to union
5. Sufi's unconsciousness

After telling about the arising of ṣatahat expressions without giving details, let us now come to the interpretation of ṣatahat expressions. Both Abdülbaki Gölpınarlı and Abdurrahman Bedevi made a limitation to ṣatahat expressions on the basis of science. According to our interpretation, these expressions needing a complex classification and showing a different structure because of its subject should be explained as follows:

The first one is ṣatahat expressions problematic on the basis of intelligence and second one is ṣatahat expressions problematic on the basis of the belief in Islam.

A-Satahat expressions problematic on the base of intelligence, Sathiye's about the subjects which do not directly affect a muslims life like belief- Islam. These sathiye's appear problematic on the base of intelligence. This seem nonsense. The rationalizing of the irrationalities in their content became a problem. We want to classify these expressions showing themselves as a problem on the base of intelligence into three parts.

1. Words which are against to intelligence, nature, modesty, and humanity, said by people to belonging to perverted sufi groups. By pointing out that it is difficult to accept these words in the islamic circle, we shame to tell about these words for the anxiety of moral and we cannot give an example. We think that
these words should not be discussed in sultanism subject and it is impossible to agree with these expressions. Hafiznallahu an zaid, when a person loses his moral, and modesty, You cannot determine a limit for his excessiveness. We cannot exemplify these expressions (for morality) since they are with immoral expressions.

2. Satalat expressions which are easily explained, we can give the example of Yunus Emre's poem telling about the war between the eagle and the fly. In these lines, Yunus tells about a fly's picking an eagle up and hitting it down and seeing the dust moving up. Here while interpreting, it will be suitable to point out the existence of variances occurring with respect to the spiritual state of each reader. In our opinion, the point Yunus wanted to tell in this poem is as follows.

If Allah wishes, allah gives power to weak, and enable it to gain over the strong. Since Allah is el-Aziz, el-Kavi, el-Kadu, el-Muktedir, el-Kahhar. Thus this subject is verified by Kuran 'Many small groups by the permission of Allah, defected big armies (Bahara 251). The example for the same subject is given in the same verse of Kuran ' Davud killed Calut (Bahara 231). Calut is enormous huge warrior, while Davud is a seven year-old child. By the help of Allah, he hit down an eagle named Calut which is much stronger than him with a sling pebble. The interpretation we have made should be seen as simple and far away from deep philosophical anxiety. Since, this expression of Yunus, not only tells the dissolution of eagle's haughtiness against the fly's poverty, but also the balance Allah set up in the universe. Again, we see it helpful to express that this yunus' expression has different interpretations on the base of its terminology, hermeneutics, ontology, linguistics, and even on the base of auto-linguistics. This poem find a reflection on social, political, economical sides. It gives a different view according to the symbols which Carl Gustav Jung applies for the analysis of dreams. It is certain that this poem reflects a deep aesthetic showing the peaks from the view of metaphorical descriptions in the literature. In sufism, 70 degrees are mentioned. The first one is repentance, the last one servitude. This poem gives different prosperity to each degree owner with different meaning manifestations and motivates everybody to join to the existence in different areas. Finally, this poem has a rich meaning widening with its many-sided structure. In this short article, we find it suitable to give the subject by simplifying it and vulgarizing the telling. Otherwise, if this poem is taken into consideration with its all sides, a small book anses.

3. Satalat which has more difficult explanations. Again, let us record this poem of Hz Yunus as an example.
I climbed to the plum branch
I ate grape on it
Melon was angry with me
Says why do you eat my walnut

Yunus tells a universal maturation adventure in these lines which show a paradox by reason and judgement. In the search of maturation, "I", firstly meets with plum, then with grape, and then with walnut. Here 'meeting with' should be understood as, being, reaching. In the symbolic telling east sufism, giving place to intelligence paradox is to motivate reader to stop and think against the strangeness and contradiction. A didactic aim which is like an evolution of thinking, then interpretation and understanding/reading is targeted.

This poem of Yunus Emre is commented by various sufi majors, firstly by Ismail Hakki Bursali. Some of the comments made are as follows. Plum exists in the beginning of evolution, then grape and finally walnut comes. Plum is sour, the opposite of sourness is sweetness which is symbolized by grape. The sournesses in human's self (negatives) should convert to their opposites. The relationship between the negatives and positives reach to dignity stole symbolized by walnut. Sourness describe difficulty, while grape sweetness describe easiness. If difficulties are followed by easiness, the peak 'we have created you as an equilibrium community' (Bakara 143) symbolized as walnut is reached.

By a different explanation, this poem is interpreted as follows. In the evolution process a sufi is like a plum. Its useful fruit is little, while its seed is a lot. Seed is the self problems of a human servitude. In the second step, grape has more edible part, and less seed. The walnut which symbolizes maturity has no seed. All of its parts are useful, it has no self problems. "Bostan Isssi" which describes a code performing as a key in the poem is the perfect and mature spiritual guide (a guide who reached maturity and who can guide a person to reach maturity). If you want to join the evolution existence, you should certainly pass by a "bostan isssi". Goethe, Strich und werde, build up his super ego by centering around himself while trying to understand the birth and dying as the secret of existence, but we should point out that this secret lies under the Yunus's "bostan isssi", and that good will go to agarden in the next word - (to heaven).

4- Şatahat expression which forms a problem on the base of belief and Islam Şatahat expressions we mentioned in the first part do not take a person out of religion, they are not problematic, but the şatahat expressions that we will take into consideration in this part frightens as if walking around a abyss. We should be careful.

1- Şatuyes which necessitates unbelief (inhedity) and which cannot be explained and on the base of belief. Kaygusuz Abdal's poem which is said to
Allah 'You don’t have mother, you don’t have father’ and ending with insulting Allah, is an example for our subject. In our opinion, his words can never be explained from the point of belief and Islam.

2- Sathiyes whose explanations seem quite difficult the famous word of Hallac-ı Mansur ‘I am Hak’. A major of sultans, Erzurumlu Ibrahim Hakkı interprets these words as ‘Nasir was saying, Mansur is translator’.

According to us, is it impossible for Allah who make a tree root speak to Hz. Musa “İmmen enallah” (Kasas 30) “I am really Allah” to make Hallac-ı Mansur say “Enel Hak” who is a human being defined as the caliph of Allah? He did not say “I’m Allah” he said “I’m Hak” which means I’m the caliph of Allah on the earth where Allah’s el-Hak name anses, will it be right if he said “I’m vann” human being is honoured by “el-Hak”.

We will examine Allah’s comparison which is telling Allah’s self with “hand, face” features of human beings and a human being comparison which is talking of Hallac as ‘I am Hak’. While these expressions are given in Kutabu Albarı Hallac, it is seen that some references are given to changes on the Hallac’s soul state. We should slightly point out that the antromorphism in a treating Hz. Isa as God in Christianity has got sharp distinction from these expressions in sultans and we should also say that we don’t agree with the comments of Palacios in ‘Christianity Islam’ Comparrison-declaring and believing Allah to be free from defect mentioned above, will be examined more widely in the future in a different essay.

3- Sathiyes can be explained more easily. Let us give an example from Yunus.

_They say Heaven, Heaven_  
_It consists of some villa and houn_  
_Give it to anyone who wishes_  
_I need you, you_

We think that Ebussuud went to extreme while accusing Yunus because of these lines. Ebussuud accused Yunus because of Yunus’s beholding of Allah’s blessings villa and houn, but Yunus does not say that he did not like them. He makes a preference between two blessings.

1 Being close to Allah and only Allah, 2 Villa and houn. Yunus preferred the first one. According to us, Yunus seems right. In the heaven, there is both villa and houn. In sultans terminology, we call it as ‘El’al’s Heaven’. In the heaven, there is also seeing Allah blessing. In sultans, we call it “zat” heaven. Let us ask reader of this essay. If you go to heaven, do you want houn, or do you want to see Allah there? Or let us change the question and ask again Is seeing Allah superior or is houn blessing superior? Yunus answered this question as seeing Al-
lah is superior. We think, and cannot avoid to ask this question. Did Ebussuud give the fatwa of killing a famous major of Bayrami, Seyh Hamza Bali with this layman status?  

In the beginning of our essay, we see that sanahat, tuma hat expressions whose explanations are difficult to make, do not take much place in sufism literature. We make this accent here because of the importance of the subject. Since the mistake that thinking sufism full of these hand, discomfort expressions is often done. According to us it is because small irregular structurings being seen in general regular platforms call more attention. Let us think. A muslim is a writer, a politician, a trademan or a preacher. His job is not important. His behaviours, words, ideas, beliefs, in general framework of islam, are like ours. He seems as if he is not different from us. Everyone has one or two different interpretations because of his ideal structure and make him/her different from others. He is like us in %95 but like us in all his features, while in %5 he can seem different from us. Everyone has subjects which are specific to themselves and has ideas on these subjects. This is a normal case. Since Allah says ‘everyone acts according to his structure’ (Isa 8:4). Again in another verse, Allah tells everyone has different temperament ‘Everyone, really, knew his/her temperament’ (Bakara 60). The existence of these differences is confirmed by characterology science. Being different is not an obstacle to enter to heaven and to reach to Riza-i Bar. If it does not conflict with Kur'an and Sunnah. In a proper study made in master program it is found out that there exist 148 different Islamic understandings and perceptions in Turkey. It is not 15-20 as Rusen Çakir expressed in his book ‘Ayet ve Slogan’ Differences of understanding are not in belief and Islamic stipulations. They are because of the interpretation of subversions according to the size of intelligence power. On the base, all of these groups say ‘La ilaha illallah, Muhammedun Rasulullah’ While Allah finds it enough to declare ‘Kehme-i Tevlu’ by tongue and to confirm it by heart, it is strange for some people who have a group fanaticism believing to take a permission from themselves as if feeling themselves as Allah. All believers will come together in the Heaven even if they have differences and grudge in their hearts in the world. Allah says while telling on social-human dimension belonging to heaven, in one verse:  

We took out the grudge they feed in their hearts to each other, After this they talk to each other on mattresses (Huc 47). Allah’s union and treatment which is full of forgiveness and grace to believers having 148 different interpretations and thinking is remarkable. In our opinion, Allah gives the following messages in this verse:  

1- According to this verse, the grudge among the believers in the world will be when they are in the world. It does not mean that this case is normal, the s-
tuation is pointed out.

2- All of these different groups will go to heaven. Heaven on Allah's consent which is more important and is not in the monopoly of this or that group. Since according to this verse 'ferabbukum... (Isra 84), all of them are on the right way and only Allah knows their position who is at the front, who is back from the view of rightness. It is very ridiculous for humans taking the role of Allah and putting these groups in some places. Let Allah do Allah's job, let us do our job "Elum..." (is it their job to divide Allah's mercy, forgiveness and grace.) (Zuhurf 32).

3- Believing groups will go into Heaven with the grudge they feel to each other and they placed in their subconscious departments.

4- But, Allah, according to "inna....." verse does not accept grudge and belief together, so Allah will take out the grudge they carried from earth to heaven from their hearts.

5- When grudge goes, believers will have a brotherhood called "ilvanen" in the Heaven that they could not have on the earth.

6- Result is passing into "mittekabilin" (Dialog between eachother) state. This dialog could not happen because of reasons such as accusing, feeding grudge to other groups by saying that their Islamic understanding does not fit to ours. This dialog can happen on comfortable mattresses by talking to each other in the Heaven we would reach to good results, if we solved this problem in the world. "Rabben la tec'al fi qulubine gilen lillezin amenu..... our rab, take out the grudge from our hearts that we feed against to believers (Haşr 20).

In this essay, we mentioned the most extreme expressions of sufis. I believe that they should not be accused of infidelity by those who cannot understand them properly for lack of expertise. And misunderstanding. We always think these people who always accuse, trying to separate, not to junite as psychologically ill.

We want to end our essay with the evaluations of Ebu Sa'id Muhammed in his "Ristice-1 Vecuddiyye". Hadimì explains the arising of satahat with the drunkenness of wise in 'fena il-fena' state, and adds "words pertaining to union and penetration arised from these wise as a result of their being burned because of Allah's glory and their being non-existent in themselves such that nothing exists except Allah according to them, and expressions being not enough to express themselves. And he says " All of these voces arise because of not obeying a guide (seyh) who reached to good degree in religion and science and not completing the education and to combat and to be in 'suluk''

Hadimì says the following words when interpreting the owners of Şatahat; "according to the principle of discussions, it is wanted from the narrator who ma-
de the objection to verify that these words arose from them were from an accepted book, since accusing a person as a nonbeliever is a big thing. If there is a small possibility contrary to non-believing, it is impossible to accuse a Muslim. In his ‘Risale’, Hadimi insist on knowing the aim of person who said the satahat. Secondly, he advises to avoid accusing a muslim.

We think that Ibn Teymiyye who has strong criticism in satahat subject trying to explain the satahat expressions of Abdulkadir-i Geylani does so because of his being in Kadirî course.

Let us finish our essay with the words of Mevlâna:

Mâ berê-zi vasi kerden âmedim
Mâ ne berê-zi fasî kerden âmedim!