**LESSON 15.**

**43) SUFISM (TASAVVUF) 44) SUFI (SOFÎ) 45) MEDITATION (MURÂKABE)**

**43) SUFISM: 🡪** Sufism, or Tasavvuf, is a name given to the ways of reaching the Truthful One, taken by Sufis and people who have come to the ways of any Sufi order.

**🡪** Sufism, expresses theoretical side of the path to truth, whereas asceticism expresses the practical facade of that path. In fact, theoretical side of the religious order used to be called “The science of Sufism” (“ilm-i tasavvuf”), and the practical side was called “ Asceticism” (“dervişlik”).

**🡪** It has a meaning that expresses constant state of battle and contemplation in the attempt and insisting of a person to avoid any type of bad, unacceptable behavior, and longing to exchange it for the behavior of great ones.

**🡪** Sufism, is a spiritual life of Islam. Never, in any of the periods of this religion, those who represented Islam in line with denominational congregation in Islam (translator’s note: *those who follow the Holy Koran, the teachings of the last Prophet and four main schools of thought in Islam*) (ehl-i sünnet ve’l-cemaat) were outside of the soul and deep meanings of Sufism.

**🡪** Sufism was implemented and experienced as a lifestyle during the Times of Prosperity (Asr-ı Saadet’te).

**(KZT 1 - Tasavvuf)**

**44) SUFI: 🡪** The word Sufi is used to describe those who are devotees or followers of Sufism. This word is also used as “Soufi”.

**🡪** *Sufi* means the one whose spiritual life is purified and whose internal state has achieved complete clarity, the “traveler of truth”.

**🡪** *Sufi* is the name of a person who strives to be like the people of Suffa (Ehl-i Suffe) and wishes to acquire this beautiful name, and dedicates all his life to deserve that name; such people are the holders of ideal and perfect hearts.

**(KZT 1 - Sofî)**

**45) MEDITATION:** **🡪** Is the word that has the following meanings: watching over, taking into consideration, contemplating, desperately awaiting, controlling and leading a life with understanding that one is being controlled.

**🡪** It means eliminating contacts with anything except Allah, turning towards the Truthful One in heart. It is believing and having faith that the divine science has covered everything, it is preserving oneself against the forbidden things and planning and designing one’s life in the light of Allah’s orders, and thus living it accordingly.

**🡪** *“In whatever state you are, and no matter what you recite from the Holy Koran, and whatever deeds you all perform, as long as you are indulged in those, for sure there is the One who Watches Over you...” (Yunus 61)*

**🡪** A real person of ideology, is a man of wisdom at the same time. While He watches everything from the assessing world of his mind, he on the other side weighs everything according to the appreciative criteria of the heart, makes them pass the audit and accounting criterias, kneads everything in the pot of judgement, shapes carefully and all the time tries to put the light of the intellect and the light of the heart on the serving tray.

 **(KZT 1 - Murâkabe)**

**Match the following words to the definitions:**

Sufism Controling and living with consciousness that you are being controlled

Sufi Compiles the theoretical side of the road of truth

Meditation “The traveler of Truth” that is purified in his heart and was cleansed in his inner state

**Fill in the following gaps:**

............................, is a spiritual life of Islam. Never, in any of the periods of this religion, those who represented Islam in line with denominational congregation in Islam (ehl-i sünnet ve’l-cemaat) were outside of the soul and deep meanings of Sufism.

Whereas the religious orders within the meaning of, ............................ mean getting to the core of the religion, and a set of disciplines that have the aim to please the Truthful One, and as a result gain the happiness in this and the next worlds.

Connecting each word to pleasing Allah; when a nice word is uttered, immediately performing audit on carnal soul and say, “ Oh my Dear Lord!, I seek refuge from falling astray. You are the one who makes me speak, I pronounced it, but you are the one who in the moment of people’s need made me remember these very words. Protect me from a great sin of attributing this to my own carnal soul, and attributing my soul to You!” Questioning oneself with these words, .................................. is very important. As much as it is important it is also very hard task to perform.

......................, means being very honest according to the conditions in which one is, being as modest as possible, clear of all disturbances, keeping the body far from physical addictions and different pleasures, staying locked to leading a life being pious, staying in amplifying environment of poverty and devotion, becoming people who aim to be like the great Prophet and dearest elders of Islam.