

Azîz Mahmud Hüdâyî And The Subtle Centers

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Azîz Mahmud Hüdâyî who was an orphan as he recalls in the *Wâqi'ât*¹, was the most prominent disciple of Mehmet Muhyiddîn Üftâde. The *Wâqi'ât* gives a lot of information about his training and the way his master understood the mystical path and specially the problem of the inner centres of human psychology. Among the few texts of Hüdâyî that I have been given to see, I could witness that between Üftâde's understanding of the inner centres and Hüdâyî's theory there is a slight change. I would like to give some elements of thought about this change, which shows that Hüdâyî didn't remain only a mere continuator of Üftâde and that he gave some slightly different understandings of the mystical path.

When looking carefully at Üftâde's considerations about the inner or subtle centres (*latâ'if*), that are exposed by Hüdâyî in his *Wâqi'ât*, we are surprised to see that Üftâde deals with this question in a very particular way. He describes mainly four inner centres, the nature (*tabî'a*), the soul (*nafs*), the spirit (*rûh*) and the secret consciousness (*sirr*)². The heart is not included in this scale, which doesn't mean that Üftâde is not dealing with the heart but that he gives it a very special position in his global theory of mystical achievement. For Üftâde the spiritual journey consists of passing through four stages, which correspond to the subtle centres or spiritual organs. He says: "These four stages are the way of the prophets. The first two are a gift granted to the common run of people. The third is reserved for the elite, and the fourth for the privileged ones (elite) of the elite." The aim of the mystical journey is thus union with reality which is a result, like the fruit is the produce of the tree. Travelling through these four inner centres are like realising four stages of mystical achievement that



Aziz Mahmud Hüdâyî
Külliyesine giriş

are, for Üftâde, law, mystical path, mystical knowledge and reality, as he says: “It is necessary to reach perfection in the law so that the road opens towards the way, and this towards mystical knowledge and then the reality. Each subtle centre has to be built up by that which corresponds to it. Thus to corporeal nature corresponds the law, to the soul the way, to the spirit the mystical knowledge, and to the secret consciousness the reality.” All these structures have to be built inside the mystic in their own appropriate place, like in the doctrine exposed in Plato’s *Republic*. Then, “all that is left is union (*wusla*)”, which is somehow the equilibrium of the whole that arise from the achievement of the precedents and that does not depend only on the traveller’s will and aptitude. The mystical training consists thus in erecting the subtle centres in order, giving each of it the proper place that it deserves, like giving it its own right, as ibn ‘Arabî stresses on in the *Fusûs al-Hikam* for instance ³. Thus it is a kind of interior re-building that spiritualises the body/existence, in which the mystic is completely transfigured, as in the kubrawî teachings since Najm al-dîn Kubrâ. Hence the inner centres are linked with one another. Any inner centre is like a mirror for the next one. Their qualities as well as their sins are reflected in the next subtle centre and gives it light or darkness, as it appears clearly in the mystical visions: “What we perceive in the vision of beautiful or ugly forms comes from the soul’s reality, and the spirit takes form with those attributes. Even if the spirit is in itself subtle and pure, it takes the form provided by the soul’s qualities because of the latter’s reflection in it.” Using the common image of the citadels borrowed from *hadîth*, Üftâde indicates that the way to purify the four inner centres is the repetition of the formula of Unity, which enables to erect the inner centres as citadels or which protect the mystic from what is other than God. These citadels are each included in the other, like inner circles. Each of these inner centres is a citadel inside the other. Reality is a fortress within knowledge, knowledge within the way and the way within the law, the whole forming a citadel of four fortifications. There are two ways for the mystic: one upward and one downward. The mystic travels upward through the four levels by annihilation, and then returns down by supra-existence. Since he goes upward by annihilation, he forgets all that he passes through. These fortifications are present in himself, as his own self, but he is not conscious of them, since he is completely turned only to God. When he returns down he passes through the same levels, which are this time reaffirmed and become visible to him.

The four levels correspond to the subtle centres of man’s interior, which constitute the ladder of his true being, as he says: “Inside man there are to be found four things: corporeal nature (or even, his humanity) soul, spirit and secret consciousness. Corporeal nature is composed of primordial elements: it has a base side which inclines towards illicit things, such as, for example, adultery, sodomy, consumption of alcohol and impure nourishment, and an elevated side which urges one to avoid those things and to endeavour to render worship to God. Soul is a force which possesses seven attributes: pride, vanity, ostentation, jealousy, anger, love of good things and love of glory. It also has a base side and

an elevated side: if one does not exchange its attributes of rebellion for attributes worthy of praise, it remains on the base side. But if one purifies it and transforms these attributes into virtues, it is pacified and finds itself addressed by the words: “[O peaceful soul] Come back to your Lord satisfied and satisfying...” (Q: LXXXIX:28). It ascends then from the lowest to the highest. Their being put to rights is only possible through the mystical journey and serving people of spiritual direction.”⁴ Even though Ūftâde doesn’t mention the heart in this ladder, it has a specific position in this scale, as he says: “The heart is the judge of the traveller: it determines what is necessary for him in his state to be elevated and come close”, and he further states that: “This is only possible through the affirmation of Unity and by the veracity of the words of those people of God who have reached the reality”. Each level produces peace in the heart, so that the heart has to find its own inner peace in each of these degrees to complete his journey. The invocation of Unity has also degrees thus, by which the heart awakens to its own peace. Divine Unity manifests itself within the heart progressively. When it is completely emptied of all that is not God, the truth of the matter is unveiled: “The affirmation of Unity by the tongue is a door, for the affirmation of Unity in words allows one to reach the affirmation of Unity by spiritual state, and its cornerstone is the peace of the heart”. It needs then to pass from word to mystical state, i.e. from the exterior heart to the interior heart. Then this interior heart pronounces in itself the affirmation of Unity when the heart is emptied of that which is not God. The heart passes progressively through the four levels of the inner centres. The heart thus reaches total annihilation, being the pilgrim of his subtle centres, the traveller of its own ladder. He reaches what stands beyond itself. Ūftâde says: “The heart has an interior and an exterior, in the sense that it has two degrees, one of which is the interior of the other. It is essential to dedicate oneself to the invocation of the formula of Unity by the tongue, until it penetrates the depth (*suwaydâ*) of the heart. Once it penetrates it, the work is complete, and if after that the seeker no longer invokes by the tongue, it does him no harm, since from then on it is the tongue of the heart that professes Unity.” The heart’s invocation thus goes far beyond the individual’s spiritual quest and the necessity of spiritual training. The heart when being purified fills the whole world with its invocation, as if it had become the world itself. The heart has an inner tongue for its own secret and permanent invocation. It has also two eyes which bring it to visualize hidden secrets: “In the same way that man has two eyes in his exterior aspect, he has two eyes in his heart, and if they are open, he contemplates the theophany of attributes. In the same way, they have two pupils, but of extreme fineness. If we content ourselves with saying that they contemplate the theophany of attributes, that is because the theophany of essence can only be contemplated by an intelligible eye, which lies beyond the eye of the heart, and has no pupil.” Purifying the heart leads thus to the vision of the intelligible eye, which is situated beyond itself, in this other place which is like the projection of the heart in pure relation to God. As Hüdâyî will speak of celestial heart, Ūftâde says: “The heart is like the sky: at times it unveils itself, at other times clouds cover it and it can only be free by rending them and

cleaning the dirt in its depths.” As we shall witness also in Hüdâyî’s teachings, the purified heart becomes that “sacred heart”, which extends itself to encompass the four stages of its interior sky.

Unfortunately I have very few elements to give a complete picture of Hüdâyî’s understanding of the inner centres, but I’ll try to present some elements that can help to see the difference with Üftâde’s view. First of all, I’ll mention the most significant points which must be kept in mind all along this presentation. Hüdâyî adds other inner centres to the categories that Üftâde had previously described as the principal inner centres of Sufi psychology. He distinguishes between soul (*nefs*), heart (*kalb*), secret consciousness (*sirr*) spirit (*rûh*), hidden secret (*khafî*) and essence (*dhât*)⁵. He also includes the heart inside his scale, whereas Üftâde was excluding it from the categories to give it a singular position. However, Hüdâyî also gives the heart a particular and important position, even though he doesn’t distinguish it radically from the other levels. Hüdâyî understands this question within the common frame of Celvetî teachings concerning mystical training. According to the Celvetî order the most important invocation is that of the formula of exception, “*lâ ilâha ilâllâh*”, because it is the invocation of the prophets and that it prepares the heart to the theophany of the divine names as Hasan Kâmil Yılmaz reminds⁶. Hüdâyî describes the action of invocation as purifying the soul (*nefs*) so that it changes the darkness of the soul to light, and frees the heart from all the darkness⁷. It appears that the main goal of the invocation is the heart. This is why the way it has to be performed is to incline from the right side to the left side which is the side of the heart⁸. As Hasan Kâmil Yılmaz says, after Hüdâyî, the invocation of the divine names, as it was used in the Halvetî order, was accepted and performed also in the Celvetî order⁹. According to Hüdâyî, the invocation has to be performed according to the stages of inner centres with special features: in the stage of soul with the tongue, in the stage of the heart as a presence to God, in the stage of the secret consciousness as a private address to God, in the stage of the spirit as a contemplation, in the stage of hidden secret (*khafî*) as love and union, and in the stage of essence as annihilation and immersion¹⁰. When the invocation reaches the spirit, the preceding subtle centres keep silent, as it is when it reaches the secret consciousness¹¹. By the way, the secret consciousness is required to travel to the country of Unity, which requires that the body and soul remain silent so as to allow the secret consciousness to travel, as Hüdâyî mentions it in these verses:

Gâlib olub hubb-i vatan / Vahdet diyârına giden
Sıgmaz oraya cân ü ten / Sırr ile seyretmek gerek¹²

The most efficient invocation is the invocation of the formula of affirmation of unity (*tevhîd*) for Hüdâyî. It has a double effect because it is like two sided. It is fire (*nâr*) for the soul and light (*nûr*) for the heart. The power of invocation thus stands in this link that it establishes between the soul and the heart¹³. This connexion and exchange between fire and light is like the meeting and connexion between majesty and beauty, and causes to appear the scale through which the soul is to be purified and the heart to be adorned by light, by the presence of

God. Hüdâyî says: “The best invocation is the invocation of ‘*lâ ilâha illâllâh*’, because the invocation of the affirmation of unity is the most efficient invocation with consideration to the soul. This invocation possesses a fire and a light. Its fire burns and cleans what is other than God. Its light enlightens and adorns the heart”¹⁴. He indicates also this alternative in a poem saying:

Gâh olur ol dost cemâli/ Gönlümüze düşe gelür.
Anın için aşk deryâsı / Kaynayuben çuşa gelür.
Gâh olur lûtfu yüzünden/ Gösterir envâr-ı cemâl.
Gâh olur celâl perdesi/ Her yanadan üşe gelür¹⁵

The fire which is supposed to destroy and purify the soul is the manifestation of majesty and is what corresponds to the composite structure of the soul. Since it burns what is other than God, it burns the plurality of the elements that constitute and bother the soul to bring it to simplicity and unity. On the other hand, it adorns and enlightens the heart which is said to have been created as a single unity in the human being, reflecting God’s unity¹⁶. Adorning the heart with light makes possible for the heart to get benefits from the multiplicity of the inner unveilings, and burning the multiplicity of the soul prevents the heart to lose itself within these unveilings by keeping his orientation to God. However, Hüdâyî notes that invocation can be useless for the heart, and that it can be completely deprived of any effect, as he says in one poem:

Dilin zikr eyler Allâh’ı niçün kalbin olur gâfil
Hudâ her yerde hâzırken nedendir arada hail¹⁷

Hüdâyî defines the soul as a composite inner centre which is linked with the bodily mould. It has a subtle existence which is composed of primary elements. Because of this composition it needs to be purified. These two dimensions are part of soul’s definition, and cannot be separated from one another, if someone wants to be aware of what means the soul. The soul, thus is proceeding, moving existence which is at the same time the subject of action and the object of its own action, so that it is a kind of complete structure acting upon itself. The process of purification is a self purification of its own self, which changes the primary elements that compose the soul into divine powers¹⁸. The process of inversion or reversion is this specificity that defines the soul. Soul doesn’t possess a definite nature and because of its composition it is subject to disorder. Thus it disseminates its sinful habits to the heart, so that it gives it a specific form as Üf-tâde was stating. Hüdâyî reminds:

Karîn-i nefis-i emmâre
Karîb olur beğim mare
Çeker ol sahîbin nâre
İşi dâim olur ifsâd¹⁹

He also says on the same subject:

Ey nefis yeter sehv ü zelel
Insâfa gel insâfa gel



Aziz Mahmud Hüdâyî Camii içinden Hz. Ali (r.a) levhası

Terk eyleyib tûl-i emel
İnsâfa gel insâfa gel²⁰

This is why ruling the soul through efforts and law is necessary. When it is purified it turns from ugliness to beauty. This ability to beauty, to harmony and inner peace is the mark of the divine presence linked with the bodily reality which needs to be enlightened by the manifestation of God in the soul. The soul is composed of seven stages which are its own hell and which constitutes its seven sins²¹. The soul appears to be also in a paradoxical situation. It has to act to purify itself, but this purification means to be aware of its own evil dimension, so that it has to escape and free itself from its own self. Hüdâyî reminds of a saying attributed to the Prophet to which he alludes by saying that “the greatest veil for human being in his way to join God is his own soul”²². Hüdâyî explains also that the veil means thickness and not distance, because in fact, God is the very next to the all the things²³. The soul is the thickest veil, not because it is far from God but because of its own composed nature and disorder which makes it reluctant to being enlightened by the presence of God. This is why it is through “complete annihilation and total erasing” that it becomes true in God’s existence. When the soul is completely annihilated then it is truly established. This is why, as it was said, the soul is this paradox which has to disappear to exist, or for which existence means being non-existent, so that it is the junction between inward and outward, hidden and manifestation. This inversion of the soul which is clearly understood through the process of self annihilation, is necessary because some of the inner sins of the soul don’t disappear from it since they are necessary to its functioning, and useful for the stage of the earthly life, like

anger and envy²⁴. It is only when the heart gets rid from the attributes of the soul that it can be freed from envy, for instance²⁵. The question therefore is not to destroy the soul as something that would be external to one's self, which would keep duality and prevent from reaching unity, but to become aware of what is the soul so as to find existence inside the soul, which means to find the proximity of God within the soul, or to be more precise to discover that your soul which you believe to be your enemy is nothing but God himself because there is no other than God. Hüdâyî says for instance: "Ne sandın sen alan Hakk'tır veren Hakk/İşiden söyleyen Hakk'tır gören Hakk" ²⁶. Hüdâyî also remembers of Dhû'l-Nûn Misrî's teaching on this point: "The most hidden and difficult veil is to see the soul and to find existence within your soul"²⁷.

Annihilation of the soul doesn't mean thus destruction, but resetting and rebuilding. When the novice reaches the stage of essence (*dhât*), the attributes of the soul disappear, which means that its own dynamic that was required in the stage of law and path is not necessary anymore. This is why, the heart is changed. The process of exchange that was the inner dynamic of invocation with this double dimension of fire and light has set the soul in unification, through annihilation, and the heart in peace, through adornment. The exchange is a communication between soul and heart, or we could also say the manifestation of the proximity of the stages, like connecting the two stages of soul and heart. The soul finds a new installation, stability or location, and the heart finds inner peace²⁸. But this connexion or communication, that shows out through invocation, needs also that the borders between heart and soul would be clearly established and avoid the dissemination of soul's bad tempers in the heart. The double dimension of invocation is the way through which this connexion and separation is operated and permits the rise of the day of the heart over the night of the soul, in a kind of an inner apocalyptic prefiguring of the Day of Judgment, since meeting God needs death to be achieved.

Hüdâyî defines the heart as that subtle centre that is the place of God's sight (*nazar-gâh-i ilâhî*), "the place where God is watching". Hüdâyî quoting a Sufi saying states that there is a station inside the heart of the faithful which nobody can reach, and when he turns to this station he finds peace and rest²⁹. This place needs also to be purified, yet on another level than the soul. Purifying the heart is on the inner level, and not on the external level. It is not related with the law which concerns the stage of soul. The achievement of purifying the soul through law opens the way to reach the purification process of heart which is on the level of the path. The communication between soul and heart, through invocation, manifests the link and likeness between the soul and the heart. Like the soul, the heart has to be purified, and as the soul the heart has sins³⁰. The inner purification of the heart needs to turn oneself completely toward God. In the prayer it has precise and interesting consequences. From the point of view of law, the purification of the soul needs to submit the soul to God by turning the body to the external orientation of the prayer. The purifying process is external and spatial. It is always returning and needs to be ritualised through the

religious duties. But purifying the heart needs to accomplish one's prayer as if it would be the last one, anticipating thus the Day of Judgement. The orientation goes from space to time, and gains thus an eschatological dimension. The heart has to gain its own final dimension, as its own eschatology or apocalypse. This is why Hüdâyî indicates that the orientation of the heart is to the divine presence of God, and that the novice has to perform his prayer as if it would be the last of his whole life³¹. It is as if the heart would witness the divine presence rising in front of him just as God looking at him as in the mirror. The heart has to experience the last breath of his soul to become the divine presence and witness its own resurrection. This is why the prayer of the heart is really a celestial assumption that brings the faithful to the station of two bows length (*qâb qawsayn*), which designates the manifestation of God's presence. The purified heart is thus called a celestial heart by Hüdâyî, which reminds of Üftâde's teachings as it has been previously said, in the sense that when he enters in prayer he enters in the heavens. This celestial or heavenly heart is "the purified heart which is purified through external courtesy"³². Hüdâyî's indications on this point of purifying the heart are particularly precious to get a better idea of what he thinks about the inner centres. The heart appears to be moving from the terrestrial to the celestial heart. This celestial heart is this heart that can be defined as the heart in which the devil cannot enter, because the heavens he enters in are protected from any mixing with the devil, and are in fact the heart own heaven. The prayer is the measure of this protection which manifests itself as a veil appearing between the faithful and Iblîs by the divine powers³³. If the devil cannot enter this heart when it is purified, the suggestions coming from the soul go on bothering the heart. The heavenly heart doesn't stop being linked with the soul which is its own low stage. However the more the heart climbs to God's proximity, the more he leaves behind him these thought coming from the soul. Explaining this process, Hüdâyî goes back to the image of the light that was used for the invocation, but the duality of fire and light that was melting in invocation, is replaced by the duality between light and its contrary, darkness. The heart that is climbing up to the throne is being illuminated in such a way that "the thoughts of the soul disappear in the shadow of the radiant light of the throne, and like the darkness of night disappear gradually in the light of the day, the darkness of the soul is abolished in the light of the heart"³⁴.

We learn that the difference between soul and heart is like the difference between night and day. The nature of the heart is light and the nature of the soul is darkness, so that they both constitute a whole, a succession of day and night, in which one has to vanish so that the other appears. However, there is a difference between both. The light of heart has a power that overcomes soul's darkness and reverses the relation between inward and outward. It is in that sense that one has to understand the idea that the novice at the stage of heart has to pray God as if it would be its last breath. It is the last breath of the soul when the light of resurrection appears and draws back the soul to its own stage, the stage of darkness, the stage of outward, the stage of pure causality. This process of pu-

rifying the heart is not anymore to be understood the way purification is working out in the stage of law, which is to say that if you act such and such it will cause such and such effect. The purification of the heavenly heart is a on going process of following the path, in which purification is non an effect but the way itself, the assumption, it is a ongoing enlightening process. This ongoing process is clearly defined as a gradual disappearing of darkness as it happens when you travel and see the shore disappearing gradually because of the distance. The proximity with God is thus understood as a matter of distance from the soul. This ongoing process of ascending the levels of self realization is described in a beautiful way in a poem:

Derûnun ser-te-ser aşk ile dolsun
 Dil ü cân matlab-ı a'lâyı bulsun
 Vücûdun mülkü ko Allâh'ın olsun
 Serîr-i sînene Sultân ola Hak

Ko kibr ü ucbu nefsin hâk edegör
 Enâniyyet hicâbın çâk edegör
 Derûnun mâ-sivâdan pâk edegör
 Serây-ı kalbine mihmân ola Hak³⁵

In an other part of the text, Hüdâyî explains the relation between heart and soul through the ritual of prayer. The importance of prayer as a tool to understand the process of spiritual realization is stressed upon by Hüdâyî quoting a saying of the Prophet: “The prayer is like an instrument of measure and weigh. Whosoever keeps on right in measure, will be given his complete right. You have heard what God says about those who make fraud in the measure: “woe to the defrauders”(Kor., LXXXIII=1)³⁶. The belly is explained to be the confluent of the two seas (*majma' al-bahrayn*), which means that the human being is the place where those two stages meets and influence each another : heaven and earth. The role of invocation and law is to separate both so to clarify their mutual relation. Raising the border permits the departure to heaven and progressive enlightening of the heart, which means a progressive self knowledge of the heart. The division of the belly, according to Hüdâyî is that the upper half is devoted to the heart, the celestial secrets and the spiritual powers, while the lower part is that of the soul, the terrestrial secrets and the armies of the soul. The situation of the belly is like a border on which the armies are always fighting one against another³⁷. The interpretation of the ritual of the prayer is used by Hüdâyî to assert the fact that the gesture establishes a physical border between soul and heart and allows on the inner stage the spiritual power to overcome the soul's powers. The ritual thus permits to restrain the powers of the soul, to keep it out of the heavenly heart which can therefore climb up to the throne and be enlightened. The idea that there is a border between soul and heart permits t understand also invocation as a kind of tool establishing the border, or as a judge who would separate what is otherwise mixing. Restoring the difference is thus major role of invocation. Invocation's role therefore is really decisive in the way that it has a double effect accor-

ding to each inner centre. For the soul it is fire, for the heart it is light, as if the soul would see it according to its own orientation and heart to its own nature. The same tool has thus two different effects, but this difference is related to the level in which it is experienced. Otherwise we could wonder what would happen if invocation was to burn the heart and to enlighten the soul.

In the stage of the heart, when the heart is completely occupied by God's presence, its own inner light appears and climbs up to the kingdom of the throne. This purified or heavenly heart attracted by the divine presence can witness, like Najm al-dîn Kubrâ also noted in his *Fawâ'ih al-jamâl*, "in the shadow of this light, the secrets and angelic kingdoms of the skies and earth that unveil to him"³⁸. But when the heart is not devoted to God, a black smoke comes out of it and he is possessed by the devil. The prayer thus manifests the ambiguity of the heart which appears to be the aim of the whole spiritual formation. Even if the corporal body and specially the belly is the point where the soul and the heart, earth and heaven meet, the heart is somehow in the same position than the soul since it also has to be purified because it is contaminated by the suggestions of the soul. The connexion we noticed between the soul and the heart on several stages, invocation, prayer, composition, is the symptom of their being like twins, or two sides of the same reality which is the aim of different process of education because they are located on different stages.

As there are several invocations according to the inner centres there are several prayers. The difference is that invocation requires some positive attitudes that realize the potentials of each of these centres. The prayer seems more to prevent from negative effects over the inner centres. Invocation, thus, is more dynamic and gives impulse. The prayers are more restrictive and give protection. This is why, also, Hüdâyî indicates that since there are five senses that are five gates of darkness that attract the heart to the aims of the soul, the five prayers are five gates of presence that are open in the direction of God, and their lights cause the world darkness to disappear³⁹. The function of the prayer is thus mainly to give protection and to prevent against the dangers of the way in every stage⁴⁰. Each subtle centre has its own stage of prayer which has a particular effect. The prayer prevents the soul from its sins, the heart from negligence and the secret consciousness from inclination to what is other than God. The prayer of the spirit protects man against agitation and excess, because it possesses by itself, like the heart the power of restraining the bad tempers of the soul. However, the spirit and the heart have a different orientation, which is expressed in a poem this way:

Kâf ü Nûn iklîmi ankâsın şikâr etse n'ola
Rûh-1 ârif şahbâz-1 Kâf-1 istignâ imiş
Nûr-1 pâk-1 Hakk'1 hakkiyle şuhud et ey gönül
Bunda yârin görmeyen yarın dahi a'mâ imiş⁴¹

Thus the prayer of the hidden secret protects against duality and egoity (*anâniyyat*). The prayer of the essence protects against the manifestation of the several human attributes that could bother the realisation of unity.



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This assumption through the inner centres shows the scale of the inner stages of the heart. Hüdâyî insists on the importance and centrality of the heart. However he combines the Celvetî education with Halvetî understanding of the inner centres. This is why his presentation can appear to be somehow confusing. He cannot still present a complete and developed systematic understanding of Sufi psychology. For instance he reminds that God established a link between the spirit and the bodies who have each their own station and location, but he immediately stresses on the importance of the heart by indicating that: “Your heart is to be illuminated by the light of the realisation of Unity and to be adorned with the stars of the beautiful virtues”⁴².

This heart which is adorned and has reach its own heaven is this heart that Hüdâyî compares to a garden in which grows the tree of love⁴³. The process of purifying the heart consists in emptying it from anything as it is also understood among the Kubrawî tradition. Hüdâyî says quoting a *hadîth qudsî* that when the heart is empty from the love for the world and the next world God fills it with his love⁴³. This love cannot be separated from the love to the Prophet who is defined by Hüdâyî as the pole of love. It is through this love that God establishes his own love in his servant. The relation that describes Hüdâyî is again a relation of correspondence, similarity and reflection. The inner centres of the Prophet, secret consciousness, heart and soul, through love, reflects on the inner centres of the novice, and allow God’s light to illuminate them. The understanding of Hüdâyî in his text on love offers a restrictive picture of the inner centres. While he mentions first secret consciousness, heart

and soul, he then describes the level of the human being as people of the soul, of the heart and of the spirit. The first ones are dominated by their appetites, the second ones are submitted to the fear of God and follow the right path, while only the third level, the people of the spirit are called the people of love and desire⁴⁵.

While dealing with this very special secret of the heart which is love, Hüdâyî stresses on the sadness of the heart, on his aspiration and wandering for his beloved, as it appears so many times in his Divan. In his *Jâmi' al-fadâ'il*, Hüdâyî mentions a special station inside the heart of the faithful which nobody can reach, and when he turns to this station he finds peace and rest⁴⁶. We could figure also that the special station that belongs to the heart which is mentioned there is related to this love that is part of heart's nature.

When dealing with the subtle centres, Hüdâyî uses a scale of six levels which are slightly different from Üftâde's presentation which takes use of four levels (nature, soul, spirit, secret consciousness), from which the heart is separated and has a special treatment. Hüdâyî's scale distinguishes between soul (*nefs*), heart (*kalb*), secret consciousness (*sirr*) spirit (*rûh*), hidden secret (*khafî*) and essence (*dhât*). While the scale used by Üftâde is somehow classical except for this very special understanding of the situation of the heart, more than of ibn 'Arabî's school, Hüdâyî's scale reminds a lot of the kubrawî master 'Alâ' al-Dawla al-Simnânî (d. 1336) own classification which is: soul (*latîfa nafsiyya*), heart (*latîfa qalbiyya*), secret consciousness (*latîfa sirriyya*), spirit (*latîfa rûhiyya*), hidden secret (*latîfa khafiyya*), centre of the real (*latîfa haqqiyya*)⁴⁷.

In a poem presenting this scale, Hüdâyî gives some key to understand his choice. He says:

Nefse kalbin gâlib olması güzel
 Hakk'a rûhun tâlib olması güzel
 Sırr u ahfâ râğıb olması güzel
 Ko sivâyı matlab-ı a'lâyı gör⁴⁸

This needs to be confronted to what Hüdâyî says about the levels of invocation as it was already mentioned (in the stage of soul with the tongue, in the stage of the heart as a presence to God, in the stage of the secret consciousness as a private address to God, in the stage of the spirit as a contemplation, in the stage of hidden secret (*khafî*) as love and union, and in the stage of essence as annihilation and immersion)⁴⁹. We can then understand that the presentation of the heart as a twin to the soul is depending on its function as to subdue the soul to the formula of Unity and is interpreted as a fight for domination. This fight permits that the soul is occupied to fulfil the duties of laws through the body and that the heart is oriented to the presence of God, which means being present to its own self. When this domination is obtained the rise of the heart



Aziz Mahmud Hüdâyî
Türbesi'ndeki pencere
üzerinde yer alan
Levha

through its own skies is therefore interpreted as the rise of the subtle centres in the direction of God through their own dimension, which are a kind of inner journey of the heart accomplishing its own presence: the secret consciousness knows God through private speech, the spirit through inner contemplation, the hidden secret through love and union, and the essence through annihilation and immersion. Finally he is conducted to the presence of God which nothing else than his own presence purified from what is alien to this presence, purified from the darkness which has been left away. This presence is manifested as his own self purified of anything that is alien to God, i.e. from duality, as he says in a poem:

Bilmeyenler matlabın a'lâsını
Ihtiyâr eyler cihân gavgâsını
Nefsini bilen bilir Mevlâsını
'Ârif isen aç gözün merdâne bak⁵⁰

In his Dîvân, Hüdâyî he multiplies the presentation of a suffering heart seeking for consolation from God⁵¹. The knowledge of God that is gained through the different subtle centres appears finally as functions of the heart itself. The inner reverting movement to which the heart is submitted by fate is one of the characteristics of the heart which is the place of sorrow, as well as it is the place of the sight of God, while it is built and destroyed, as Hüdâyî recalls in a poem:

Yandırıp pervâneyi sûzân eden
Bülbül-i şûrîdeyi nâlân eden
Dilleri ma'mûr iken virân eden
Ayrılık âh ayrılık vâh ayrılık⁵²

Hüdâyî presents thus the way the heart is longing for theophany seeking there the revelation of the universe of Unity as to reach inner peace and remedy for his sorrow. Hüdâyî says for instance:

Yine nûr-ı tecellîden
Dil ü cânım ziyâ ister
Efendi zevk-i küllîden
Seray-ı ser safâ ister

Açılsa âlem-i vahdet
Dürülse defter-i fürkat
Olub dâim dem-i vuslat
Gönül lûtf ü atâ ister

Tecellî etse cânânım
Tesellîler bulur cânım
Inâyet eyle Sultân'ım
Fenâ ehli bekâ ister. ⁵³

But this passionate love and suffering is, according to the classification of invocation, the way the hidden secret deals with God's knowledge. We can therefore understand that these levels are the levels of heart's heavens through which the heart accomplishes its own journey to God until annihilation and immersion in which he finds that he is the essence itself, and can thus be called *dhât*. This *dhât* has in fact a lot to do with Üftâde's understanding of spiritual realisation since for him, the complete annihilation of self to self leads to a substitution of existence in which it is the essence that reveals itself to itself instead of the self to the self, as he says: "When one has annihilated the existence of the secret consciousness, and there remains not a single trace of it, one is given another existence, which is raised up by the theophany of the essence."⁵⁴.

Let's conclude by quoting these verses that Hüdâyî writes in his *Dîvân* reminding of the correspondence of the inner centres that purification achieves through mystical training:

Çünkü Hüdâyî mahv ola nefsin ruûneti
Ol kalbe kalb rûha o sırra uyub gelür⁵⁵

DİPNOTLAR

¹ Hüdâyî quotes this in the *Wâqi'ât*, saying: "The master asked me how my father was, and I replied: 'he died seven days before I was born, and my mother afterwards.' He said to me: 'Then your condition is comparable to that of the Prophet.'", *Wâqi'ât*, Hacı Selimağa 250, fol. 111a ; for the life and teachings of Hüdâyî, H. K. Yılmaz, *Azîz Mahmud Hüdâyî ve Celvetiyye Tarîkatı*, İstanbul 1982.

² I refer for all this question in Üftâde teachings to my book, *Hazret-i Pir-i Üftâde: Le Divân*, Paris, 2001; English transl. under the title *The Nightingale in the Garden of Love : The Poems of Uftade*, Oxford, 2005.

³ Ibn 'Arabî, *Fusûs al-hikam*, Beyrouth 1400/1980, vol. I, pp. 219 ss.

⁴ *Wâqi'ât*, fol. 107a.

⁵ He follows the order of the inner centres that was used by the Malâmîs of Khurâsân, putting *sirr* between *qalb* and *rûh*, on the evolution of these scales in Sufism, see G. Gobillot et P. Ballanfât, *Le coeur et la vie spirituelle chez les mystiques musulmans*, in *Connaissance des religions*, janv.-sept. 1999 (57-58-59).

⁶ H. K. Yılmaz, *Azîz Mahmud Hüdâyî ve Celvetiyye Tarîkatı*, İstanbul 1982, p. 188-189.

⁷ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, pp. 165-166.

⁸ *Khulâsa al-akhbâr*, fol. 5b, 160a-160b.

⁹ H. K. Yılmaz, *Azîz Mahmud Hüdâyî ve Celvetiyye Tarîkatı*, İstanbul 1982, p. 195.

¹⁰ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 169.

¹¹ *Khulâsa al-akhbâr*, fol. 157a-158a and *Jâmi' al-Fadâ'il*, fol. 196a, quoted by H. K. Yılmaz, *Azîz Mahmud Hüdâyî ve Celvetiyye Tarîkatı*, İstanbul 1982, p. 195.

¹² Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 86.

¹³ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, pp. 165-166.

¹⁴ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 165.

¹⁵ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 49.

¹⁶ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 168.

¹⁷ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 92.

¹⁸ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 118.

¹⁹ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 41.

²⁰ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 92.

²¹ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 119.

²² *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 128.

²³ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 159.

²⁴ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, pp. 138, 145.

²⁵ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 146.

²⁶ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, İstanbul 1985, II, p. 193.

²⁷ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 160.

²⁸ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 169.

²⁹ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, İstanbul 1988, p. 172.

- ³⁰ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 179.
- ³¹ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 181.
- ³² *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 182.
- ³³ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 195.
- ³⁴ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, pp. 182-183.
- ³⁵ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 76.
- ³⁶ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul, 1988, p. 195. When the heart is in the presence of God a light springs out of it and goes to the throne, but when it neglects this presence, it is a black smoke that springs out of it and the devil overcomes it, *ibid.*, pp. 195-6.
- ³⁷ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 184.
- ³⁸ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 195 ; Najm al-dîn Kubrâ, *Les parfums de la beauté et les conquêtes de la majesté*, Nîmes, 2000, § 47.
- ³⁹ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 192.
- ⁴⁰ *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 193.
- ⁴¹ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 73.
- ⁴² *Miftâh al-salât wa mirqât al-najât*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 209.
- ⁴³ *Habbet-ül Muhabbe*, ed. Ali Çalıřır, Istanbul, 2002, p. 9 ; he reminds of an image used in the Koranic exegesis attributed to Nam al-dîn Kubrâ and Najm-i Râzî, to explain what is the tree of paradise, P. Ballanfat, « La prophétologie dans le 'Ayin al-hayât, tafsîr attribué à Najm al-dîn Kubrâ et Najm-i Râzî », in *Mystique musulmane, parcours en compagnie d'un chercheur Roger Deladrière*, Cariscript, Paris, 2003, pp. 266-272.
- ⁴⁴ *Habbet-ül Muhabbe*, ed. Ali Çalıřır, Istanbul 2002, p. 11.
- ⁴⁵ *Habbet-ül Muhabbe*, ed. Ali Çalıřır, Istanbul 2002, p. 21.
- ⁴⁶ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 172.
- ⁴⁷ G. Gobillot et P. Ballanfat, *Le coeur et la vie spirituelle chez les mystiques musulmans*, in *Connaissance des religions*, janv.-sept. 1999 (57-58-59), pp. 188-191 ; Jamal J. Elias, *The Throne Carrier of God*, Albany, 1995, pp. 81-83.
- ⁴⁸ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 46.
- ⁴⁹ *Jâmi' al-Fadâ'il wa Kâmî al-razâ'il*, in *Ilim-amel Seyr u sülûk*, transl. H. K. Yılmaz, Istanbul 1988, p. 169.
- ⁵⁰ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 80.
- ⁵¹ See for instance, Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 42.
- ⁵² Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 74.
- ⁵³ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 59.
- ⁵⁴ 'Azîz Mahmud Hüdâyî, *Waqî'ât*, fol. 104b.
- ⁵⁵ Ziver Tezeren, *Seyyid Azîz Mahmud Hüdâyî Divânı*, Istanbul 1985, II, p. 50.