
Risale I Kudsiyye Tercumesi Mahmut Ustaosmanoglu Pdf

The fact that the ismailagas, in the long term, did not develop organizational structures to the same extent as the traditional cemaati is neither due to their relatively small numbers nor to their understanding of modernity. It is based, instead, on their consistent effort to reinforce the vakif tradition within their community.² The main protagonists are Emin, the grandson of Sheykhi, and Mahmut Ustaosmanoglu. The latter supported his position by many kinds of testimonies. He emphasised that he was the only person who had faith in that community, that he never separated himself from other ismailagas and that he was in contact with the inhabitants of the area in the old days. His philosophy, as indicated by many sources, included a willingness to exchange ideas about modernity with groups from the West, including the militant Islamists, but he was dissatisfied with the intellectual development of his community. He did not belong to the circles that revolved around Emin, which were dominated by too many women. The group of women in the community grew larger and larger and it seemed to him that they were losing the spiritual influence of the first leader, Zarif Kemal. The development of this group in the 1970s and 1980s was described as a kind of female takeover, and Mahmut Efendi saw this as a plot to harm the Islamic nature of the community. He was constantly fighting against these circles. However, the traditionalist circles were growing weaker and weaker in the years after the putsch of April 1975. The community, which is led by its sheikh, and led by his scribe, is based in the Gelikli aramba area in the Sultanahmet district of Istanbul. Also, until 1977, it had its own mosque, the Gumuhaneli mosque, which is still located in the same area and where Mahmut Ustaosmanoglu held regular Friday sermons until 1974.

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the ismailaga cemaati like their old sufi leaders such as the great sheikh nigret paisiyye, who was from the hacı the prophet's father-in-law. they also have a separate spiritual leader (cevazi) who is meant to uphold the teachings of the

prophet muhammad, as well as the spiritual leaders of the naqshbandi order who lives in istanbul. formerly the order functioned under the leadership of the ulama, until the new spiritual leader came to power (cevazi). like all the other branches of the nakibendi order, the ismailaga community takes part in the annual celebrations of the great festivals of mecca and medina which include offering sacrifices, making duas, participating in the pilgrimages of the umrah, medina and the saqifah. now, instead of participating in the hajj, the major pilgrimage to mecca, one of the two co-ordinating leaders (cevazis) of the community travels to mecca every year with the ulama. during such journeys it is said that the community wants to be close to the prophet muhammad and his family. in this regard, the way in which the baya is mentioned in the qur'an is a particular aspect of the ismailaga's understanding of islam. the community's belief in the baya,

or unity of god, is based on the belief that all creatures are part of god. in light of this understanding of god as both transcendent and immanent in everything, the world is understood as a microcosm of the divine for the entire universe. according to some members of the brotherhood, in the present age it is both a gift (akır) and a burden (kübra) that the immanence of god continues to manifest itself in the world.

the prophet muhammad was the manifestation of god in the world, and it is thought that this cycle will continue until the last day. it is also supposed that the prophets of the past will be brought back to this world for the last day. according to this belief, the prophet muhammad was killed in the city called madinah, but then he was resurrected in damascus. it is said that his example will be revealed again, and he will appear in the future, presumably, with another of his wives, aisha. at the time of the prophet's return,

the cemaati will be part of the army that fights against those opposed to muhammad's prophethood. the ismailaga cemaati will thus be the "protectors of the sunna" (sunnat-i rijas) of the prophet. according to this belief, the sunna is the appropriate route to go for the people of the world. thus, it is the central role of the brotherhood to protect the sunna until the second coming of the prophet, and it is its duty to lead the people of the world into islam. in practice, this means that the leadership of the community, whose role in the cemaati is called the ofla (pure heart), is "protecting the sunni way". the brotherhood has already established several qur'anic schools, in cooperation with the public, in 27 regions of istanbul.⁷ the cemaati's qur'anic schools are the largest in turkey, with about 25,000 students. mahmut ustaosmanoglu established the kutluhan madrasah, a madrasah in istanbul, in 1982. the would-

be muezzin is paid by the state, and the same is said to be true for the other muezzins. 5ec8ef588b

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