

BLESSED  
VIRGIN MARY  
HAZRETI MARYAM

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AŞKIYYÜL - CERRAHİ - HALVETİ

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## FOREWORD

This small volume presents an inspired litany of praise to the Virgin Mary by a contemporary Sufi master from Istanbul. His is not a theological or an academic essay. The very structure of this evocative work is nonlinear, transcending the usual laws of logic and habitual experience which the Virgin birth of the beloved Jesus also transcends.

This long prose-poem is a spiritual seed which will be sown in the heart of the sympathetic reader with palpable initiatory power. A mystical virgin birth will then occur within the receptive heart - a miraculous birth of purity and illumination, comparable to the experience of the blessed Mary.

Virginity is not primarily a biological condition but a spiritual state. To be a virgin, male or female, is to give oneself entirely to God, only to the living Truth. From the noble ranks of such virgin souls come to gnostic saints of fourteen centuries of Islam. They have elevated Islamic tradition in their native cultures across the entire planet to the highest degree of mystical insight and ecstatic experience - absolute en conscious unity.

The author of this work, Sheikh Muzaffer Ozak, passed from the visible world in 1985. He is a *Waliullah*, or intimate friend of Allah, as saints are referred to in Islamic tradition. Islam has proven to be an overflowing fountain of these indescribable friends of God, both recognized and unrecognized. The profound Islamic veneration of the Virgin Mary is certainly part

of the explanation for this remarkable flourishing of mystics. As Christian masters acknowledge, intense veneration of Mary and meditation on her virginity is what produces many saints.

Readers from a Christian cultural background should be forewarned that this Islamically devout poem on the Virgin Mary may strike certain discordant notes in the traditional sensibility of Orthodox, Roman Catholic and Protestant believers. The Islamic and Christian lovers of the Virgin Mother of Jesus breathe different atmospheres. And why not? They represent two distinct global traditions, each with its own spiritual integrity, Beauty and power. May love itself bring them together!

## INTRODUCTION

“Effendi, today is the Feast of the Nativity of the Virgin in Eastern Orthodox Christianity. The Virgin Mary is the bridge between Christians and Muslims.”

This was an apparently casual remark I made to the venerable author of this book when he was visiting New York from Istanbul, early in the decade of the 1980's. Muzaffer Ozak responded to my words without any hesitation, as this Grand Sheikh of an ancient Dervish Order always generously responded to life:

*“Insha-allah (God willing), I will compose a book about the blessed Maryam, Virgin Mother of the beloved Jesus, upon him be peace.”*

Effendi immediately called for an Arabic Quran in order to read aloud two key revelations concerning the blessed Mary (Surah Three, verses forty-five to fifty-five, Surah Nineteen, verses sixteen to thirty-six.) The particular Quran which appeared instantly, carried by a devoted dervish, happened to be a beautiful antique edition, bound in light blue leather.

I remarked to the Sheikh that sky blue is the color esoterically connected with the Virgin Mary in Christian tradition. Muzaffer Ozak - eyes shining, large frame animated with delight - simply nodded as he opened the sole scripture of fourteen centuries of Islam. Unusual spiritual signs were precisely what he expected.

Islam blossomed in the seventh century of the Common Era within a cultural environment permeated by the prophetic wisdom of Judaism and by the gnostic Christian teachings of the Arabian peninsula. Muhammad the Messenger elevated his childhood religion -

indigenous to Arabia and transmitted to him by his blessed mother, Amina - directly into the stream of Biblical Prophets that began with Adam, Noah and Abraham. This is the lineage which later flowered as historical Judaism through the noble Moses and, from that base of Torah, as Christianity, through the beloved Jesus.

Finally, the same lineage manifested through the beloved Muhammad as Arabic Islam. This entire revelatory drama from Adam onward is revealed in the Holy Quran as universal Islam, submission to the One God, through a beautiful life of prayer and moral rectitude.

This ancient prophetic lineage is not simply a male phenomenon. Mothers - in Islam as well as her sister traditions, Judaism and Christianity - hold a high spiritual station and responsibility.

A companion once asked the Prophet Muhammad, upon him be peace: "Who is the most important person for the soul in Islam?"

The Messenger of Allah replied in his usual laconic style: "The mother." The companions always pressed the Messenger for wisdom. "Who is the next most important person?" Once more this noble human being replied: "The mother."

The same question was repeated a third time, and the same answer was forthcoming. Finally, on the fourth repetition of this question, the Prophet responded: "The father."

Often the beloved Muhammad was heart to proclaim somewhat enigmatically: "Paradise lies at the feet of the mothers." Among all the blessed mothers of humanity, Maryam, the Virgin Mother of Jesus, and Fatima, the daughter of the Prophet, holds the greatest sway over the Muslim heart. Maryam's position is even more exalted than

Amina, the mother of Muhammad. Why? Because Mary appears prominently in the Holy Quran, which is not the utterance of Muhammad but the Voice of Allah, transmitted through this noble human person during profound states of prophetic consciousness.

The Muhammadan reunification of the entire prophetic tradition flowed from the Messenger's own reliable transcendental experience. The subtle harmonics of this process are much too rich and complex for this brief introduction.

## **BLESSED VIRGIN MARY**

### **HAZRETI MARYAM**

The Virgin Mary, blessed Mother of Jesus, may peace be upon them both, is described in the Glorious Quran, and therefore in all Islamic teaching, as the most sanctified of women. In the following verses, the Holy Quran proclaims her as the paragon of virtue and purity, surpassed by none before her as the supreme expression of womanhood.

*And the angels said: "Mary, Allah has selected you and purified you. He has chosen you above all woman kind. O Mary, be devoted to your Lord. Prostrate yourself and bow with those who bow in worship." (Q.3:42-43)*

From Blessed Virgin Mary

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