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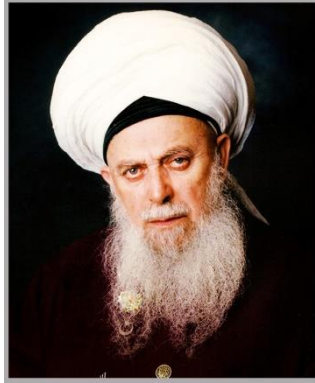
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**MALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI**
QADDAS ALLAHU SIRRAHU



MALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU

Dedicated to my Murshid



MAULANA SHAYKH
MUHAMMAD NAZIM AADIL AL HAQQANI
QADDAS ALLAHU SIRRAHU

"Al Faatiha"

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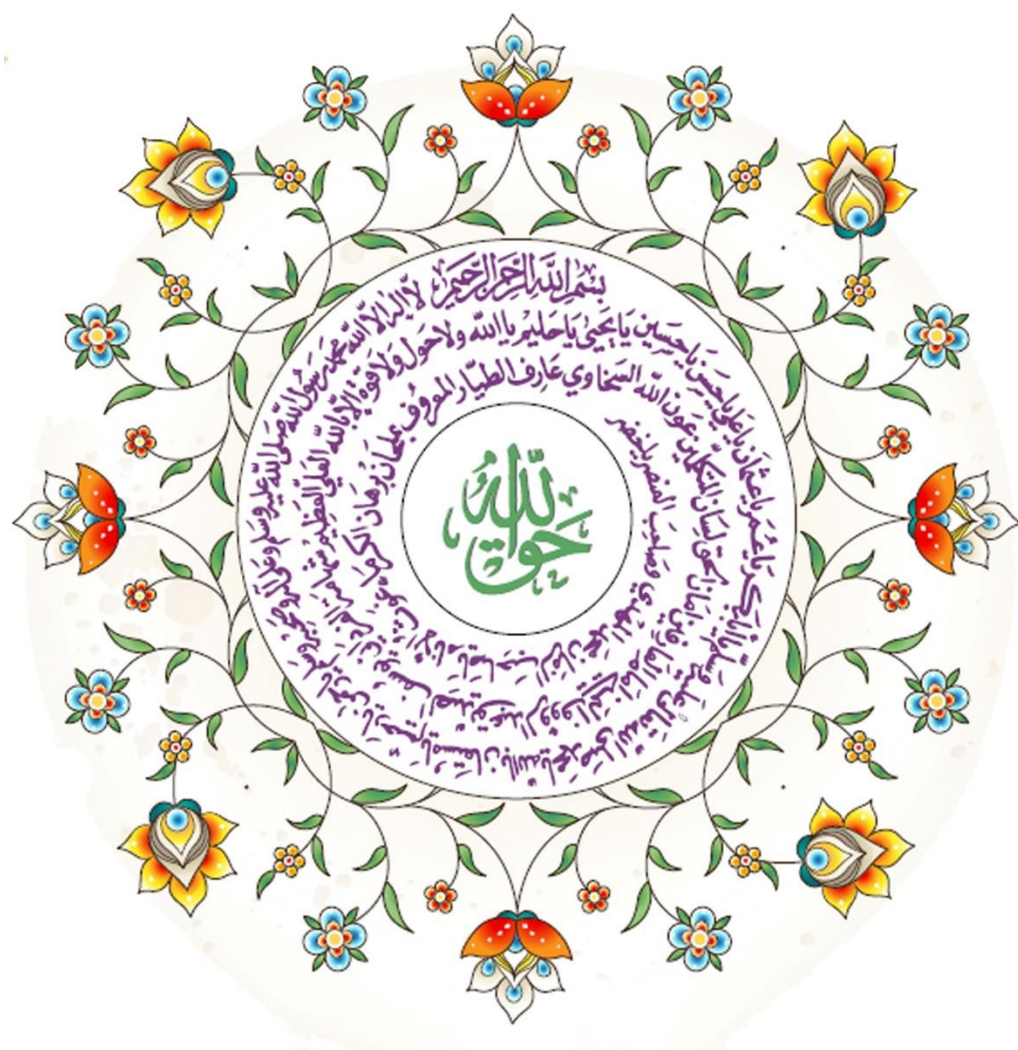
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I. INTRODUCTION

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem



Maulana Shaykh Muhammad (Mehmet) Aadil Ar Rabbani is the head and the 41st Grand Shaykh of the Naqshbandiya Aaliya Sufi way and the elder son and successor of Maulana Shaykh Nazim Aadil Al Haqqani in this path.

His words are words of wisdom and light for all of us on this path. Alhamdulillah he has been traveling all over attending to murids and spreading the light of the Naqshbandi tariqa from east to west. Tariqatunas sohba, wal khayru fil jamiyya. Our way is the way of associations and the goodness is in being together. As Mawlana Shaykh Muhammad (Mehmet) travels he spreads the teachings of the Naqshbandi Grand Shaykhs. His words are as per the needs of the audience. Every soul is fed as per its appetite and its needs. These words of wisdom are recorded and are then distributed among murids and non murids all over the world, in various forms. This book is one of the forms his words are reaching to you. Please feel free to forward this book to as many people as you wish, in its full form (without changing anything) as it does not have any copyright on it. We intend to keep these books free of cost always.

May Allah SWT make it easy and accept our weak services.

Aameen.
Al-Fatiha.

II. FOREWORD

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

Allahumma Salliala Sayyidina Muhammadin wa alaa Aali Sayyidina Muhammadin wa Sallim

As salaamwalekum wa Rehmatullahi taala wa Barakaatu

Madad Ya Sayyidi Ya Murshidi Sultan ul Awlia Maulana Shaykh Nazim QS.
Madad Ya Sayyidi Ya Murshidi Sultan ul Awlia Maulana Shaykh Mehmet QS.

This book is a compendium of sohbet or spiritual discourses, of the year 2018, of our Master and teacher of millions and worldwide leader of the Naqshbandiya Aaliya Sufi Order, Maulana Shaykh Muhammad Aadil Ar Rabbani QS, may Allah SWT grant him good health and long life – Aameen.

These sohbas are easily available in video format on www.saltanat.org & www.hakkanitv.org. We are trying to make it easy for the followers to find a medium that suits them to receive these teachings. Therefore the sohbas of this book is available in 3 formats:

1. Videos
2. PDF copy
3. Hard copy

Please pick the format that suits you and get enlightened with the words and teachings of our Master. May Allah SWT bless us with good understanding and the tawfeeq to act upon these teachings – Aameen.

If any of the readers would like to translate this book or the series of these books to any other language, please seek Maulana Shaykh Muhammad's permission. Please do not translate without his permission. If you are unable to reach him directly, you may write to me and in sha Allah I shall seek try to permission for you.

Alhamdulillah we are blessed that Maulana Shaykh Muhammad QS, the head of the Naqshbandiya Aaliya Sufi Order has blessed us and allowed us to work on these books, year after year. We have already completed and released 4 books, before this one, ie; 2014, 2015, 2016 and 2017. These books are available in both soft & hard formats through our website www.naqshbandiindia.com. Soon this book of sohbas of 2018 shall be available in both soft & hard formats.

There are various teams involved in the making of these books (series of books). It is a process of service that teams of murids are offering right from the AV team, to the transcribing team, to the compiling team, to the printing and then the distribution team. I am grateful to each and everyone involded in the making of the previous books and this one too. May Allah SWT reward all with khair here and hereafter – Aameen.

We have a few advise for the readers to make the reading process more beneficial. Our advise is simple, read only until you can stay focused. These sohbas / lectures are words of a saint of Allah SWT. If we lose focus and lose focus on a few lines in between while reading the meaning of the message may be changed.

In other words, the teachings of the Shaykh may be misunderstood. Also try to keep a highlighter handy, and / or use sticky notes, so you can highlight topics, or sentences which you would like to refer in the future. The lectures are transcribed and are in the exact form as Maulana Mehmet speaks.

Another advise is that when ever you read the name Allah, please say Jalla Jalaaluhu or Subhana Wa Ta'aala along with it. When you read Prophet Muhammads Name, please make sure to say Sal lal laa hu alaihi wa sallam. When you come across Sahaba Names, please say Radi Allahu Anhu and when you come across Maulana Shaykh Nazim or other Awlia names, please say Qaddas Allahu Sirrahu.

May Allah SWT bless the one who reads this book, with good understanding and hidaya to act upon these teahcings of our Master – Aameen.

It has been a big Baraka (blessing) that Maulana Shaykh Muhammad himself has been releasing the hard copies of the books. As mentioned in previous editions too, when the PDF is ready, I call Maulana Shaykh and he makes dua and blesses the release of the book. Once the hard copy is ready we try to meet up with him and get the book officially released by his blessed hands.

Below are again a few pictures of the previous books being released by Mawlana Shaykh Muhammad QS.



Sohba Collection 2015

Released at the Maqam of Grand Shaykh Mujaddid Alf Sani Shaykh Ahmed Farooqi Sirhindi QS, Sirhind, Punjab, India.



Sohba Collection 2016

Released at a special private gathering at Bukit Damansara, Kuala Lumpur, Malaysia.



Sohba Collection 2017

Released at a public gathering at the Negari Sembilan Zavia, Serambam, Malaysia.

We have been tying this with the earlier editions and will keep doing the same with the editions to come, that these books much reach all the Naqshbandi Zavis all over the world. The zikr leaders there can read a lecture from these books in their gatherings and let the teachings of the Shaykh reach his murids. Often it is seen that in many Zavis the khadims / zikr leaders begin to explain somethings or try to teach about the Naqshbandi tariqa but what they teach are not from the teachings of our Shaykhs. These are mostly what they have heard from other ulama and also read in some books or just word of mouth. If it is from another aalim, there can be a difference of opinion. That's ok and we must follow what our Shaykh teaches us. But in many cases its just word of mouth that they start spreading and most of it are lies. The same gets spread ahead and there are so many false points floating all over the world in the name of our Shaykh. We must save ourselves and save others too from falsehood. We are murids of The Haqqani – Rabbani Shaykhs. Haqqani means defender of Truth. Let us make it a barakah for all and just use the lectures of our Shaykh directly.

I really appreciate your good understanding.

May Allah forgive me and bless you all.

Wa minallahi tawfeeq
Al faatiha

Love & best regards,
Khaadim Shaykh Ashraf Ali Ghansar Naqshbandi

III. ACKNOWLEDGEMENT

I would like to thank **Maulana Shaykh Muhammad Nazim Aadil Al Haqqani Rahimahumullah**, may Allah bless his soul, **Maulana Shaykh Muhammad Aadil Ar Rabbani Qaddas Allahu Sirruhu** for his permission and blessings to compile the series of these books, **Shaykh Bahauddin Aadil Al Haqqani Qaddas Allahu Sirruhu** for the inspiration and permission to compile the series of these books.

Special thanks to **Sister Rehab** (widow of late Shaykh Nabeel – Maulana Shaykh Nazims khadim), **Sister Mariam Van Rhodie**, from Fish Hoek, South Africa who has supported me in arranging for the transcript of the malfoozaat compiled in this book. May Allah accept this service and reward them endlessly.

I would also like to thank the entire **Naqshbandiya Aaliya Sufi Foundation of India team** for supporting in every way to make the book reach its readers and thanks to all who have supported in helping me in the making of this book and in the previous books in this series.

We have been releasing these books in Malaysia and I would like to extend my very special thanks to **HRH Raja Eleena**, for being so kind and supportive to us.

The soft copies can be downloaded from www.naqshbandiindia.com and the videos of these lectures are available on www.saltanat.org & www.hakkani.org.

Al-Fatiha.

IV. NAQSHBANDI AND NAQSHBANDI GOLDEN CHAIN

1. Sayyidina Muhammad PBUH
2. Hazrat Abu Bakr as-Siddiq QS,
3. Hazrat Salman al-Farsi QS,
4. Hazrat Qasim ibn Muhammad ibn Abu Bakr QS,
5. Hazrat Jafar as-Sadiq QS,
6. Hazrat Tayfur Abu Yazid al-Bistami QS,
7. Hazrat Abul Hassan Ali al-Kharqani QS,
8. Hazrat Abu Ali al-Farmadi QS,
9. Hazrat Abu Yaqub Yusuf al-Hamadani QS,
10. Hazrat Abul Abbas, al-Khidr QS,
11. Hazrat Abdul Khaliq al-Gajadwani QS,
12. Hazrat Arif ar-Riwakri QS,
13. Hazrat Khwaja Mahmud al-Anjir al-Faghnawi QS,
14. Hazrat Ali ar-Ramitani QS,
15. Hazrat Muhammad Baba as-Samasi QS,
16. Hazrat as-Sayyid Amir Kulal QS,
17. Hazrat Imam at-Tariqah Muhammad
Baha'uddin Shah Naqshband QS,
18. Hazrat Ala'uddin al-Bukhari al-Attar QS,
19. Hazrat Yaqub al-Charkhi QS,
20. Hazrat Ubaydullah al-Ahrar QS,

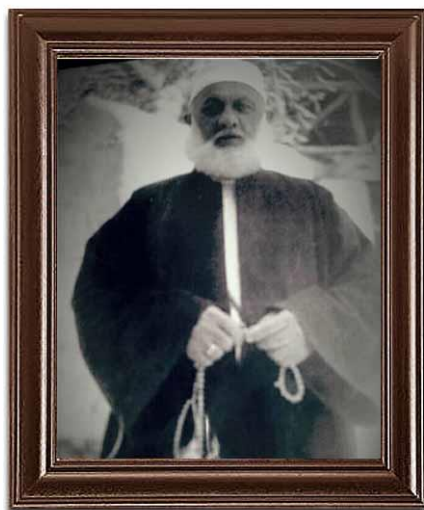
21. Hazrat Muhammad az-Zahid QS,
22. Hazrat Darwish Muhammad QS,
23. Hazrat Muhammad Khwaja al-Amkanaki QS,
24. Hazrat Muhammad al-Baqi bi-l-Lah QS,
25. Hazrat Mujaddid Alf ath-Thani Ahmad al-Faruqi as-Sirhindi QS,
26. Hazrat Muhammad al-Masum QS,
27. Hazrat Muhammad Sayfuddin al-Faruqi al-Mujaddidi QS,
28. Hazrat as-Sayyid Nur Muhammad al-Badawani QS,
29. Hazrat Shaheed Mirza Mazhar Jan-e-Janaan, Shams-ud-Din Habib Allāh QS,
30. Hazrat Shah Abdullah ad-Dahlawi QS,
31. Hazrat Shaykh Khalid al-Baghdadi QS,
32. Hazrat Shaykh Ismail al Anarani QS,
33. Hazrat Shaykh Khas Muhammad Shirwani QS,
34. Hazrat Shaykh Muhammad Effendi al-Yaraghi QS,
35. Hazrat Sayyid Jamaluddin al-Ghumuqi al-Husayni QS,
36. Hazrat Shaykh Abu Ahmad as-Sughuri QS,
37. Hazrat Shaykh Abu Muhammad al-Madani QS,
38. Hazrat Shaykh Sharafuddin Daghestani QS,
39. Hazrat Shaykh Abdullah al-Fa'iz ad-Daghestani QS,
40. Hazrat Mawlana Sheikh Nazim Al-Haqqani QS,
41. Hazrat Mawlana Sheikh Muhammad Adil Ar Rabbani QS



*35th Grand Shaykh of the Naqshbandiya Aaliyah Golden chain
Shaykh Jamaluddin al-Ghummqi al-Husayni QS*



*36th Grand Shaykh of the Naqshbandiya Aaliyah Golden chain
Shaykh Abu Ahmad Sughuris QS*



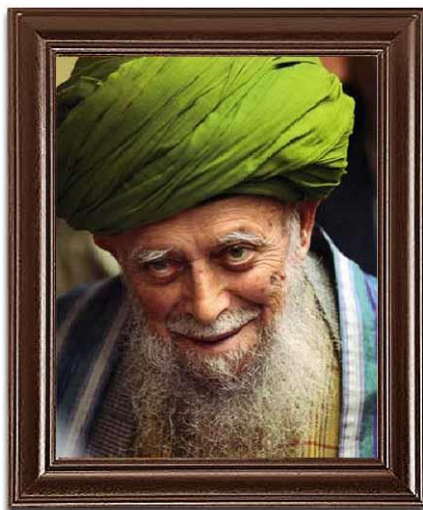
*37th Grand Shaykh of the Naqshbandiya Aaliyah Golden chain
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Shaykh Abdullah Faiz Ad-Daghestani QS*



*40th Grand Shaykh of the Naqshbandiya Aaliyah Golden chain
Shaykh Muhammad Nazim Aadil Al-Haqqani QS*



*41th Grand Shaykh of the Naqshbandiyya Aaliyah Golden chain
Shaykh Muhammad Aadil Ar-Rabbani QS*

1. OUR DOORS ARE OPEN FOR EVERYONE

Monday, 9 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqa, the Naqshbandi Tariqa, is open for everybody. We have no obstacles for anyone who comes to us, so we do not forbid them. This is the door of Allah. It is open for whoever comes. The order is as such. Allah Azza wa Jalla told our Holy Prophet (SAW), "Notify it to everybody." You will accept whoever comes. In fact,

"Aatabani Rabbi," said our Holy Prophet. He would say, "Welcome O for whom Allah Azza wa Jalla has addressed me." A sura was revealed asking why he did not accept him or did not show him much attention:

"Abasa wa tawalla, an ja'ahul aama." (Sura Abasa:1-2) "The Prophet frowned and turned away, because there came to him the blind man, [interrupting]." When our Holy Prophet was talking with the unbelievers of Quraysh trying to bring them round, I forgot exactly which companion it was but a blind person came. He wanted to ask something. While our Holy Prophet was debating with them, since many people would come round if they came round, he ignored him and Allah Azza wa Jalla warned our Holy Prophet.

That is why everytime he came, our Holy Prophet would say, "O for whom Allah Azza wa Jalla has addressed me. Welcome." So we do not have the luxury to accept this one and not accept that one. Whoever comes, everybody is welcome. Whoever leaves, we cannot hold them. This is the door of Allah. Those who will come will come, those who will stay will stay, and those who will leave will leave. Then there is another matter. They say, "How can Shaykh Mawlana accept these people? They are fasiq, they are this and that." As we said, our door is the door of Allah and it is not to be shut. Whoever comes can come. We do not dismiss anybody. But it does not mean we share the same ideas with everyone who comes. Christians also come. Zoroastrians also come. Jews also come. They all come. Everybody comes. However, if the person who comes is Jewish or Zoroastrian, it does not mean we have also become Zoroastrian. We are not going to become Zoroastrian or Buddhist just because they came. Therefore, this is also an important matter. There are those who refuse saying, "This one came and that one came." Let them pay attention to how Muslimism spread ever since the time of our Holy Prophet. For they were not all Muslim. They were all polytheists (mushrik) and

unbelievers (kafir). Even Hazrat Omar buried his daughter when he was a mushrik, and wept for the rest of his life. Will a person not come next to our Holy Prophet just because he is a kafir? There, they came and what a coming it was!

Our Muslims need to think a little. They need to work their minds a little. It is not good to immediately become suspicious. As we said, all kinds of people come. Thank Allah our way is clear. It is the way of the Prophet and it is open for all. We do not dismiss people who come searching for the right way. Of course, you cannot come all 24 hours. There is a time to come. There are certain places to come to. It cannot be all 24 hours. There are some super smarts who come and knock on the door in the middle of the night. This is not alright either.

There is a time for it. People are welcome when they come with manners. Everybody has a place on top of our heads. With us there is nothing such as "He would not accept you. Don't you go!" As we said, our door is open not just for people who are Muslim and mumin but even for the kafir. If we shut that door to them to make dawah, they would carry on a lawsuit against us on the Day of Judgment.

You would become responsible if they say, "We went there seeking guidance, searching for the path of Allah. This man shut the door on us, he did not accept us, and this is why we ended like this!" Then never get involved and forget about this work. In fact, even if you forget about it and a person comes asking you something, you need to tell them what you know. And if you do not know, you need to show them the way saying, "I do not know brother, but go to that person. He would be able to help you better."

This way is as such, so it is not a game. There is no such thing as "Now I want it, now I don't." We are not going to leave this way just because this one or that one got offended. It is a commandment. We have made the intention to continue this way for the sake of Allah for as long as Allah has assigned, for the lifetime He has assigned, Inshallah until the end of our life. Our door is open to everybody. May Allah send us good people, those who will come to guidance (become Muslim). May we be with the good Inshallah. Let us show the good and beautiful way, our way of the Prophet In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

2. THOSE WHO DO NOT ATTEND FOR THREE WEEKS SHOULD NOT CLAIM TO BE FROM THE TARIQA

Friday, 10 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says in his dua: "I seek refuge in Allah from the bad friend." He says, "We also seek refuge in Allah from the bad neighbor, and we seek refuge in Allah from bad places." There are certain places which you must pass by quickly when passing next to them. The bad friend takes a person to danger in the same way.

Son of man is in a world of tests. You see that a man is an orderly person. He is by himself, he performs all timely prayers (namaz), and he is a pious person. Then you see that he suddenly changed. What caused him to change? The friend. He hung around with a bad friend. "We live better," they say. "We are not living an entertaining life. It is not a good life," they think, and they suddenly leave everything and go wrong when they are by themselves. That is why they certainly must be attached somewhere, to a shaykh. They need to be attached to a murshid (guide) so the people around them would also be good, would not take them to bad things, and would not show them bad things.

People's ego leans towards evil. One of the great awliya (saints) said: "What is the most foolish thing in this world? A person's ego." Because it never wants good for itself. It always wants evil and harm. What would you say if you saw a person who wanted to be harmed? You would say, "Crazy, fool." The ego is the same way. There is none more foolish, crazier, and more unreasonable than it. That is why the person who goes after his/her ego is the same way: unreasonable, in loss, and foolish. The ego wants evil for itself too, not always for others. It harms itself first. That is why our Holy Prophet has said, "Your greatest enemy is the ego inside you."

Your ego is the greatest enemy. If you leave it be with bad ones like itself, it is happy, it celebrates, and it never shows you the right path. So there are none that went after their ego and were saved. The person who trains his/her ego is saved. The ego should not be left free. It should constantly be kept under control. A person should be attached to a community (jamaat), to zikrs, and to a shaykh. You cannot afford to release its leash. Do not release its leash, otherwise it will take you places you will regret. Allah forbid, final regret would be of no use either. Final regret is in the hereafter.

Allah forbid, may Allah protect us from being regretful. May Allah not make us amongst those who regret it in the hereafter. Being regretful is of no use there. If you are regretful in this world and repent, Allah would forgive. If you have made true repentance, He also changes your sins to good deeds. This way you come out profiting, and this is not final regret.

Our ancestors have beautiful sayings that people do not know why they say them. That final regret is in the hereafter, so naturally it is not useful at all. We have the chance to repent and be regretful while living in this world. We even have the chance to pay ransom. Therefore, so as not to regret in this world either, we constantly need to be with the community, with the brothers/sisters, and regularly attend the lessons. If you do not attend once a week, then once every two weeks. If you cannot attend once every two weeks, you should not pass three weeks. The mashayikh (shaykhs) used to say: "Those who pass three weeks should be ashamed to say they are from the tariqa."

The efforts of shayks is to work to hold people on the right path. It is not easy to restrain humanity in the midst of so many devils. They certainly ask for madad (help) from the Prophet (SAW). There is need for himmat (spiritual support) from him so they stay on the right path. We need to struggle with the ego till the last breath. You are in danger if you do not do it. It is more difficult when you are by yourself like that. That is why Shaitan's greatest enemy are tariqas and mazhabs (schools of thought within fiqh). They want to catch everybody one by one.

Shaitan and this world (dunya) got together, they saw that people are in a body, in a community, so Shaitan and the world got very upset because they could not do much to them. The world said, "Wait, they will disperse one by one soon. First we give them preoccupations of the world, then you catch them one by one." Do not be solo. Be with the community since strength is with the community. Allah's hand of power is with the jamaat. You would be saved when you are with the community. It says if you are by yourself, Shaitan would grab you, the wolf would grab you. The wolf is Shaitan.

As we said, Shaitan's greatest enemy is our Holy Prophet and those who follow him. He picks on and attacks more those who are on his right path and those who follow him. There are perverted factions which you see everything of theirs is outwardly beautiful. Why? Because Shaitan is not picking on them. He says, "These ones are my men anyway." They get along with each other and help each other too. However, two people cannot even stand each other on the true path. Always a dispute, and dissension (fitna) and corruption (fesad).

Therefore, we need to be careful and not be saddened. They say, "How can I be saved from Shaitan or the ego?" They ask, "How will we be saved from these?" You are not saved as long as you are on the true path. You will constantly strive and constantly be

careful. These are a test too. Your station rises with tests and you gain rewards. The more you oppose those things, the more your station rises and your rewards increase. So nothing goes to waste in the sight of Allah. When you do good against them, ten rewards, a hundred rewards, and a thousand rewards are written in the sight of Allah.

Some Europeans are advanced in making machines, arranging finances, and material things. Because when they do such things for themselves, they calculate everything materially. They take account of everyone in this democracy and what not dirtiness, and give judgment accordingly. They have this thing called philosophy. They have philosophy as a religion and philosophy as irreligiosity. There is manners (adab) in Islam. They do not even have the "a" of adab. Why are we saying this? They are saying, "Look how much this world and people are being oppressed. There is so much evil. Why did Allah create them?" O impudent, shameless, and immoral! How dare you interfere in Allah's work?!

Everything has a wisdom [behind it]. Allah did not send you and did not create you for you to chit-chat. Allah placed you in this world as a test. Afterwards, your hereafter will be eternal according to your test. You will either go to hell or to heaven. It will be hard for you if you misbehave like that. There is no suffering in paradise - no torment, no disease, no hunger, no thirst, no tyranny, and nothing from evils. If you want this, do it and sit in paradise. This world is not even like the blinking of an eye compared to the hereafter.

Why did we mention this? Just like we said a little ago, they say, "Why did Allah create Shaitan?" Here, it is the wisdom of Allah. He created him to test you. You either go to the depths of hell or you go to heaven. Here, this is his use. Allah does not create anything unnecessary. Everything has a wisdom and a use. It has a benefit and a harm. Muslims see the benefits. Our station rises by opposing him, not doing what he tells us to do, and doing the opposite of what he says. And the others follow him and oppose Allah. They are opposing Allah just like Shaitan opposed saying, "Why did You create Adam?"

They are asking, "What is this oppression? Why?" This is not oppression. They are things that will happen. It is a test. Allah has millions of wisdoms and this is one of them. Adab is important. Not only in our country, but we were in Southeast Asia for a month and it is the same everywhere. There is an admiration for Europe. They call it the white man. What white man? They are pitch-dark. Their insides cannot be seen from their tyranny and darkness. What they do appeals to their eye. They try to dress as they dress and dine as they dine. In fact, they even forgot their own language in some countries and are speaking like Europeans.

May Allah give common sense and intelligence to the Islamic world. They are not

appreciating this blessing (nima) of Allah. They are not appreciating the blessing of Islam and the blessing of iman (faith). Because when you are born as Muslim, you are born with Islamic manners (adab). No matter how much you look like them and try to look like them, still that light of faith inside of you gives you some manners. But they have no such thing as manners. They are doing all kinds of improper acts and all kinds of filth, then they make judgments without hesitation. They think they can also make Allah Azza wa Jalla do as they like. Be careful! They have no knowledge in these things. Allah has given them worldly knowledge. They can make cars, weapons, bombs, machines, and tools, but these are not important. What is important is spirituality. It is no use for them once there is no spirituality. It is nothing but harm for them. They think they rule the world, whereas as we said a little ago, they have no minds.

Allah Exalted and Glorious be He is the absolute ruler. They do not recognize Him, and are ignorant because they do not recognize Him. They call it the Period of Ignorance (Jahiliyya). It existed prior to our Holy Prophet. The second Jahiliyya is now. May Allah protect us. The educated become more ignorant, but people think they know something. Do not be deceived by them. What they know is a little bit of technology that Allah has taught them. Technology has no limit in the sight of Allah. So they are nearly going to declare themselves as god with a little technology. That is how ignorant they are.

May Allah keep us safe from their evils. The faith Allah has given us is the greatest nima. There can be nothing greater. May Allah strengthen our faith and that of all Muslims Inshallah. Because when there is no faith, the person only consists of flesh and is of no use. May Allah bring out Mahdi Alayhis Salam as soon as possible so the truth may be seen In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

3. THE HOLY CITY OF QUDS (JERUSALEM)

Friday, 15 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Nowadays there is a matter, and all the people keep asking about it: the third holy city of Quds, Masjid Aqsa. Allah Azza wa Jalla has explained the matter right in the middle of the Koran. The greatest miracle is the Koran anyway. Our Holy Prophet says, "The Koran tells you of what passed before you, and it tells of what will come and what will occur after you." It even tells of what will happen. Right in the middle:

"Subhanal-lathee asra bi'abdihi laylan minal-masjidil harami ilal masjidil aqsal- lathee." (Sura Isra:1) Allah Exalted and Glorious be He made our Holy Prophet travel at night from Masjid Haram, the Kaaba, to Masjid Aqsa, Quds. So it is a holy mosque, a holy site. A prophet built it: Suleiman Alyhis Salam. It is sacred, it is called Bayt ul-Maqdis. Masjid Aqsa, Bayt ul-Maqdis, is a very holy site. Muslims would pray towards it as the first qibla. That is how holy it was. Then it turned towards the Kaaba.

First Mecca Mukarrama, Medina Munawwara, then Quds. Mecca Mukarrama and Medina Munawwara are holy places our Holy Prophet stayed at. Allah assigned those places to Muslims. No other non-Muslims can enter. However, He made Quds open for everyone, because it is the sacred and holy site of three prophets and their followers.

Following Suleiman Alyhis Salam, when Allah gives blessing (nima) to people, people go wild. They got a great blessing those times. Allah granted them great possessions. With possessions they went wild, and when they went wild, Allah inflicted them with a king. The king of Babel entered. He burned, destroyed, and killed. He did not leave anyone of them, and took the rest as prisoners to Babel. They remained there for a few centuries, and when another king came and defeated them, they returned to their place again.

Of course, the one who took them back is a prophet again. They returned with a prophet. They promised they would not cause dissension (fitna) and corruption (fesad) and returned there. Allah Azza wa Jalla accounts for this in the Koran. He says it as: "When you caused fitna, we inflicted you with powerful and brutal people." He burned and

destroyed you. That matter happened in the past and it is over, but Allah Exalted and Glorious be He says it as a miracle there:

“Latufsidunna fil-ardi marratain.” (Sura Isra:4) “You will rise twice.” When the first occurred, here, We sent these people to you and they took you [prisoners]. Then, He says, you will rise a second time when Doomsday is near. A greater miracle than this? People used to say, “The one who does not believe in Allah is a kafir (infidel).” Of course they are kafirs. Allah Azza wa Jalla has explained everything. Muslims have forgotten Allah. There is a crazy man they keep cursing and finding fault with. Allah has made him a means. Just like Shaitan’s purpose is to make you rise – your station rises by opposing him and not doing what he says – this is the same way.

When the time comes, Allah Exalted and Glorious be He will come out with someone so things are in place. Here, now this matter appeared. It is a test for people in every sense. The first test: so that Muslims would have stronger faith in Allah since Allah’s words are coming true. The end will be good, because Allah does not oppress anybody when people are deserving of punishment. These issues occur so they may find their punishment through their own oppression. The one who is Muslim takes lesson form these and does not fear. Allah is with us. Allah is with those who obey Him.

When these matters occur, we need to turn to Allah, we need to beg Allah, and we need to pray (make dua) to Allah. We need to make dua as: “Send a head for Islam. Send us a savior that will save us from this abasement,” because he coming is for certain. The hadiths miraculously told by our Holy Prophet will occur in End Times. He told of most events. And one of them is Isa Alayhis Salam’s (Jesus Christ) descending and Mahdi Alayhis Salam’s coming.

People’s minds cannot fit all that is happening and they are thinking, “Something new every day. A big incident occurs every day. What is this?” This means the Day of Judgment is closing in. There are also events that will occur before Judgment Day. Lots of things will happen. One of them is fitnas (dissensions). Our Holy Prophet says, “There will be such fitnas that these fitnas of End Times are like utterly dark nights.” Here, we are living in those times. However, we need to obey Allah and pray to him that He may help us, and beg Allah to send us a savior as soon as possible.

“Wa maa dua’ul kafirina illa fi dalaal.” (Sura Ra’d:14) He says, “Disbelievers can pray as much as they want, their duas will not be answered.” When a Muslim prays it is answered while a kafir’s prayers is unanswered. It has no value because they do not believe in Allah. Most of them do not make dua anyway because they do not believe in a creator and in Allah. Those who believe are the Muslims, and our greatest weapon is dua. Dua is more powerful than the most powerful weapon. Therefore, may Allah send a savior as soon as possible and may he lead these Muslims In Sha Allah.

Inshallah we reach those times. The whole world will become Muslim Allah willing. Everywhere will be filled with azan (the call to prayer) and Koran. Those beautiful days will come Inshallah. There will be mercy and baraka (blessing) when Mahdi Alayhis Salam arrives, and shirk (associating partners with Allah) and kufr (disbelief) will no longer exist. The rain, food, drinks, and everything of those times are more beautiful. Disbelief and rebellion are rising from everywhere now. When Allah Azza wa Jalla makes it rain suddenly it floods and washes away, or he does not make it rain at all and it glares down and burns.

It is due to the vileness going on now. Such filth, such vileness, such rebellion, such sin, and such disbelief have not been seen ever since the world came to being. When we speak of End Times, that is the reason our Holy Prophet says it is completely dark, gloom and darkness are descending. When these go away everywhere will be lit and light. There will neither be floods nor droughts as long as there are Muslims. Later towards the end, people will get corrupt again. It will start again then, but that time Doomsday will have erupted.

May Allah grant us all those beautiful days. As we said, humans, Muslims will supplicate to Allah when they cannot do anything with regards to these incidents occurring. They will turn to Allah: "We do not consent to this. We cannot do anything. We are leaving it to You." Muslims are being tyrannized and harmed everywhere, not just in Quds, but all over the world. In Sha Allah when Mahdi Alayhis Salam comes out, darkness will be gone all over the world and tyranny will end. May Allah make us reach him as soon as possible In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

4. ALLAH IS DEFENDING OUR ANCESTORS

Friday, 22 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We need to do everything asking, "Is Allah happy with this or not?" The Muslim person needs to do this because Allah is one and what Allah says is clear – His commands, what He likes and what He does not like are clear. However, people are not one, a thousand, or a million, but there are billions of people. Therefore, those who have a mind should not look at what people say but what Allah says. What Allah commands us is: "Do your job well." He commands our Holy Prophet: "Fastaqim kama umirt." (Sura Hude:112) "Remain on the right path!" "Kama umirta," says Allah Azza wa Jalla, "As you have been commanded." "Those who are with you and who follow you, remain on a right course and do not swerve!" Those who are to listen to what people say – excuse me, excluding this assembly - will then twerk like a dancer and twist this way and that way.

The Ottomans were under Allah's commands, never deviated from the right path, and ruled for seven hundred years. The time came and people went wild. They went wild everywhere. Allah Exalted and Glorious be He said to them, "Here you have it, let us see if you can do as the Ottomans did." After the Ottomans they twerked this way and that way, this way and that way for a hundred years. And they could not come through with anything.

All these people who were under Ottoman rule, those who repaid kindness with evil, who regarded good as evil, have had a run of bad luck for a hundred years. People perished. Not even one percent of these calamities that occurred in the last one hundred years occurred in seven hundred years with the Ottomans. Because there was baraka (blessing) with the Ottomans. The sultans were ruling under Allah's commands. Because the sultan was the head and because he was good, people under his rule were successful in becoming like him. The sadr-azams (grand viziers), viziers, beys, and pashas were people who were the most well-bred. They would serve for the sake of Allah.

Of course, dissension (fitna) entered in later years. There were also those who went out of Allah's path and did not obey the sultan – it is the will of Allah. They ruined it because they did not stay on Allah's path. However, still with the sultan's baraka Allah Azza wa Jalla pushed them off and removed them, then this great fitna occurred. Those who

defended Mecca and Medina with their lives went hungry, went thirsty, but they did not leave that place.

After a hundred years, here in this day and age, we see that Allah has given everything. He gave weapons, power, money, oil, gold, tools and machinery and whatever, but something is missing. Allah's consent is missing. He is not happy with them and that is why everything they do stinks. It has been a hundred years. They do not have an excuse left anymore. There has never been so much wealth and power in this world as these hundred years, but it is the will of Allah that they are unable to succeed in anything and lose face.

So why is this happening? Because they did not want Allah's consent but wanted the consent of others. Others are the enemy of Allah and Shaitan's friends. They were with Shaitan's friends and hence were unable to succeed. However, this also had to occur because if it were not so, Mahdi Alayhis Salam whom our Holy Prophet (SAW) told good news of would not come.

Now, they are also talking badly about clean people. What they are saying is not acceptable in the sight of Allah. They will receive a bigger punishment. Allah Almighty is the defender of those who have faith in Allah, who believe in Allah, and who show respect to the Prophet (SAW). However, as we said, Allah will make this servant go wild so he gets his punishment, and the punishment is Inshallah near. Allah's help is with Islam.

They can have as much weapons as they want, they can have as much money as they want, and even if the whole world is theirs Allah is with Muslims, with faithful people, and those who are on the right path; not with those who claim to be Muslim in name only and stab Muslims in the back. Those who claim to be Muslim and do all kinds of evil are people who have nothing to do with Islam. When Mahdi Alayhis Salam appears they will also get punished Allah willing. Fitnas increase more as the time nears. Therefore, never be sad or have fear when a fitna occurs. Be patient and you will see that Allah's promise is true.

Not like these people who twerk. Allah's promise and word is true. It will happen. Our Holy Prophet is "Sadiqul Wa'dil Ameen" and his word is also true. He said, "There will come a person from my progeny in End Times following those fitnas." Mahdi Alayhis Salam will fill the whole world with goodness, justice, and beauty. It is full of filth and perversion now, and they have made perversion a crown. Of course, it is Shaitan's work because a Muslim does everything but does not do that perversion and is not disgraced. That is why they made it the top subject now. The whole of this land of unbelievers (kafirs) and unbelief (kufr) is speaking about this matter.

None of them will be left when Mahdi Alayhis Salam arrives. Unbelief will not be left and all will be Muslim. Those who do not become Muslims can suit themselves. They will go to the hereafter and they will be questioned in the hereafter. So there is no such thing as, "I am dead and I am saved." They will be in eternal hell in the hereafter. We hear something new every day. Of course we are displeased, but there is the promise of Allah. He says in the Koran, "Allah helps those who believe, He defends them, and He gives a lesson to those who attack them."

May Allah make us amongst the good ones and keep us far from the bad ones. May we stay away Inshallah. Let us be respectful towards our ancestors and not lend an ear to the words of every pervert. Even the poorest of us now lives in ten times more luxury than our ancestors did. Even the poorest person is like this. Our ancestors spent a lifetime with one jacket. Now you give it to the poor and if it is a little old they throw it in the garbage. We see it at the soup kitchen. When they take something old, old clothes, they throw it away by the time they reach the road down the street. We then collect it from the street.

It is not our place to say bad words about our ancestors. You will remember them with mercy and ask Allah forgiveness for them. We are still living with their blessings, with their honor, and with their karamat (miraculous deeds) in the sight of Allah. They are Allah's beloved people. We are living in this comfort out of respect to them. That is why Allah is defending them. We also need to defend them as much as we can. We need to tell our children of the sacrifices they made, since children now only know about worthless games in their hand and nothing else. We need to tell them.

Inshallah these generations are preserved for their sake. Devils are plenty and they are poisoning the children. Those things they poison will be poison for them too. Those who are busy with those works and who do those works, Allah will certainly cause them suffering. Because people's children are their most beloved and their lifeblood. If they are harmed, with their sigh (curse) you cannot be saved even if you pay ten times the money you made from it. May Allah keep us safe from the evils of these times. May Allah make us reach Mahdi Alayhis Salam as soon as possible. Therefore, constantly make dua for Shaykh Mawlana and may Mahdi Alayhis Salam arrive as soon as possible In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

5. THE SAVED FACTION

Wednesday, 27 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla referred us to the right path, glory be to Him, thanks be to Him. Our Holy Prophet has said, "In End Times, my Nation will divide into 73 factions. They are all at loss and one will be saved." The companions (sahaba) asked, "With so many factions, who should we be with? He said, "With the majority."

The majority is, thank Allah, the faction we are in and which our tariqa is in. It is the faction that is going on the path of our Holy Prophet, and which loves and respects his Ahl-e Bayt (Family of the Prophet) and his sahaba. They found everything with them. Our Holy Prophet's words, hadiths, show this. "That is the saved faction," says our Holy Prophet (SAW). If you look at the world, the majority of Muslims are in it. Even if they are silent, they are the majority. You would think the ones who are vocal, who yell and scream, are plenty of people but they are not. They are not acceptable. Allah orders in the Glorious Koran (Quran- e Azimush-sha'n): "Do not shout too much!" He tells not to raise our voice over the voice of our Holy Prophet. They are unmannered people. You think they are a lot, but the real majority is people who are on the path of our Holy Prophet.

Thanks be to Allah. Our Holy Prophet states in his hadith sharif, "This faction will remain until the Day of Judgment and victory is with them. Even if they look defeated sometimes, they are the majority. Be with them. Do not be with others so you are not at loss, and so your hereafter would not be at loss." We need patience in this world. Do not deviate from the right path even if you suffer pain. The Naqshbandi tariqa shows this path best. Other tariqas show it too. This is not a path to deviate from. It is a beautiful path. But may Allah not deviate us, some people do deviate from the path. There are people in some places who have not heard of it, and they happily join this path when they hear of it. May Allah grant them all this guidance. May He also make us and those on this path awake, so they are not fooled by anyone and are not effected by what anyone says. We are on the right path; thanks be to Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

6. THE EGO IS A TEST OF SON OF MAN

Friday, 29 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla placed the ego as a test for son of man; there is Shaitan and there is this world (dunya). Everything around is a test for son of man. Some people think when they do a certain thing they will not commit sin any longer, and the ego and Shaitan will stay away from them. There is no such thing.

Only our Holy Prophet's ego and his shaitan became Muslim. Our Holy Prophet's devil became Muslim and he is considered a companion (sahabi) from then on. However, son of man needs to struggle against them and keep them distant until he dies. He has to follow the commands of Allah and not follow them.

He says, "I went to hajj. All my sins are over. It is set now on." No, Shaitan picks on you more following hajj to fill you with sins again. "I made itikaf (staying in the mosque) and the sins are gone. I did such good deed and they are gone..." Do not think your ego dies. It does not die! It is constantly with you until your death. You need to be in a state of war with it so your station would rise. And this is a wisdom of Allah. The more you do not abide by it, the more rewards you gain and your station rises. This is its benefit.

Angles do not have an ego and a shaitan. Allah created them like that, but if son of man does not follow his ego he becomes higher than them. If he follows his ego, of course he becomes the lowest. It is called "Asfala safileen". He becomes the lowest, most degraded creature that time. May Allah not make us abide by our ego. May we always be victorious over our ego In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

7. THE GREATEST OPPRESSION

Saturday, 30 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Yaf’alu ma yureed.” (Sura Hajj:14) He says, “Allah Azza wa Jalla does what He wills.” If Allah wants, He can make the sun appear in the middle of winter and make it hotter than summer. Nothing is difficult for Him. He is the creator. He does everything. Son of man either associates partners with Him (commits shirk), or never recognizes Him and commits sin by saying, “It is nature.”

Allah Exalted and Glorious be He, He is the creator. That is why there are lots of disasters and calamities these times. It is happening so son of man would come to his senses, but son of man still does not accept. Allah does not care about those who do not care about Him. Allah is not merciful on those who do not believe in Him because they are oppressing. He says, “The greatest oppression is the one done against Allah.” Because Allah provided everything. He is the one who granted us with all kinds of blessings (nima). Those who do not accept become ungrateful and oppressive then. Troubles never cease from those oppressors, they become anxious, and are never given peace of mind.

Therefore, our Holy Prophet has said about End Times, “Rain would rain as calamity, and children would be given as trouble.” Meaning this is what would happen to those who do not obey Allah. That is why if you want your family and your children to be good, obey Allah so your children would be beneficial to you. When bringing children would not be beneficial, our Holy Prophet has said, “It is better to look after a dog than feed a child in End Times.” Ma’athAllah (Allah forbid), may Allah protect us. You can really see it. Therefore, may Allah give us all guidance, and may we not be separated from Him even for an instant Inshallah. May we always be with Allah. May Allah’s zikr, may Allah’s name, not be erased from our heart. The person who falls into heedlessness falls into calamity, Allah forbid. May Allah give these people guidance. May He protect these Islamic countries from the evils of Shaitan and from human shaitans (devils) In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

8. STAY AWAY FROM DISSENSION (FITNA)

Wednesday, 3 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

These days we are living in are End Times, times of dissension (fitna). It says to stay away from dissension. Dissension is cursed. Allah Azza wa Jalla says, "Fitna is asleep. Cursed be the one who awakens it." There is fitna for some time now since it is End Times, but you are not obliged to get involved in that fitna and help it out more. It says, "Do not harm anybody so nobody would harm you."

"La darara wala dirar" is a Muslim's basic law. This is what our Holy Prophet says. Who is the cause of dissension? It is Shaitan. Shaitan wants to cause fitna, to ruin everywhere, and show the good things done as bad. Therefore, what our Holy Prophet says is to never get involved in any fitna knowingly or unknowingly! Be careful that they do not use you and cause fitna. You need to be careful of this. Do not make yourself a target of curse by anybody's words.

It says a Muslim is the one who does not harm a Muslim. It is he who goes in peace and comes in peace, and provides goodness to his surroundings. The hypocrite or foolish person immediately jumps in the fitna. Supposedly it will benefit him. It will not. Nothing but harm comes out of fitna. Therefore, may Allah keep it away from us. If people were alert there would be no fitna anyway, but their faith is weak, they expect everything from the other person, and they have forgotten about Allah. Both good and bad are from Allah. If you are poor, you will ask Allah so He would provide you your sustenance. You cannot gain anything by going about harming others and causing fitna. That person never gains and nothing but harm befalls him. As we said, these are End Times, times of fitna. Be careful! Stay away from fitna. Run away from fitna! Do not be embarrassed to think, "I did not get involved and do anything..." There is nothing to be embarrassed about because you are obeying Allah's command and not harming anybody. Fitna is to harm Muslims and to harm people and it is cursed. May Allah protect us from the fitnas of these End Times. Allah would protect those who do not get involved in fitna anyway.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

9. THE IMPORTANCE OF FOUNDATIONS/TRUSTS

Monday, 8 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we went and came back safe and sound. Egypt is a holy place. The first mosques of Africa were built there. There are thousands of maqams, maqams of sahaba (companions). In addition, there are maqams of the Ahl-e Bayt (Family of the Prophet). The holy head of our master Hussain is there. His sister, children, cousins, and grandchildren are all there. They are holy places to visit, and of course the people there respect them. For their baraka (blessing), Allah gave that big country baraka and a hundred million people live there.

When they respected them and showed due respect, Allah gave blessings and beauty. There was no poverty. Egypt was the world's wealthiest country, but when they threw away a king, they took over the people's money. They tyrannized and did not do good afterwards. More importantly, the waqf (religious foundation), the Department of Awqaf had hundreds of thousands or hundreds of millions of acres of land. They took it all too, they usurped it. When this was the case Allah did not make it turn good. Allah Azza wa Jalla gave everything, but when there was such disrespect...

Mashallah, the locals are pleasant. Their respect is very pleasant. The ones who came later, those who came after the king, in order to collect money took over the possessions of these waqfs and distributed it to the people. When they were distributed to the people, since these foundations have conditions and the owner of the waqf writes that those who do not abide by the conditions are cursed. The owner assigned it as a trust so it would be of use to Muslims until the Day of Judgment. Trusts were established to look after mosques, the tombs there, and so they would be maintained and repaired without being in need of anyone, without being in need of the government. They seized those trusts.

This is the case everywhere, but it was more there so that nothing was left. Tombs and mosques are very neglected. When in fact if they were repaired, lots of people would come and visit them. It will benefit them both materially and spiritually. However, Shaitan is an enemy of the people. He picks on wherever a benefit or reward might come to people, he wants to make away with it, and by removing it he wants curses to rain on people.

The waqf is important. People need to be careful of the possessions of the waqf. It would make you regret it if you even took a penny. Therefore - we have examples in front of us - we need to be careful of waqfs. They are things people have assigned as a trust until Judgment Day. People in charge need to be more careful since it is their responsibility. Regular people cannot do anything, but people in power, who can make a judgment, who are in the administration are different. Therefore, we need to be careful of it. Certainly, Allah Exalted and Glorious be He gives baraka to those who respect the waqf. He also makes regretful those who think they can hide it, take it and gain something, and spend it and get away with it. May Allah protect us. May Allah not make us take and infringe on anyone's rights In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

10. THE ETIQUETTE OF A HOUSE GUEST

Tuesday, 9 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We need to observe the trust. When someone consigns something to you, it is not yours. It is a trust [for safekeeping]. You cannot give it to anybody without the man's permission, and you cannot act as you like. So you did a good deed and you were handed a place or something, if someone wants it you need to ask its owner.

"Can I take this?" "Can I give this?" No, if its owner is not around you cannot give it. You cannot give it without permission. However, when taking it you can ask, "Can I appropriate it? Can I take it away?" You cannot let anyone in your house or where you are staying without asking first. And the person who is to enter cannot enter without getting permission.

"Fala tadhkuluha hatta yu'thana lakum." (Sura Nur:28) The translation of the Holy Verse, "Ask permission to enter a house," it says. "I got permission, I minded my manners, I needed to go in, but the owner did not let me in. He behaved shamefully." There is no such thing. The owner of the house has a right; he has a right to not let you in. Allah Azza wa Jalla says, "Enter if you are permitted. Do not enter if you are not permitted."

Now they come and say, "Our Holy Prophet used to let in." No, there are so many verses: "Those who shout and yell from behind the wall are foolish. It would have been better for them if they had been patient and waited with good manners (adab). But Allah is still the forgiver and forgives them." Nobody is absolutely obliged; nobody is obligated to take anybody in the house. This is Allah's law. It is not according to our own head: "No, he behaved shamefully. No, it is a sin." It is not a sin and it is not shameful. People's circumstances are uncertain, their state in the house is uncertain. They are not obliged to tell anybody either. They are not obliged to say sorry or to make an excuse.

The majzub (insane) of now do not listen, and you see that they come in the house. That one is a majzoob. Keep the majzoob away from the house anyway. Do not sit much with the majzoob. They are out of their wits (divaneh). That is how Allah created them. Treat them with kindness but do not give heed. When you give heed you complain afterwards.

Because, as we said, they are foolish. Allah is the forgiver and He forgives them, but your house would be ruined and its order would turn upside down.

Therefore, there is no shame in religion. You will say the truth and will not be embarrassed. Everything has a method and an etiquette. We need to say it. Religion is not according to your own head. We need to pay attention to this. As we said, if one is to come to your home, it has its manners and methods: is he welcome or not? Because homes of this day and age are like that, unlike homes of old times. There is no separate place for men and women to sit separately, and you immediately enter inside the home. There is the family and what not, so you need to be careful whether you are welcome or not.

I am saying this here: the clever and the foolish ones do not listen to this, they come and bear at the door, and they put you in a tough position. Firstly, it makes you embarrassed, "What am I going to do now? I have guests over but the home is inappropriate." This, as we said, is a very important matter and we need to pay attention to it. "Where would it be appropriate? Where would I be welcome?" You need to ask and come accordingly. May Allah give us all sense and intelligence. May He give us adab In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

11. DO NOT DISPLAY YOUR SINS

Wednesday, 10 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah not make anybody contemptible, may He not make us lose face, and may He not put us to shame. Being ashamed is a tough thing. That is why Allah Azza wa Jalla covers with His attribute of Settar (Coverer). He covers the faults and flaws of people. Allah Exalted and Glorious be He states, "When you commit a sin, a mistake, 'fastatiru', cover yourselves, and do not display it. Allah would forgive it and nobody would know about it."

Can there be a better glad tiding than this? There cannot be. However, son of man comes up and tells people the stupid things he did. They also have a wrong expression, "Why should I hide from the servant what Allah knows," they say. Allah tells you, "Hide it so you do not become contemptible, so you are not ashamed, and I will forgive you. Nobody will know about it." You come up and make display of it. People of these times do it more. There is great wisdom in this [not displaying], because when you do something, others also want to do it in the same way saying, "Me too." You would be encouraging others to this sin, to this mistake.

You would be increasing the number of sinners like yourself. You are increasing sins, and you are ruining them with what you did. That is why sin is a fond.

"Ithabtuleetum bilma'asy fastatiru." Sinning is not a good thing. It is trouble. If you get involved in this trouble, cover it up so Allah would remove that fault from you. That trouble gets bigger if you say, "No, I do it and I insist on telling everybody." It is trouble. Trouble is not a good thing. It is a bad thing. Then people never see their own sins and ask, "What did I do? Why are such things happening to me?"

Certainly you have fault and you have sins, and so you are sustaining such trouble. Therefore, what Allah Azza wa Jalla says is beautiful. When you make a mistake in this world they question you, "Come here. What did you do?" and they punish you. Even if you hide it, they still condemn you with that punishment. However, Allah Exalted and Glorious be He says, "Do not tell! Cover it and I will forgive you."

However, as we said, Shaitan deceives people and displays the dirt and mistakes they make. So they would be harming themselves by themselves, and become deserving of torment and hell. May Allah protect us. May Allah cover us all. We all have sins, faults, and flaws. May Allah Azza wa Jalla cover us with His attribute of Settar, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

12. A HALF-QUALIFIED IMAM MAKES ONE LOOSE RELIGION

Thursday, 11 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states in a hadith, "Answer the things you know. If there is something you do not know, look at it. If there is an answer, you can take it and tell about it. If not, if you do not know, ask me," he used to say to our holy companions (sahaba). Because he had sent Muaz bin Jabal to Yemen as a governor. A huge sahabi. Those sahabis are mujtahids (lawmakers). They understand and know very well what our Holy Prophet says. Even they do not know some things and he tells them to ask.

People of this day and age sometimes interfere in the things they know and they do not know. Not just answering questions, but they make sohbas to people based on themselves. They fly high and confuse people's minds. Just because people like it, without thinking they tell people of what they heard hearsay. When some of them hear it, they think it is real and are happy to hear about it. Most of them know it is not true and run away. You are making people who come for the sake of Allah escape from the path of Allah. The burden of sin is upon those who make such talk.

They say, "We heard this from Muhyiddin ibn Arabi." You need to study for thirty years in order to understand him. Just because you open a book, does it mean you understand? No, it does not. You cannot understand it. Certainly, you have to stay next to a shaykh, and you have to stay next to a scholar. You have to stay next to a true scholar to understand from a book. It is especially difficult to understand the books of such persons. Their intent is Allah. Your intent is to refer to a person what he calls Allah. That is why it does not become beneficial for people. It becomes harmful. His intent is purely and sincerely for Allah.

Shaykh Mawlana is the same way. Some say, "Shaykh Mawlana said so." You do not understand him much. Look at what you understand. You need lots of time to understand the things you do not understand. There is no need for that. Explain the things people will understand, and do not interfere in things they will not understand. Our Holy Prophet tells great sahabis, "Ask if there are things you do not understand." So we need to be careful. What have our ancestors said? The saying goes: "A half-

qualified doctor makes one loose life; a half-qualified imam makes one lose religion.” These are great and beautiful words. We need to be careful and be people of wisdom. What is important is giving people what they need. So there is no need to give them what they do not need. May Allah give us all wisdom and understanding In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

13. THE SYSTEM OF DISBELIEF WILL END SOON

Friday, 12 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla gave us the best of blessings (nima). Allah Exalted and Glorious be He gave the blessing of faith. We need to recognize its value. Allah Azza wa Jalla says in the Koran, Bismillahir Rahmanir Rahim.

“Wa ma aktharun nasi walaw harasta bimu'mineen.” (Sura Yusuf:103) “And most people, although you strive for it and wish for it, do not have faith, are not believers.” That is why it is the minority. They call it the privileged few now. Thank Allah people with faith are the privileged few. There is no good in the multitude. Many verses praise the minorities.

“Wa qaleelun min ‘ibadiyash-shakur.” (Sura Saba:13) “The thankful are few, the minority.” Therefore, being the few is a specialty. What people now call the privileged few are not those with lots of money as they are not happy. There were wheel horses in the past which they would tie to a well. It would go round and round and round, stay in the same place, and bring out water. What they call the privileged few is the same way.

They have no happiness. Being happy is being with Allah and staying away from Shaitan. What does Shaitan promise people? Shaitan promises people evil, he promises dishonor, he promises baseness, he promises all kinds of evil, and in the end he promises hell. “I will put you to shame, I will make you unhappy, and in the end you will come to hell with me,” he says. People who pretend to be clever are rushing there and most people are running after him.

What is Allah Azza wa Jalla promising? He promises goodness, He promises beauty, He promises tranquility, He promises happiness, and in the end He promises paradise. Allah Exalted and Glorious be He promises eternal happiness and eternal felicity. However, those who go to Him are few. They are all going after Shaitan. He fooled people in such a way that, apart from unbelievers (kafirs), there are plenty of Muslims who are going after him. There are plenty who are following their ego. There are plenty who are pursuing Shaitan.

Shaitan would not be comfortable even if there was one last person left with faith. He insists on sticking him in hell. We see the condition of the Islamic world. Shaitan is happy but he also wants to finish the rest. Those who are with and following Shaitan are the same way saying, "We will not leave Islam. We do not want Muslims. We will not leave a Muslim in the world." This is not a current issue. It started all the way in the time of our Holy Prophet. Our Holy Prophet is the enemy of Shaitan, and that is why being with Shaitan is enmity towards our Holy Prophet. And those who do not respect our Holy Prophet are friends of Shaitan.

Respecting our Holy Prophet is obligatory (fard) and necessary (wajib). People who say there is no need to respect him are pretending to be Muslims, but unfortunately when they are not friends of the Prophet they become friends of Shaitan. They want to divide and finish Islam, but Allah Azza wa Jalla will complete His light. He has promised it. It is a word, a promise of Allah for us. The light of Islam will be completed. What we mean by being completed is it will spread all over the world in End Times, and however many people there are they will all become Muslim. Let Shaitan and those with him eat their heart out.

What Allah says happens and what they say does not happen. They can be as stubborn as they like and they can oppose it as much as they want. What Allah says will happen. These are very dark times. The whole world of unbelief (kufr) is pressing against Islam and are saying they are nearly finished with Islam, but Allah is the owner of Islam and Allah willing they cannot finish it. Islam is Allah's religion and they are unable to do it. It is their time but Allah gave everything a grace period. He gives people time so they get what they deserve. Punishment will come from Allah, and when the time comes they will have deserved that punishment. They also deserve it now, but so as not to leave any excuse for people Allah gives a grace period. Little or big, they will absolutely go against whatever command there is and every command of Allah and do the opposite and say the opposite. They want to convict and do away with whoever does not accept them.

Therefore, Muslims should not be sad. In the end Allah will be victorious over them and not even a single one of them will be left. Allah's soldiers, Allah's armies are plenty. We read the hadith of our Holy Prophet the other day. He says, "Do not curse locusts. They are armies of Allah." So when speaking of an army, let them not insist on doing things themselves. Allah defeated Nimrod's army with the smallest mosquito. Everything is possible when Allah wills it. Therefore, let our faith be strong. Our weapon is our faith.

They say, "We would not have been like this if it were not for such person." You would have. They would have done worse. Disbelief has no indulgence. Whoever it may be who comes to power, they will not leave you before they do away with you as long as you say, "La Ilaha Illallah." Therefore, what Muslims need to do now is to be one and

not be deceived by kufr and Shaitan. In hell, Shaitan will tell those who go to hell with him, "You suffer!" When they say, "You made us come here. What are we going to do now?" He will say, "I fear Allah. You should not have. You should not have been fooled." The final regret is of no use.

Therefore, the people of disbelief are understandable, but Muslims should not be fooled by kufr and should not rebel against anybody. A Muslim is a Muslim's brother, he is with him, and should not believe the enemy. Even though it is clear as day, even though kufr is attacking Islam, still people fall for it and are fooled. They say, "We are educated, we finished university," but they are learning nothing but ignorance. There are old and unnecessary theories as, "How to revolt against the bourgeois above you." As we said, old, two hundred-year-old things have all been done and tried, and they have become rubbish and thrown away. Even after it has been experienced for a hundred years to be useless, even though it is nothing but making it a terrible world, people are still falling for it.

Do not fall for it! Obey Allah and mind your own business. Allah gave everyone a job so they may busy themselves with it and engage in it. Let the shepherd be a shepherd, the guard be a guard, the laborer be a laborer, the tailor be a tailor, and the teacher teach the children. Not everyone can run the country. Allah created everyone a certain class. They can be successful by doing their job, but it does not work if they interfere in other things. Here, the world system, the disbelief system is working it up. It does not let people do what they know and insists on educating them. It will instill those bad ideas into people's minds. It will say, "Rebel. Do not listen. Do not do. You are it."

This man goes to school, if it were like schools of old, he would not be able to pass his class in three years. They make them pass without educating now. They are saying, "There is no failing. Pass my son." Why do they let them pass? Because they will make them get higher education. He gets accepted in university. "No, they accept very few people there." The man takes a test there and cannot pass. So how did you accept this man? "No, you will accept him." Let him also waste the state's and people's money there and finish in ten years. Then let him not do anything and say, "I am educated and can do any job I want."

This is how the system is, yet people have fault and the system has fault as well. The stranger unbeliever does not make them get higher education. There is no mercy. You will study if you know. If you do not know, there is vocational school for you. Learn and work. No, we do not have that. There are 15-20 subjects and millions of people. They will all study the same thing and nothing else. As we said, the system is broken. So it is the system that corrupts and ruins Muslim children and makes them hang around uselessly. It needs to change. It is also a product of this kufr. We need to pay attention to it too.

So we have to say the truth here in every way. If we do not, the fault remains with the people. The fault is not only with the people. The system is at fault too. Leave these people be. Let the children collect hazelnuts and tea. Children can do it. People would become men at 15 years of age in the past. They would get married at 15. Now if they attempt to get married at 15, they throw the child in jail. The 12-year-old child is doing all kinds of filth and there is nothing wrong with it. If he attempts to get married by Allah's command and the Prophet's word at age 15, they throw him in jail. They throw their family and him in jail. As I said, this is totally the system of kufr. May Allah forgive them.

However, as we said, there will nothing left as the system of kufr. When Allah's order comes, there will be no kufr left around, and the whole world will change to Islam Inshallah. Inshallah it is near because it is the end of time now and everything has an end. It is the end of these times and Doomsday is near. Mahdi Alayhis Salam needs to come out so Allah's command is completed. Inshallah it is near. May we reach that time too Inshallah. May we be granted to see this light completed In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

14. RECITE MORE SALAWAT ON FRIDAYS

Friday, 12 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Recite more salat and salam on me on Fridays.” You can do it on normal days too but Fridays are more virtuous. It is the order of our Holy Prophet. He has said this for our own good, so we may benefit, so we may gain rewards, and for “qurbayat” meaning so we can be closer to Allah.

Our Holy Prophet wants beautiful things for his Nation and he thinks about his Nation. Ever since he was born, he said, “Ummati, ummati.” And he will rise from the grave on the Day of Judgment saying, “My Nation,” to intercede on behalf of them. To recite salat and salam on our Holy Prophet is a means for salvation, a means for baraka (blessings), and a means for goodness.

Our Holy Prophet always wants good for us. It is for our own benefit, and he does not ask for anything in return. Do good and be saved. Love our Holy Prophet and be saved. A person is saved with affection. Show respect and Allah again forgives you, He purifies you of your sins, and you are granted high stations and paradise. If not, otherwise if you do not show respect and say, “What I do by myself is enough,” then you cannot become anything. Allah forbid, you would perish away.

Today is Friday and we need to recite more salat and salam. It is also like this in our duties. It is 500 if you are reciting 300, and it is 300 if you are reciting 100 salawat. Do as much as you can. There is permission for this. Because it is the order of the Prophet. The amount is not important, but do not forget to recite more salawat on Fridays. May Allah accept it, and may we be granted the intercession (sahafa'at) of our Holy Prophet (SAW). May his affection fill our heart.

When his affection fills our heart, it is the same with Allah's affection. The one who loves the Prophet loves Allah. The one who loves someone else, who loves other unnecessary people are not granted anything. Our Holy Prophet is the most important. There is none else in this world who is a savior or an intercessor. When saying intercessor, of course all of those who are on the way of our Holy Prophet are the same, they are important,

but we are saying it in terms of this world. Those who do not respect and do not go on the path of our Holy Prophet, then their affection is no use.

The affection of those who are on the way of our Holy Prophet is made to reach the Prophet. Our hearts would fill with his affection and it would benefit us. If not, if it is full of worldly love then it is no use. May Allah fill our hearts with the affection of our Holy Prophet In Sha Allah. May we be granted his shafa'at, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

15. THOSE WHO ARE DEPRIVED FROM SHAFĀ'AT

Saturday, 13 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Son of man certainly needs to learn from someone. Allah Azza wa Jalla taught Adam Alayhis Salam.

“Wa ‘allama adamal asma’a kullaha.” (Sura Baqara:31) He taught everything to our father Adam, and he in turn taught his children. Then they taught those who came later and it continued like this. Son of man needs someone to teach him until the Day of Judgment.

Knowledge is obligatory (fard). Learning is obligatory on every Muslim. It is not “fard kifaya”, it is “fard ayn”. What is meant by fard kifaya is if someone learns it, the obligation is dropped on the rest. However, what is meant by ayn is you yourself need to learn. We need to continuously be with this intention since we are learning knowledge and are fulfilling Allah’s command. You need to learn from good people so that you do not toil for nothing, and in the end you will not have gained good but gained evil and be at loss.

There are religious sciences and technical sciences. Religious sciences are more important. We need to learn them from those who know it well. Because there are people who newly came out, who say they are learning but they are not learning. They are becoming more ignorant. There are those called ignorant and then there are the utterly ignorant. Who is the utterly ignorant? Those who study and get more ignorant are the utterly ignorant. The person who is far from the Prophet and who does not respect the Prophet - there, he is the utterly ignorant. There are a few in these times. May Allah guide them too so such people would finish. Because they are rowing in vain. It has no use. It is nothing but loss.

Thank Allah, millions of scholars appeared all the way since our Holy Prophet and they have millions of works. They have all left works which show the sunna of our Holy Prophet, which take his orders and explain and clarify them along with the obligations. They have reached until now. And now, as we said, the utterly ignorant who do not like

them have come out, and they say they want to do something new. Doing a new thing – this is not a story book for you to do something new.

Those who can do that need to be sincere worshippers with taqwa (fear of Allah). It is hard to find such people in these times. There are people who do not show respect, who write books according to their own heads, and who do not teach people the right path but the evil path. Because those scholars would not step on the ground without ablution. These ones, saving your presence, walk around janabat (unclean, without ghusl).

Therefore, people should not be fooled by them. They should not even listen to them. Let them talk to themselves. It is possible for them to come if Allah gives them sense and intelligence. Otherwise, they would be punished. Their punishment is being deprived from the intercession (shafa'at) of our Holy Prophet. They do not accept him [as an intercessor] anyway. This is the greatest punishment.

Nobody can be saved by their own deeds. This is the summary of the matter. There have been none who were saved by their own deeds. Because even the awliya (saints) constantly weep saying they were not able to do anything and are in need of shafa'at. It says even the prophets are in need of the intercession of our Holy Prophet. May Allah grant us all that intercession In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

16. ALLAH LIKES TO FORGIVE

Sunday, 14 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla is having mercy on son of man, and son of man is not having mercy on himself. Son of man continuously commits sins and mistakes. Son of man is shortcoming. He is always having a fault and committing sin. Allah Exalted and Glorious be He due to His mercy says to repent and ask for forgiveness. Allah is the one who accepts repentance and the asking for forgiveness. There is no person who does not have a sin. However, Allah Azza wa Jalla says, "You are not tired of sin, and I am not tired of forgiving you." Our Holy Prophet says, "Repent at least 70 times a day." You can do it as: "Astaghfirullah, tawba Astaghfirullah, Astaghfirullah al-Azim." You can also say, "Tawba Astaghfirullah, Astaghfirullah, Astaghfirullah al-Azim." Our Holy Prophet tells the companions, "70 years of sins are forgiven for those who do this," and a sahabi says, "I do not have that much." "If you don't have, then by saying Astaghfirullah, Allah forgives your father, if your father doesn't have then your family, if your family doesn't have then even your neighbor."

So Allah Azza wa Jalla makes a means for people to be forgiven, but most people do not do it and do not even remember it. They are oppressing themselves by themselves then. The doors are open for forgiveness. Allah Exalted and Glorious be He says, "The door of repentance is open until the sun rises from the west." And the sun will rise from the west a little before Doomsday. People are thinking it is nature. That time they will see how Allah exists. Nobody will have an excuse left when that occurs, and if one commits a sin the door of repentance would be shut. Repentance is not accepted that time. Therefore, these times are profitable times. When you commit a sin, repent so Allah would forgive you and you would be saved from that burden of sin. The burden of sin is heavy. People think, "There is no burden. It is not heavy." They think it is like clouds. When people look at clouds they see it as dust. It does not look like anything, but it has tons of weight. Sins are heavy the same way. Let us repent and ask for forgiveness every day and get rid of those sins Inshallah. Thank Allah, Allah gave this opportunity so people would benefit. May Allah forgive us all and have mercy on us all In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

17. REAL HAPPINESS

Monday, 15 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet ﷺ 'alayhi wa sallam describes what is happiness to us. "Man aşbaḥa fī sirbihi āminan wa mu'āfan fī jasadihi wa 'indahu qūtu yawmihi, ḥīzat lahu d-dunyā," says our Prophet What does it mean? Happy is the one who is safe, who lives where it's safe. Because the situation now is that many people cannot live in safety. They live in fear.

Those who are healthy; that is also a big favour described by our Prophet. Those who have enough food daily to eat, the world is theirs. They have the biggest thing. Allah has given everything. Things we tell are enough for mankind. In order to praise Allah they should make shukr day and night. They should make shukr and obey Allah carry out His orders. Who does this finds happiness, he already has it.

Our Prophet told us the most important things. If we leave it to people, they will never think of these. They won't consider them as favours. They want cars, houses, land, this and that. As we said, these given things are favours which are not appreciated. Whereas these are the main things. It is a very big favour to live in safety and healthy. You can't buy these things for money.

Our Prophet told us the most important things. If we leave it to people, they will never think of these. They won't consider them as favours. They want cars, houses, land, this and that. As we said, these given things are favours which are not appreciated. Whereas these are the main things. It is a very big favour to live in safety and healthy. You can't buy these things for money.

When a man is sick, he gives all his money. We've seen many very rich people who gave nearly all of their wealth to hospitals and doctors in order to recover. Most departed without getting better. Money had no value next to it. Better have health than money. But normal people don't realise it. And when they have food to eat, they should thank Allāh. As if the whole world will had been given to them. Jizan, jā'izah means gift That will be a gift to people. They should make shukr for it.

It is a short ḥadīth of our Prophet. But it is a key to the happiness. When you know it and its' value, there is no need for other things. Prophet he is explain for us the happiness ḥadīth. We read; he said first of all who is in safety in his place and his body healthy and he has his food to eat for the day this is he got this, he won this dunyā. Dunyā meaning is life. Very important thing is to be safe where you are living. Now many people they are living in fear. They're afraid from something happen, there is war or something other thing from people, from government from everything can be not safe.

To be safe it's big favour. Second to be healthy. Your body healthy, it is also a big favour and third to find something to eat, it is also big favour. This is three things the happiness you have. You must thank you, be thankful for your Lord Allāh 'Azza wa Jalla and thank Him for what He give you and to thank Him to accept His order and to do His order. This is your thank for Allāh.

But now there are people they are not remembering this for happiness. To be safe, they are say this is, not it is... with not remembering this, only what they want more and more from cars, house, property. To be go around to enjoy themselves to be have party, to have something like this. This is what they thinking is happiness. But it is real happiness with these three things.

Because to be safe it's real when people not in safety they are knowing what meaning safe. Second to be healthy in your body. It is very important also because you have health and you are strong with body you can go come go sit up you can walk out. It is very important because this who has illness they know this, how it is important.

Because with money also you cannot buy health for yourself. We know many people very rich people they give whole their fortune for to be healthy. Many of them not succeed and money going with doctor and hospital and their life also going. Maybe very few people can [be] saved when some illness happen so with money also you cannot find health. So this is Prophet making short description for happiness and the third one to find every day something to eat.

This is gift from, for your life. You have won the biggest gift. Allah make us safe and healthy and, In Sha Allah, to find every time to eat from ḥālāl, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

18. ACCEPT YOUR CREATOR

Tuesday, 16 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla created people from nothing. Shukr to Him. To make shirk to Allāh is the biggest oppression. People nowadays are not only making shirk, but also denying Allāh. It is even bigger oppression. It is very big oppression to make shirk. And bigger than that... Allāh created us. Allāh sent us to this life, to this world. We should make shukr to Him.

Most people are not Muslim, not believers. They are few. Who are Muslim and believe in Allāh are few. Therefore, we should be careful. Same for those who call themselves Muslim. People rebel sometimes asking, "Why did I come to this world?" Sometimes they come against Allāh. Or they assume everything came to this world for their pleasure, for the pleasure of their parents or others. None is like this.

As long as Allāh didn't wish it for you, nothing would happen. Therefore, instead of saying if only and saying useless words, you should be patient in dunyā and earn for ākhirah, as Allāh gave you this chance. This world is a place of tests. People can live in comfort too. Who are pleased and accept their conditions and are patient are in comfort. And if you're not patient, you will fret from continuous worry. Anger, fury, discontent and unrest never bring benefit to people.

Rebellion doesn't benefit anyone. If you rebel, certainly you will be punished for it. Rebellion is not good. Especially, rebellion made against Allāh 'Azza wa Jalla is the worst. As we said, this world has been existing since Ādam 'alayhi s-salām. People are still the same. "If I lived before..." It can't be. You are here now. You should accept this condition now and carry out Allāh's orders. You will be at ease. No, they say, "If only I wasn't here. If only I wasn't in this time."

Our Prophet is saying not to say "if only". Because it doesn't change anything. When you go somewhere, just like you observe local culture, how they work, what they do, when people go from one country to another and comply with them, you come to this world just like that. You should comply with it and make shukr to Allāh. You will be in comfort both here and hereafter. And if you are in comfort here and don't think about hereafter,

your ākhirah will be difficult. And who have no comfort here and hereafter, then they are in complete loss then.

These people, shayṭān is teaching rebellion to them. He wants their ends to be bad. And he wants them to live in bad conditions. Shayṭān promises poorness and poverty, says Allāh ‘Azza wa Jalla. He promises laziness and evil. But most people ask for this. When ordered goodness, they start running away. You say it for the better and they don't want it. And then they cry saying this and that. This is the instruction of shayṭān.

Shayṭān injected evil drop by drop to these people. Even if he takes them all to hell, he won't be satisfied. Therefore, we should be careful. We should be pleased with our condition. We should ask mercy from Allāh for ourselves, In Sha Allah. Because it's very important. People say they are depressed. This is the main issue of depression, to not be content with your situation.

Allāh ‘Azza wa Jalla He create human being and nothing nobody else create no any reason He create us from nothing from nothing He said for us be – we have been. So many people they are complaining in their life. They said I wish I was not born I wish... this fault from... from my father. Like one Arabic poem and philisopher his name Jāhīdh he said, "Hādhā mā jināhu abī ‘alayya wa mā janaytu ‘alā aḥad." This what my father he make this crime to make me. I didn't make a crime. I will not have been married I not bring any child, no crime I didn't do anything. This is a thing many people they are doing, saying this. Not fault your father, not fault your grandfather.

If Allāh He don't want to create you, you will no – If whole world coming... No. You cannot bring one child, this from Allāh. Everything from Allāh this important thing many people not thinking about this. Only blaming other people for what happened, for what they done, what in this world. This is all nonsense. What you must be for to be satisfied, you accept what Allāh.

Accept, first thing to accept is your Creator. Because to make partner for your Creator Allāh ‘Azza wa Jalla saying it is the biggest oppression for Allāh. The biggest. But there is people nowadays they not, they are denying Creator and this is more bigger oppression for Allāh. But Allāh He is Creator and He create us and He give us chance to live in this world [for a] short period after it will be real life forever. So people because they are not have belief only they thought, "I am in this world so I must be happy, I must be do everything to enjoy myself everything what I want, I imagine I like to do it." If they cannot do this they are becoming – even they are doing also not happy but if they cannot do it they are more unhappy.

And the many people they are like to finish their life to suicide or to kill how they like but this is craziness because what Allāh give you it is very precious thing. Very precious

opportunity to be human being to be in life. This is special for you. Allāh He choose you and make you in this life. But He is also He testing you this life not only to enjoy yourself. No. You must be test from Allāh. If you are, you deserve to be in paradise and to be happy forever. But if you are not good so you will be unhappy forever.

So people must accept first their Creator and after accept His favor and accept what they are in their situation. Enjoy their life because if you are accept this, even if you are poor you don't have anything you enjoy your life. But if you not accept you are not enjoying only thinking for everything happen in any world time. Part of the world you become afraid you became unhappy. You said, "What is this?" This is life.

From Adām 'alayhi s-salām until now every human being they have Allāh give him special test we have now nuclear missile that time they have stone they kill themselves by stone so. It is also same afraid. So no need to afraid only accept. This is only temporarily life we must prepare for real life. In shā'a Llāh, Allāh give us, accepting everything. He give everything from Him. When you know everything from Him you cannot be unhappy. This is He know best. What good for us He give us. We are accepting, we say, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

19. BE CAREFUL FROM DIRTINESS

Thursday, 18 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yā ayyuhā l-ladhīna āmanū ijtanibū l-khabā'ith." Beware from malign things, says Allāh 'Azza wa Jalla. What is malign? is an impure thing, an evil thing. Whatever things there are like this; stay away from them. Watch what you eat and drink so that you don't eat and drink impure things. They are clear.

Things that have dirt inside them that are mixed with forbidden animals like pork, that are not clean for cutting, and food which contains blood in it, beware of them. They are all malign, dirty, filthy and unclean. When a person eats them, his spirituality weakens and his body is harmed. There comes an illness. Allāh 'Azza wa Jalla is telling us to eat pure food and to be with pure people. And when you get married, "Wa ṭ-ṭayyibātu liṭ-ṭayyibīna wa ṭ-ṭayyibūna liṭ-ṭayyibāti" (24:26). "Al-khabīthātu lil-khabīthīna wa l-khabīthūna lil-khabīthāti" (24:26). Who are pure will be with the pure. And who are not pure marry malign women. And that is in everything.

Though people like this matter, appearance is different and an inner beauty is different. "Wa law a'jabaka kathratu l-khabīthi" (5:100). There are many dirty things. Don't let yourself admire them. There are a lot. There are many beautiful things. Look at their core. They are malign. They are not good and they are dirty. Don't admire them, says Allāh 'Azza wa Jalla.

Look at the core of everything. If the core is pure, admire and like it. But even if they put the best thing in front of you, if it has dirtiness in it, will you eat it? You won't eat it if you know. If you don't know, you will eat enjoying it so much. And afterwards, when someone tells you it had this and that dirty stuff in it, you will regret eating it. There are things to be cautious about in this world. And at the top of them, be with pure people in pure places. Don't be in dirty places with dirty friends.

Let your food and drinks be pure. Let your earnings be pure. Everything is included in this. Allāh 'Azza wa Jalla is warning us. Be careful. It is for your benefit. Don't be deceived by the majority.

Of course, mankind's ego is weak. When they see such things, they run for them. And afterwards, if they don't regret it here, they will regret in ākhirah. May Allāh let us meet good people. May your everything be pure. May even our breath be taken in pure places, In Sha Allah.

Allāh 'Azza wa Jalla ordering us to be careful from dirtiness. "Ijtanibū l-khabīth." Order in Qur'ān. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Yā ayyuhā l-ladhīna āmanū ijtanibū l-khabīth." Khabīth meaning not clean, dirty maybe meaning more extremely dirty meaning. This is because Arabic language it is, Sub Han Allah, [a] very huge thing. In many, for dirty maybe you find ten fifteen descriptions for the word 'dirty'.

But this Khabīth meaning it is real making people to hurt too much. From what is from dirty? Everything. From beginning from what you are eating. Be careful! No need to eat too much. If you don't find real clean one thing, don't eat. Even there is some kind of people they don't have any religion, they don't have anything but they making thing for themselves to not eat meat. But in our religion meat is ḥalāl. You can eat it. But, it must be clean.

Especially, not to put any blood on it because where they making in non-believer countries they using blood also. They put it in everything. So we cannot eat this or to eat pork also [is] forbidden. Why [are] we forbidden? Because it is Khabīth. Dirty. No any doubt for this. Even they are trying to cheat people. But it is really dirty and not – don't have any benefit for human being to eat it. For animals, they can, they are not – they don't have any responsibility.

Allāh give them, every kind of animal, they have something to eat and it is ḥalāl for them. This is from Allāh wisdom to clean the earth to not leave it like this. If not eating maybe it will be smelling, but Allāh make this ḥalāl for animals. So for them it is ḥalāl. For human beings, for especially for believer Muslims it is not ḥalāl. But others, because they are not Muslim, we not interfere with them. They are free. We cannot say, don't eat. No they can. You are... not your business this.

But for yourself, for a believer must be careful for what they are eating, from where they are bringing money to eat also. Khabīth money also, who are not ḥalāl it making make everybody to be ill. Illness coming from this because people now these days they are not looking for good things. And Allāh 'Azza wa Jalla saying to be careful and to not be happy with Khabīth. "Wa law a'jabaka kathratu l-khabīth" (5:100). Because this dirty thing it is too much. Many, everywhere it is many.

And people looking and they are wishing, "If this, it was for me..." they say – Allāh say, "Don't think like this!" If it is not good don't wish this for yourself. Only you wish a clean one and clean people. Even when you are married also. You must look for good [one].

"Wa ṭ-ṭayyibātu liṭ- ṭayyibīn wa ṭ-ṭayyibūna liṭ-ṭayyibāt" (24:26). "Al-khabīthātu lil-khabīthīn" (24:26). Good people for... good man for good ladies and bad, dirty one for not good one, for not good one.

So, you must look for, if you are looking for wife, not for beauty. Beauty can cover dirtiness. But after when you are with them they open their dirty face and it will be real problem for you. So, don't follow your ego, follow your – order of Allāh. So this is for Muslim to be careful from everything, to look for good thing. In everything, everything you can, you must look for good thing.

Even with your house you must try to make house as good for your body, for your Islamic way. But now of course this day it is nearly impossible to have something like this. But also you are must try to get the best for your health and for your physical and for spiritual thing. When somebody eating this dirty thing it is coming for them darkness. They are coming illness, they coming bad thing.

Every bad thing coming from this. When you are eating or you are go with place not good, this making you ill. Make you stressed, make you feel very bad. But when you are with good people Allāh take this heaviness from you. Allāh help us to find every time good things and to avoid the dirty things, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

20. WHO DIES FROM LOVE IS SHAHID

Friday, 19 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The foundation of the religion of Islām is cleanliness. When you open the first page of fiqh, it talks about cleanliness. If not clean, worship is not accepted. What does it point to? It is a sign that the religion of Islām is a clean religion. Everything should be clean to be good. When it is clean, it is nice and beautiful. Islām starts with cleanliness and everything, every relation, every obligation is based on this cleanliness. Allāh gives us the best things. Take from them. No need to look for other things. Don't deal with dirtiness. Don't deal with filth, says Allāh 'Azza wa Jalla. "I am giving you good and nice things. Take them."

One of them, which is most important and that Muslims should guard the most, is the matter of marriage. The matter of marriage is important. In old times, there was not such openness and freedom like people have in this time. A family would go and ask for a girl for their son. They would marry and keep covered. There was no other option to look for. They married and were satisfied, dealt with their children and brought their rizq. They lived in a nice way. Our Prophet says marriage is half of religion. It is an important thing. And now in this time there is no such a thing that a family asks for someone for their son and he accepts her. And when they get married, everywhere is open, so they find someone else. Then he leaves her or something else happens. Therefore, this matter of marriage is important.

Allāh 'Azza wa Jalla says good ones will be with good ones. It is the āyatu l-karīma we read in the khuṭbah. When good women are married to good men and good men are married to good women, Allāh shows forgiveness to them. Their rizq increases. It is good tidings. But people, as we said, are not looking at it now. They don't look at clean ones. They want what their egos like. That is nothing, we let them marry for now.

Shayṭān doesn't like it. This matter of marriage is one of the main enemies of shayṭān. He tries to destroy it. Most of them are destroyed in non-Muslim countries. Not many are left. People are going in different directions there. They went completely astray. They are ahlu lkufr. We can't say anything to them. But they are bothering Muslims too. They are taking Muslims out of the way, not as Allāh created and ordered, but as Allāh has

cursed and as shayṭān wants. And Muslims want to go the same way. That is not clean. They are dirty.

Who imitate them are cursed. They are cursed. Bad actions they do are not accepted. They will be punished. Therefore, the matter of marriage is important.

Who is married should deal with his family. Allāh will open his rizq. He will give them light and happiness. And He forgives them in ākhirah. They will enter paradise. They don't follow their ego and they keep on this good way. Because, as we said, this is the end of times, it is like this. May Allāh protect and help Muslims. May they not obey their egos.

They are giving various fatwá. There are some ignorant ones who don't know. But there are also people who think they are religious and give fatwá. They give fatwá that pleases their ego. May Allāh protect Muslims. May Allāh protect from these bad ways, In Sha Allah.

Our religion Islām, al-ḥamdu liLlāh wa sh-shukru liLlāh. This is big favour from Allāh. We must thank Him for what He gives us. And Islām religion it is, first thing from in Islām – it is clean, cleanness, pureness. This is our religion. No any dirty. First thing from book of religion how to practice, first lesson – cleanness – Kitābu ṭ-Ṭahārah – to be clean. One book. From this first thing for water how it is clean, which water clean, which not clean. And after how to clean yourself. This is Islām.

It is enough for who have good intention to accept Islām only for it is cleanness. Because cleanness it is most important for whole human being. Dirtiness giving bad thing for people for their health, for their spiritual also. So first thing you must be clean. You must be with clean people, with clean relationship. Especially in Islām marriage very important. Muessese nedir?

G: Department.

SM: Department. So in this for this Allāh 'Azza wa Jalla saying when you are looking for marriage you look for clean people, clean man for clean ladies; clean ladies for clean pure man. This is in our khuṭbah we read. They must find this. Not looking for only shape, shape not good. Relationship it must be clean, pure, clean relationship with between woman and man with marriage. It is – other it is not clean. It is not good in divinely presence of Allāh and Prophet. This is our Lord's order. And He create us, He knows us, what we must do to be happy, to be clean, to be succeed for ākhirah.

Nowadays – before old days people they was not something like these days. Before maybe fifty or sixty years even, who want to marry, his family look for his wife and he

accept. Many of them accept, most of them accept and married and looking for his house, for his family, and they are ok. But now they are coming bombarding from shayṭān and he open whole sewage. He fall of this world with dirtiness. When man he married he not looking for his family to find good wife for him. No. He is looking and maybe he happy with shape but not looking at all for if it is suitable for him or not suitable. So after becoming problem when marriage because he will find another one also. Maybe he or she also now this is worst ladies also after ten years, twenty years, they are not happy with husband they are looking, crazy one, to find another one. And it is chance for them maybe they will never after find something good like before.

But even this not enough for shayṭān. He like to destroy whole this marriage for whole human being. And he succeed in Western or mostly in Western country because they are not believe in anything – just believing in ego. What their ego like, they can do everything. This is their now situation. But we are Muslim. We are not obeying thing the Creator not accept. Because Creator He create us like man and woman and He put rule and everybody it was thousand of years continue like this. But now they, it because it is the end of time, all this dirtiness Allāh allowed to for this people and shayṭān he is working very hard. He is not enough for him for this Western country, he want whole human being to finish marriage system. Even marriage system he want to make it different, out of normal. Not normal what they are doing. Normal to marry. Like as we said, marriage it is normal. After this it is nothing normal and it is cursed by Allāh, by prophets, by angels and whole human beings. This is what Prophet saying and when somebody is cursed it is the worst thing can happen for anybody to be cursed by Allāh ﷻ and by prophets. It is not joke. But who are not believing, they are free. But who believer, they must wake up because all sleeping and seeing not no any reflexing – reflection. No anything to say. Just seeing in TV or other ways this they make this law – they can do everything in this country. They make this law for other country also. They are, can make everything it is for them for shayṭān. We are not accepting and we are not happy with this. Only we must be wake up to be happy with our Lord and Prophet and not follow ego. Of course ego can be very strong. Sometimes maybe falling in love but you must keep your belief stronger than your love. Prophet saying who die from love – these days nobody die from love. Old time there was loving somebody and he died from love but this day nobody. Even Prophet saying: who die from love he is shahīd, he is martyr. So it meaning it is not – don't give any chance for your ego. Don't say: "okay little bit, little bit" and then after you finish. Be careful. For ladies and for man also because ladies also they are becoming – because as we said all sewage coming. Nobody can run away from this. So to must be clean, try to away this. Allāh help Muslim to fight against shayṭān and his follower and especially for our ego it is biggest enemy for us. Allāh help us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

21. DON'T BE AFRAID

Saturday, 20 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Old time people, I think holy Yunus Emre has a poem: "Look at what God does. Whatever He does, He does well." We are in the end of times. People are confused about what to do. Every day new things are coming up. They are afraid and worried. No need to be afraid. It is the will of Allāh. Be with Allāh and watch. You cannot do anything. You cannot do anything but watch. Whatever comes, you should be with Allāh When you are with Allāh, you watch it like a movie and be in comfort. And if you don't think of Allāh, you will be in fear and trembling. "What will happen to us? Will they come here tomorrow? Will they take me away? Will I be foodless and drinkless? Will a bomb blow up? Will there be a war?" People are so worried.

Because it is the end of times, events are showing up and developing very quickly. Therefore, people get anxious. Who are anxious... People with faith shouldn't be anxious. People without belief fall into such anxiety that they think they can do something and try to change things. No. You think people are changing, and you are mistaken. It is the idea of shayṭān that you can change something. Even things that seem changeable, all of them are built according to this plan. Otherwise, it is impossible that a man tries to change something for better – it is only with the help of Allāh. What Allāh wants will happen. For deserving people it will still be with the will of Allāh. But as it is the end of times, every day there is a new event, a new incident now. They say global. Whole world is confused. Whole world is thinking at the same time "What shall we do?"

In old times, people were busy with work. Now they are not. Most people don't like working according to this new system. When it's not as they want, they don't work. They say there is no job. They attack the government and the leaders. We have nothing to do with them. What we say is: who is a believer should be relaxed. Believers should not be worried because it is the will of Allāh. It will be as Allāh wants, in shā'a Llāh. And we ask that Allāh help us. It is the end of times. May Allāh protect us. And what was promised to us appeared one by one.

People with faith, who believe in our Prophet and Allāh, wait for things told by our

Prophet. Qiyāmah is near. Most of the things he said have appeared. One part has yet to come. When that happens, Qiyāmah will come, with Allah's permission. Qiyāmah is nothing. In contrast, believers are waiting for that day. They are not afraid of that day. Because we seek refuge in Allāh's mercy on that day. We hope for intercession of our Prophet. Therefore, Allāh won't turn us away from His door. Allāh is Karīm. Allāh is Generous. Even a generous man doesn't turn away. Allāh 'Azza wa Jalla, who is the most generous of all, certainly will not turn us away from the door. Therefore, no need to be afraid. No need to worry. It is from the favours and beauties of imān.

In Turkish there was one very famous poem he said, we let us – what happening, what is happen in this world it is make by Allāh and Allāh what He done He done nice, beautiful. Because this days he said only look and see, enjoy like this. Now we are living in day near end of the world. So every day a new thing coming. Everything, everyday a new news coming and people they are afraid. What will happen, what will? In this country you hear something happen other country also, other also. And now whole world they are listening and seeing what happen in any place in the world. And people they are becoming afraid. "What we will do?" they are asking. "What we this, what will happen?" Crisis there is war. There is maybe earthquake, maybe problem in everywhere. Every day new problem, new afraid for fear for people.

And but this for believer, as this big awliyā'u Llāh he said: "Don't be anxious, don't be afraid. Just look and see what happen. Don't do anything. You are believer and you believe what Allāh our God doing, He do the best." This is must be for each believer to think this, to not afraid from what happening in this time. Because this near Judgement Day and Prophet was telling us from his time until Qiyāmah what will happen. All one by his miracle he by one coming clearly. Now very few thing left to finish and it is this days what happening now. Because before twenty year or maybe eh before twenty year or twenty five, thirty year ago, if you say it will be like this they will be say for you you are crazy what happen now. But it is happen. In this world it is nothing impossible. Everything can be.

And Prophet he telling us about this and now coming everyday a new thing happening. But it is Prophet was telling us about this. So we must be more happy. Don't afraid from Judgement Day. Judgement Day not afraid for believer. Afraid, must be afraid who are not believer and they are denying. And they will be when they will be see it, they be shocked and no any chance more because Allāh give whole chance in this world and for only accept He say. "No. We are denying." Accept. "No we are denying." By stubborn like donkey not accept.

So it will be bad for them but for believer, as this poem saying, enjoy and see what will happen. What Allāh saying don't afraid. This is good tiding for believer also. For non-believer it is difficult, especially they are looking if anything happen for them, for their

place, for what they are doing. They are very afraid for this. They are dying every day hundred time from afraid but no benefit for them.

Allāh make us to reach days after these difficult days – day of Sayyidinā al-Mahdī ‘alayhi s-salām and Sayyidinā ‘Īsā ‘alayhi s-salām and it will be real happiness, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

22. SCHOLARS ARE TWO TYPES

Monday, 22 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“There are two types of scholars, and one is on the station of prophets,” says our Holy Prophet. The scholar who obeys Allah and leaves his ego for Allah is on the station of prophets. It is the hadith of our Holy Prophet: “Ulama’ ummati ka-anbiya bani israil – aw kama qal.”

“The scholars of my Nation are like the prophets of Bani Israil.” The highest station is still with scholars since there is no prophethood after our Holy Prophet.

He also says, “Ulama’ su.” There are bad scholars who are not good. They are ones who abide by their ego and do as their ego wants. They show the truth as falsehood. While all the scholars were calling something correct for years, they come up and show something else. And why is that? Not because of legal precedent (ijtihad) but completely because it is to their benefit and for their ego. So they may feed their ego and always make more money. They do not look at how many people are going astray. They do not care. They think the more people go after them the better. Our Holy Prophet says, “Punishment is twice as much for them.” Moreover, if they make people deviate and end on bad ways, they will get punished more for each man. They will get punished that much more as they will have as much sin as every man. That is why scholars or people studying knowledge should be careful of this. They should do it for the sake of Allah so their station would be with the prophets and they benefit people. It would firstly benefit themselves. For people on the true path, the greatest benefit would be for themselves. People who say things that do not exist for fame and money would gain profit for a short period, but essentially there would be lots of harm and loss. May Allah keep us safe from evil scholars, because they have multiplied in these times. There is no shortage of people who abide by their ego. Scholars, as we said, also have ego. Those whose egos are weak go after them. May Allah protect us all from their evils In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

23. TARIQA IS FOR TRAINING THE EGO

Tuesday, 23 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Tariqa is for training the ego. A person enters the tariqa not to raise one's ego but to lower one's ego. Some people who enter tariqa in this day and age unknowingly raise their ego. They think their ego is finished when they enter tariqa. No, it attacks you more. The more you are on the right path, the more it attacks you.

The bad person's ego does as it likes anyway. They go wild together. There is no need for it to attack that one. Things are going by themselves anyway. How do they say? Things are on track; it is going. It is the same with this. Things are on track with the ego and it is steering the man as it likes. It rides him like a donkey and is taking him where it wants. However, you entered tariqa to be saved. It knows this and is attacking that much more.

Of course, training the ego is not easy. Our Holy Prophet shows ego training and says, "Treat well the one who treats you badly, respect the one who does not respect you, give to the one who does not give you, and forgive the one who oppresses you." So each of these is a very difficult thing, but they are necessary for ego training. People of this day and age do not even like the shaykh when he says something, and they stand up to him. Then they say they are in the tariqa. Alright, you can say, "I cannot do it. May Allah forgive me," but to get up and directly be against it does not fit manners (adab). Tariqa is adab. Adab comes in first place in tariqa. The ego is trained with adab. It does not get trained with bad manners. You need to keep your manners.

This ego training, as we said, is not easy. It will slowly happen Inshallah, but you have to accept the advice. Firstly, you have to conform to manners and keep your manners. May Allah grant us all to be successful in training our ego. The person who trains it is acceptable in the sight of Allah and is a persona grata amongst people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

24. YOU CANNOT ACT BASED ON DREAMS

Wednesday, 24 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People see dreams but dreams are not for us to act upon. There are a couple of types of dreams. True dreams occur with prophets, pious (salih) ones, or saints (awliya). Regular people once in a while, meaning very rarely, see such dreams. People mostly see a dream having been effected by the events of a day. Then they cannot stir themselves and say, "I saw such and I will do as such."

They say you cannot act based on dreams because dreams can be contradictory to religious law (sharia). Or people might see something they want according to their own head. Saying, "I will do as such," does not work. Most people say, "I am under the influence of the dream and will do as such." No, there is no need. There is no need if it does not fit sharia. However, if it fits and you want to offer prayer or fast, then there is no obstacle. But if you stir yourself and say, "I will shoot that one, I will break this," then it does not work that way.

Dreams came instead of revelation for some prophets. They did not get revelation but they were told in dreams. There are also shaykhs and they can be seen in dreams. Then when they appear in front of you in substance you would say, "I saw this before. He called me and this and that." So they also have disposition on dream. Shaitan also has disposition on dreams. Most dreams are shaitanic and we do not need to pay attention to them.

We should also not tell dreams to everybody, because it is Alah's wisdom (hikma) - there is also wisdom in it - and it would happen as it is interpreted, as it is explained. Therefore, when you see a dream be grateful to Allah. When you see a bad dream, it would have no value nor any harm if you do not tell it. What is important is that it is not told and made public. When you are to tell it, tell it to someone you know or someone who knows how to interpret well. If not, it is better that it stays with you.

Allah has many hidden causes (hikam). Allah has lots of creation, beautiful things, that we can see and we cannot see. We need to do them as Allah prescribes and in the tongue of our Holy Prophet. If you do it you would be comfortable. If not, if you act without

doing it then you would be harmed. May Allah keep us safe. Let us pay attention to these matters. It happens a lot with us. If people keep acting based on dreams, in the end they either lose their mind or their religion becomes incomplete. May Allah keep us safe.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

25. WE DO NOT TRUST OUR OWN WORKS

Friday, 26 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah that Allah Almighty created us from the Nation of (Ummat) Muhammad. Judaism is very strict as a religion, meaning its divine law (sharia) is strong. They have been living under a strict sharia until now. It was even stricter in the past. If one person did not perform worship in a village in the past, the whole village would face Allah's fury and perish. Then Isa Alayhis Salam (Jesus Christ) came and it got a little softer.

It became even more merciful when our Holy Prophet came. The Jews would fast for six months. When our Holy Prophet ascended the Isra-Miraj we had fifty times [a day] prayer. He had met with Musa Alayhis Salam in the heavens. When he came and was asked, "What did your Lord gift you?" he said, "Fifty times prayer." He (Musa AS) said, "They cannot bear it. My nation could not bear it either. You are Allah's beloved servant. Ask for less." He (the Prophet) said, "Forty-five." "It is still undoable. They cannot bear it," said he (Musa AS). Coming down five by five like this he got it down to five times. Musa Alayhis Salam said, "They cannot bear five times either." "No, I am ashamed [to ask for less]. I cannot go in front of Allah," said our Master. So Allah Azza wa Jalla was so merciful towards the Nation of Muhammad. He lightened our burden for the honor of our Holy Prophet. He lightened it but it is still hard for us if we are left with our own works.

Coming from Cyprus the other day, I filled a plastic bag with plenty of books and sent them with brothers since they were going to be heavy [for our allowance]. It has been sitting in the dergah for two months and I did not get a chance to take it out. When I took it out after sitting like that I found a handbook. In the last ten chapters the guys wrote a tafsir with useful information. I opened it and what do you know? A book by one of the known ones. There is no respect for anybody. It is a sin and shirk (associating partners) if you say, "For the honor of our Holy Prophet." It is shirk if you visit the graves. There is no such thing as a holy night. Neither the night of Mawlid, it says, nor the night of Isra-Miraj, nor the Night of Power (Laylatul Qadr). Whereas they are all written in the Koran. No 15th of Shaban. It says no night is holy. Alright, we understand, everyone is responsible for their own actions and no one can make intercession it says. It says there is no such thing as shafa'at. Whereas our Holy Prophet is "Shafi-e Mushaffa". He will

both make intercession and ask Allah for intercession. Check that, we understand all this, then it shows how contradictory these writers are with each other. They say they did these and came to the Siraat (bridge over hell). It says on the Siraat 999 will fall in hell and one will pass. Then what will happen? There is another bridge. They interpreted it according to their own heads here.

“Yawma yukshafu ‘an saaq.” His calf will appear, be revealed. And whose calf is it? Allah’s calf. It cannot get any worse! They are the real ones of hell; they will fall in hell. [They say] then they will realize that it is Allah and pass.

O brainless one! What can we do if Allah has not given him brains? We have this fool Is’hak and he was saying the other day, “My mind is not sound so they will give me medicine in the hospital.” “No,” I said, “There is a cure for every disease, except for foolishness.” There is none if you are a fool. Allah created a cure for cancer, for diabetes, and everything but none for foolishness. They say, “Foolishness made the doctor give up.” They are also fools. Since so many people, all the people are falling in hell, why are there seven hells? It writes it there too. There are seven hells and eight paradises. So people who are going to paradise are more.

It is true in one sense, meaning if people are left with their own works, if they are left with what they have done, 999 would fall there. They would fall in hell, so they know that. Allah also showed the way of salvation for it. He said it is the shafa’at of the Prophet (SAW), the intercession of the awliya (saints), the repentance of people, and respecting things Allah loves. Those holy nights Allah granted people are times for repentance. Allah forgives millions of people on those nights. He makes millions of people bound to hell become bound to paradise. That is why it is true in one sense but they do not know it themselves either.

So if people are left with their own works, what they are saying is true, all of us will go to hell. However, we do not trust our own works and what we have done. What we have trust in is being the Nation of our Prophet, respecting him, and loving him. It says “People are with those whom they love”. These fools want to remove that love from inside of us. They want to remove that respect from amongst our Nation so they can all go to hell together. Shaitan will be happy and take pleasure that time. People will regret it then.

May Allah forbid, as we are saying, those who hear a couple of words hear it on TV now. There are plenty who appear on TV now. They say, “Beware of believing shaykhs!” They firstly start with tariqas and shaykhs. “Tariqas are scoundrels. Tariqas are useless. There is no need for them in religion,” they say. Then they started with mazhabs (schools of fiqh). They say, “There is no such thing as a mazhab. Everyone can do as they like.” They left mazhabs and this time they started not accepting the companions (sahaba). Now

they are not accepting hadiths. In the end they will not accept the Koran! This is where they will end. There is no other way. Allah forbid.

We are saying, "May Allah give them sense and intelligence," because as we said they do not look like they can be fixed with medicine and what not. Because stubbornness is the greatest indicator of disbelief (kufr). The tyrant (jabbar) person does not listen to anybody, does not lend an ear to anybody, and is over critical. There is no obstinacy in the Muslim. He is content with the truth, he accepts the truth, and accepts justice. They say, "The finger which sharia cuts does not hurt." The meaning is we accept and we are not being stubborn. May Allah increase this love of ours, and may our people be on this path Inshallah. May Allah help Islam and may unbelief go down In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

26. CERTAIN PROPHETS AND DAYS ARE MORE VIRTUOUS

Friday, 26 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we are the Nation (Ummah) of the highest of prophets.

“Wa laqad faddalna ba’dan nabiyyeena ‘ala ba’d.” (Sura Isra:55) “We have made some of the people and the prophets higher than others,” says Allah Azza wa Jalla. The most high, the highest, of people is our Holy Prophet. Thank Allah we are from his Nation. Allah gave him the highest of everything. He will be the first to enter paradise and the first to rise on the Day of Judgment. To turn face from him would be foolishness.

Allah gave the most beautiful of days to our Holy Prophet. Friday is the most virtuous day of the week. He reserved it for our Holy Prophet. “That day is a holiday for him and his Nation,” says He. Its night is also one of the holy nights. There are holy days within the year, but every week Friday night and Friday are holy. Our Holy Prophet says, “There is no questioning for the one who dies on that day.” Since that day is a virtuous day, Allah treats those who die on that day differently.

You can do more worship on that day as it is more virtuous. We do more of tasbeeh (praising) as well. Of course, the day has its own duties. Doing them means gaining rewards. May our account book be filled with those good deeds. Recite more salawat on our Holy Prophet. It is also a sunna to perform ghusl (full-body ablution) on that day. Our Holy Prophet tells us to do so. It is a lot of rewards every time you do it. Do not neglect these. Do not say, “This is enough.” Do as much as you can do.

Then there is the time of answering on this day. They make dua and duas are accepted. Allah accepts the dua when it falls on that time and gives you whatever you are asking for. Anyway, the dua of people whose duas are accepted find an answer sometimes in this world and sometimes in the hereafter. However, duas of Friday night are more acceptable. Therefore, if you honor that day, for the sake of that day you would attain what you ask for.

Allah Exalted and Glorious be He has rendered certain days and prophets more virtuous over others. But ignorant people say, “Do not honor it. Do not do anything.” They say,

“Do not honor a day, a month, or a person!” Do not listen to them. They are ignorant. They are doing what Shaitan wants. They themselves do what Shaitan is unable to do. May Allah keep us safe from them and their evils. May they also be reformed. May Allah reform them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

27. RECOGNIZE YOUR FAULTS TO PROGRESS TOWARDS PERFECTION

Sunday, 28 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Son of man thinks everything to do with him is fine: everything he does is fine and he himself does it best. People do not accept fault, but others see your fault and either blame you or throw it in your face. And you know the one who does this not as a pal and a friend but as an enemy.

Pals do not tell a person's fault much, but when this is the case people think they are right. Therefore, do not get upset when someone tells you a word [you do not like]. Think, "He saw what I did not see. This means I have faults. I have faults that these people see. Let me fix them." So people should not see it as a punishment but as a blessing (nima) from Allah. The one across might tell you things you have no idea about, since he is looking for your faults to throw it in your face. He wants to harm you. Whereas, if you fix it when you learn about it, he would be unknowingly doing you good.

Son of man is used to comfort and laziness. If something does not warn you, you would be left as you are. You would stay the same for a hundred years. As we said, people are incomplete and need to progress towards perfection (kamal). What is meant by perfection is to recognize one's mistakes and flaws in order to be complete. He rises if he recognizes those faults and reforms them. It is the same way with everything. It is the same way for a single person, for society, and for the state. The state has an administration and against them is the opposition. What is meant by the opposition are those who say they know it all better, or whose duty is to remind the administration of their shortcomings and mistakes.

That is the job of the opposition. It is an official duty. If there is a mistake in what the administration says, there is the opposition to correct it. If not, if there is no mistake then they are still there to do their job. We are giving this as an example of how people are the same way. In front of the enormous state and the administration is an opposition that curses, throws in their face all kinds of mistakes and blames, and does as much as it can do. When they tell you something [you do not like], it is an opposition. You need to think,

“Their duty is to warn me and make me better.” Do not look at them as the enemy and do not bear a grudge. People should thank each other. The awliya (saints) and great people used to do this. Sometimes people tell them a bad word or write them a letter, and they would say, “Son, thank you very much. What you are saying is right. We did not know this. Inshallah we will also do it. May Allah be content with you. You did not say enough.”

However, people of this day and age neither recognize flaw nor accept fault. There is nobody better than them. That is why they always walk around with anger and full of animosity inside. Whereas as we said, it is better to turn everything good. We need to pay attention to this so our inside is not full of grudge and animosity but with goodness. That time there would be relief. Otherwise there would be no relief but always distress. May Allah help us In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

28. DO NOT MAKE PROMISES YOU CANNOT KEEP

Monday, 29 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

As our Shaykh Baba says, this is chitchat, so we need to say what is necessary. You need to keep your promise in Islam. It says, "Those who do not keep their word are hypocrites (munafiqs)." One of the characteristics of munafiqs is not keeping their promise.

Make a promise on any matter if you are going to keep it. If you are not going to be able to keep it you should say, "I will not be able to do it. I am not making a promise." This is the case with everything. It is so in shopping and in other topics as well. You are to help someone and you promise them but you do not do it. This is the case in every way, but people mostly break their promise when it comes to money. They avoid you, they do not keep their promise, and they do not give people their dues.

Now there is a case with trade. When you trade, of course you will negotiate and what not. You pay whatever you agree on. Then there is the case where someone does not have the means to trade by oneself, he introduces an owner of goods to a buyer, and goods are bought as a result. He also has a share as a result of this. They can agree as, "You will give me 1%, 2%..." and it is his right. It is not unjust. It is not a bribe. It is lawful (halal) money. Because the other person is unable to do it by himself. If he does not buy it from you, there are a thousand other people waiting to sell their goods. He could have took him to someone else and gotten his money. Therefore, this is a right and the person who infringes on rights will not see good. He will be questioned in the hereafter: you infringed on the rights of this person, you stole, and so you have to account for it.

So people mix some things up in religion. They mix the lawful (halal) with the unlawful (haram), yet this is halal. He introduced people to each other and made them reach an agreement. When someone says, "I'm selling this house for you and such a percentage is mine. I'm selling this land or I'm selling these goods..." it is unfair for the other person not to give him his share. We certainly need to be careful of this. Now in End Times, people think of everything as profit, everything is halal. There is no such thing. It is shameful not to keep your promise when you make a promise to someone about goods or otherwise. You would be cheating him of his rights, you would be stealing. You would account for it in the hereafter. And in this world you would have no blessing (baraka)

left in your work because you would be cursed. Instead of giving one percent, Allah would take away all your money. Allah forbid.

Therefore, we need to be careful. Do not talk empty words and do not promise things you are not be able to do. May Allah grant people to look after the rights of others, and may He not make us eat haram In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

29. ABSOLUTELY MANNERS, ABSOLUTELY MANNERS

Tuesday, 30 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Addabani Rabbi fa-ahsana ta'dibi." This is one of the most beautiful sayings of our Holy Prophet (SAW). Of course, all of our Master's (SAW) words are beautiful but regarding good manners (adab) he says, "Allah made me mannered. He taught me manners. You can find the best manners in me."

Manners come before knowledge. People need to learn manners first and then knowledge. They used to call it "discipline and education" (tarbiya-talim). Discipline and manners first, then education, meaning teaching knowledge. They took it away now and did not leave anything called adab. No manners and respect are left, neither amongst each other nor towards educators. This is the case in all schools. However, madrasas need to have adab. There is no use of knowledge out of a person with no manners. Therefore, he needs to learn manners throughout life then he can learn knowledge.

Of course, people who comply by their ego and love their ego think they are above everybody else. They say, "No need to show them respect." They immediately see themselves as superior and say, "Everybody needs to follow me and learn what I am saying." No, it is never like that. Our Shaykh Mawlana was dwelling on adab most during his last days. He would say this so many times: "Knowledge is backmost; absolutely manners, absolutely manners". Adab is first and foremost. Knowledge would be pleasant once manners are present. Shaitan's knowledge is more than all of us, he has more knowledge than all people, but once he did not have adab he became a shaitan (devil).

We need to pay attention to this. People of tariqa need to pay more attention to it. "I am superior if I know a couple of words!" No. Mind your manners, be well-behaved, then this knowledge would be beneficial. As we said, even if you know all the knowledge in the world, if you do not have manners you would also come out as a devil and make people worse than Shaitan. Therefore, do not get close to a person without manners. Do not try to learn something from that person.

You can only learn adab from bad manners because their situation is bad. People like manners because of this. When they see the ill-mannered, they see what a beautiful thing manners are and become mannered. So a person who looks with a learning eye can even take lesson from that. May Allah grant us all to be from His mannered servants In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

30. DO NOT COMPARE YOURSELF TO OTHERS

Wednesday, 31 January 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People, in fact all people, think they know everything and want to say their opinion. This is a trick and a means of Shaitan. It is a trick to ruin people. Allah assigned everyone a duty and everyone should mind their business. People need to do whatever fits their nature and personality. It is no use if you interfere in others' business and stick your nose in matters you do not understand. It would be harmful rather than beneficial because it is business you do not know about.

We read the hadith of our Holy Prophet. He says, "Do not make comparison," meaning do not compare. What is meant by comparison is acting as if you know saying, "You do this because it is better. This is more appropriate." Do not stick your head and nose into something you do not know!

Our Holy Prophet says, "The first creature to make comparison was Shaitan because he interfered with Allah Azza wa Jalla's work." "You made Adam – he does not say Adam Alayhis Salam – from earth, mud. I am made from fire. Fire is superior," he said. So he is making comparison here as, "This is better and that is worse."

The knowledge of Allah Exalted and Glorious be He does not have a limit. Interfering in His knowledge and making comparison is complete foolishness. He whispers to people in the same way and instils it in them as, "You are better than that one. You understand better. This man cannot do his job. Caution him. Shame him. Bad mouth him." He instils amongst people these works of Shaitan. This, as we said, is for normal worldly affairs. It does not exist in religion, in Islam. Olden imams did not think so much about olden scholars, but these few eccentrics disapprove of them, then they make comparison and give ideas.

Allah gave those men such intelligence and such an eye, their heart's eye was open, that they made Allah's religion reach us in the cleanest way. The Day of Judgment is near anyway. If it was not near, if there was a hundred thousand years left, again those words they uttered and the books they wrote could go on without anything going missing. That is why to go up and compare yourself with them is foolishness. If everyone knew their

place and did not make comparison, they would be at ease, and others would be at ease and not follow Shaitan.

He who does not know his place is Shaitan. Allah gave him what he deserves. Let us not dirty our mouth and use bad language early in the morning. Allah already gave him what he is deserving of and worthy of. Those who follow him become the same way. That which Shaitan is worthy of touches those who do as he does.

We need to be careful, as it is not good to immediately shoot off one's mouth about everything. Because there is a capacity you see while other people's could be greater. If you are able to lift one kilogram, he can lift a hundred thousand tons, like a big crane. Accordingly, it is foolishness to compare yourself with him. You would be crushed away or you could injure yourself here and there trying to lift it. May Allah keep us safe. May we mind our manners Inshallah. Manners are important.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

31. I AM NOT TIRED FROM CLEANING THEM

Thursday, 1 February 2018

Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Madad.

In Sha Allah, we make शुह्बह. After we make khatm, In Sha Allah.

Alhamdulillah, we meet again because Allāh 'Azza wa Jalla give everybody life. Only He know when it will be finish. We cannot say, "We meet you next time." You must say, "In Sha Allah". If Allāh He want, we meet, In Sha Allah, many times, In Sha Allah until Mahdī 'alayhi s-salām coming. And it is, I think, time for him, time for Mahdī 'alayhi s-salām to clean the dirtiness of sins in this world. He is coming for clean, make clean.

Our religion, religion of cleanness. First lesson for Muslim – ṭahārah cleanness. You must be clean, clean yourself from dirty who you can see it, and clean yourself from the real dirty – the sins. Sin, it is exactly the dirt. Other dirt – if anything you have in your clothes, on yourself, it is easy, easy, very easy to clean it. You clean it by water, clean it by soap. You clean it by earth, with ashes. It clean. It is going, not staying on yourself. But to clean yourself from sin, it is difficult. It is sticking on ourself. To clean it with water you cannot. If you go whole sea coming on you, it is not clean you because it is inside yourself. Your ego, shayṭān make it as if you not have it. You can die – this is what they imagine. They... people they like their sin. They said we want to get rid of from this sin but if they want, they must be quickly finish. But sin become for them sweet; become for them something cannot live without it. You seeing from other people, they are doing or hearing and people one by one coming more and more.

And as people seeing this so they thought it is from our original being. No. Allāh 'Azza wa Jalla He create us. You see baby when he born from his mother how he is innocent, how he is pure, how he is mercy, nice beautiful for everybody. Baby like this. After this becoming his family to make him good or not good. But most of people they are not looking. So our original for human being clean, innocent. This is what original – not to be bad attribute, bad action. No. But people, shayṭān and his follower, showing us bad – "this is real, this is what you must do. Don't do what you have in original, what Allāh He create for you. Put as much you put sin and dirty on yourself." It is like Mawlānā Shaykh saying for rat. Rat in sewage. They are coming, they are living there. This million of rats living in sewage under cities. They are happy. This good? No. Anybody like to catch rat and put in his, with him? Nobody. They only if he they can, they throw him away. But for other, like cat, they can put because it's clean. So bad thing. If people even they make, they said no. This even in cartoon they make this rat dirty thing even they make them like good thing. They are putting everything in small detail, small thing,

they are thinking for everything they are not leaving anything for people to run away from this to make themselves as they are right. No right.

But Prophets they bring from Allāh especially last Prophet, Muḥammad. He said, "Ad-dīn at-ṭahārah" – Religion is cleanness. This is very important, And, as we said, to clean dirtiness is easy but for clean this dirtiness also, if not following your ego, it is very easy to clean it. Allāh 'Azza wa Jalla saying: our... "My servant, they are not tiring from making sins, making dirt, and I'm not tiring from cleaning them." When He said, "Make tawbah, repent," we may say, "Allāh forgive us – astaghfiru Llāh." All this dirtiness going. Not only going, going, Allāh change it to rewarding you. What you done from bad thing and you repent and ask forgiveness from Allāh, Allāh He will change it to reward for you. This is our Lord. We must be, not be hopeless – "Rabbun ghafūr". "Rabbun ghafūr" meaning for He is forgive us, our Lord forgive us. He is good tidings from Prophet. And Allāh sending Prophet mercy for whole human being, for whole creatures.

Whole creatures, they are knowing Prophet but human being not knowing and not respecting. And he is doing everything to save his ummah. We must be thankful for Allāh and ask hidāyah (guidance) for people who are not respecting Prophet. Sin only not to respect Prophet. This is also from sin because Allāh respect Prophet and He give him shafā'ah (intercession) to ask mercy for us from Allāh 'Azza wa Jalla. And it is real thing. We must look for shafā'ah for Prophet because – I recently read one of this book for people who are not accepting shafā'ah, saying, "Don't respect anyone. Don't respect any grave, don't respect holy night. Don't respect this and that." And after they said, "Everybody by his what he do, what he will, Allāh He will reward him." Okay. Until now of course this is not real. After this they said, they will in Qiyāmah, in Judgement Day, Allāh will make people to go through bridge širāṭ. And this bridge it is very sharp, very narrow. Some people quickly can pass through this bridge. Many people they will fall. Under hell fire – it is real. Not what they said. This is what Prophet saying also.

And here the most important point they said, "From each thousand people, nine hundred ninety-nine will fall in hell." Only one can survive. This is what we are asking for help from Prophet; asking his shafā'ah, asking his help to make us fly from this bridge. Without him, nobody can survive. If they said only one, only one, one also maybe cannot survive. With our what we are doing – nothing. What we are doing all rubbish because we are not sincere like ṣaḥābah, like other. All what we do we are doing – wrong, but only imitating. Prophet we love him and he said he will make shafā'ah for people who love him, who ask shafā'ah for him, from him. He will make help for us, In Sha Allah.

Ṭarīqah, Sharī'ah, it is on this point – this is Ahlu s-Sunnah wa l-Jamā'ah. The praised one, Prophet he said follow this people. This is our belief, our i'tiqād. We are in middle – "kuntum ummatan wasaṭa". You must be in middle. Don't be one side or other side. If

you are in middle, you are in safe, you are in blessed place. You don't make quarrelling with anybody. You are not make people to be angry with you. Only you are by self you helping Muslim, you helping other people. This is what Prophet- "Al-muslimu man salima lmuslimūna min lisānihi wa yadihi." Prophet saying: "Muslim who people they are safe from his hand, from his tongue." You must be merciful. You must be polite. You must be respect one. But other one, who are extreme, even in that side or other side, all you you see their face – they are angry face. 'Abūsu l-wajih karīhu l-manẓar – Mawlānā Shaykh was saying for this angry face, ugly face. This is what Mawlānā Shaykh was saying every time for this people. Our people they said you must be happy. Don't be angry face. Must be look for your brother with mercy, with smiling – asking about health, about what he is doing. But not to be angry for anybody. Prophet saying to smile for your Muslim brother – it is also ṣadaqah (charity).

How this people they are – of course this people they are not accepting ḥadīth now. They are not accepting. Now coming a new fashion. First they was angry, not accepting ṭarīqah people. After ṭarīqah they are not accepting madhhab. They said, "What is this madhhab? No need for madhhab. Everybody can make fatwā for himself." Third thing now not accepting ḥadīth. They said, "Ḥadīth all not important. Only we are for Qur'ān we are asking. What we ask, we look in Qur'ān." How you, we can find from Qur'ān? How many rak'ah you must pray? How you must make wudū'? How you everything, Prophet he is saying. So now three, three things – one, ṭarīqah finish. They, for them other sharī'ah also because sharī'ah – madhhab. Madhhab also [they are] not accepting. After then not accepting ḥadīth. Prophet and for 'ulamā' – who not accepting ḥadīth they are kāfir, out of religion. Why they are out of religion? Because fourth thing they will do they will not accept Qur'ān also.

This is real big mindless, stupid people. But they are, who are doing this, they are cheating people and people, who are they not have thinking, they don't have mind, they believe them. But the real one who are beginning this fitnah, they are knowing what they are doing. They want to destroy Islām. But Islām, our religion, protected from Allāh 'Azza wa Jalla and as much they can do, they only they will be minority. Majority even they are not have voice, high voice, but majority as Prophet- "kūnū ma'a s-sawādu l-a'ẓam" – "Be with majority". And majority they are in middle – people who are not extreme. They are, because they are calm people, they are not making trouble, people they thought they are less and other, they make trouble, they make problem, shouting so people they thought they are majority. No. They are very few and it is this time, because time of end of time, they are more because they must when Mahdī 'alayhi s-salām coming to clean them, they must appear – for this is this time they are going looking more and more.

Allāh save us and save Muslims from this bad people they are followers of shayṭān. Only this what we say, we can say. And as they said, they will fall from this bridge to hell.

Because they not accepting help from Prophet so they can help themself. Allāh give hidāyah for everybody. We are when we make du'ā' we must make du'ā', good du'ā' for everybody. Allāh make hidāyah and Allāh save Muslim people from these people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

32. THE BEAUTY OF ṬARIQAH

Saturday, 3 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani, Sayyidinā 'Abdu l-Qādir Jilānī, Sayyidinā Mu'in d-Dīn Chishtī Hazretleri.

Tariqatunas sohba, wa khayru fil jamiyya.

Al-ḥamdu liLlāh for ṭariqat. Ṣuḥbah meaning to be happy with each other, to say something benefit. Prophet saying, "Say good thing. If you are not saying, be quiet." For this when somebody getting angry, if he not shouting, Allāh [will] reward him. Be quiet. When angry, people they are saying not good thing. So we, in shā'a Llāh, be control ourself. All ṭariqah they are teaching us this – to be obey for Allāh, for Prophet, and for mashāyikh. If you be obedient for your ego you will be in trouble. Don't obey ego. Don't obey shayṭān. Don't obey bad people. You must follow ṭariqah. This is the important thing, most important thing. Nowadays the people they are attacking, the most attacking thing – ṭariqah. Ṭariqah people they are attacked. Ṭariqah what they are order? Ordering good thing.

Sayyidinā 'Abdu l-Qādir Jilānī he is Sulṭānu l-Awliyā'. When he was young his mother sent him for learning and she give him money. Tell him, "Don't – I will tell you something, teach you something – don't say lie any time." And in the road there was, this old time, robbers robbing and they cut his, in this with caravan, and they was taking from all of them their money. After they come, he was small young so they are not suspecting he will be have any money. And the chief of this theives, he ask him, "Do you have any money?" [If] he said 'no', they will not looking because he is small boy and nothing, look poor. He said, "Yes I have," and he, "They give me this." They look it's really. He ask him, "Why you say this and you cannot, you can save your money because you are, we are not suspect for you you have money?" He said, "Because I'm obeying my mother and she is saying truth, teach me right thing. Even you take whole money it's not important. I'm not losing my belief, not losing my honour. Because to be liar it is the worst thing." And Allāh make this theif to be regret and become in right way from this barakah of Sayyidinā 'Abdu l-Qādir Jilānī from his childhood.

This is teaching and there was also, mā shā'a Llāh, tonight Sayyidinā Shāhu 'Alā' – you hear about him. He is your Chishtī big imām Shaykh, mashāyikh Chishtī. He is grandson of Niẓāmu d-Dīn Awliyā'. He live one hundred twenty five years old. He this karāmah

for awliyā'. After hundred year, his teeth coming again and his hair becoming black again. Until one hundred twenty five year he was serving. He was in Chishtī ṭarīqah but before he was, when he was young, taṣarruf of awliyā', he hear something pulling him from his father and grandfather, something pulling him and he by force he find himself going to one other place another city or village. They was Shaykh there also from Chishtī ṭarīqah – he was calling him. And when he arrive near village, he meet him and he was also teaching him many years. He was happy there and after his Shaykh tell him: "Somebody want you. Go quickly to your place to Agra." And he was going. In his way, hearing: "I want you and need you. Coming quickly, come quickly." When he arrive Agra, he find his grandfather he pass away. And they said: "Make waṣīyyah to be his khalīfah." And from that time he was teaching and collecting these murid follower of his grandfather to not go to be divided.

And Allāh give him this long life he was serving for Allāh. He has two sons, they was passing away in his life. Many grandchildren passing away in his life. And he was never crying for them because he know their place and he know this is from Allāh and Allāh He is the best looking for them. Not – from his imān from his belief – even he make one cemetery only for his family. This is some awliyā' they can carry this, they are happy with this. Only one grandson he was alive and he give him, make him tarbiyah (training) and make him to be Shaykh. And also he was after him looking for ṭarīqah and staying like this.

And for these days we see, mā shā'a Llāh, millions of, this ṭarīqah, ten millions people they are following. From what? From their good behave and from their obedience, obedient for Allāh not for themself. If anybody he was for himself, he cannot survive with whole his family to be dying and he is looking for them one after one and one after one. This is big ṣabr (patience) and big accepting what Allāh give him. Ṭarīqah it is teaching good thing, teaching belief, imān with sometimes with karāmah (miracles), sometimes without karāmah also. The people asking for karāmah but blind people they cannot see. If they see, they are not happy. For Prophet, he has a thousand of mu'jizah. For Prophet we say mu'jizah, for awliyā' karāmah, karāmāt. Mu'jizāt Prophet thousands. Until now still continuing until Qiyāmah. Mu'jizāt Prophet because what he saying, appearing one by one, one by one. And when you read ḥadīth about signs of Qiyāmah, you are astonishing. Exactly he Prophet saying what happen, what will be happen these days – for human being how they will be going down and down, "asfala s-sāfilīn" (95:5). Not going up. The people, they are thinking we are in top of civilisation going up. No. This civilisation taking you down to where it is like well. Old time they was using well for dirty. This also, going for not clean water, dirty water they are going. This is from what they don't behave good, they don't have anything to make people better. Make them worse.

Ṭarīqah respect and to be accept and to be patient and to be mercy for others – not only for human being, for everything, for all creatures. Even creature we say like wheat, like tree, like water – all this creature from Allāh ‘Azza wa Jalla He is give us. We must look for them. But these days, people they are from shayṭān taking lesson and he is teaching them the first thing to make judgement. Prophet saying "Don't make judgement. Don't compare." First one he compare – he was shayṭān. This is ḥadīth of Prophet. Because he [shayṭān] said, "He Ādam from mud You make him and I'm from fire. I'm better." And this is for people also. He teach them, shayṭān, for this. He said, "I'm better than this people. They are not knowing anything from Shari'ah, not knowing anything from Islām." When you say this you are finish. Don't say anything for anybody. Only you look for yourself. When you are looking for ourself, we cannot look for another because we are full of fault. We are full of wrong thing. You can, if you see yourself, you cannot say for anybody – "This is not good, this is... I'm better than him."

But when you are in way of shayṭān, even you are you know whole Qur'ān, you know whole 'ulūm (sciences), you will be no any benefit for you, not benefit for others. First the good behave – adab. First thing for mu'min for Muslim because Prophet was like this. With adab, teaching us. But other people, first shayṭān they teaching people to be no good behave. This is what we are looking, we are seeing. First thing they are attacking ṭarīqah people. Ṭarīqah people they are connecting all for Prophet– from Shaykh after Shaykh after Shaykh – connecting like chain for Prophet.

So this first one they are making people to run away from ṭarīqah. They said, "This is not good. This is shirk. We must be away from this." When they finish from this, because most people they say, "No need for ṭarīqah, no any benefit for ṭarīqah." Second thing they are saying, "What is madhhab?" They attacking madhhab and whole madhhab imāms, they are following Prophet and his way, especially Sayyidinā Abū Ḥanīfah Imāmu A'zam, Sayyidinā Imāmu Shāfi'ī Hazretleri. When Imām Abū Ḥanīfah pass away, he was same day he born. And he was student for Sayyidinā Hāmid he is student of Sayyidinā Abū Ḥanīfah seven years. And he said, "If I write maybe one library from this 'ulūm [of] Sayyidinā Abū Ḥanīfah." For this they saying he is "Imāmu A'zam" and he is following Sayyidinā Ja'far aṣṢādiq – one of our silsilah, Naqshbandī silsilah he is. So for this also not happy with madhhab. They are saying no need for madhhab. They attacking especially Sayyidinā Abū Ḥanīfah. They are most attacked one by these people. And when you see some people they are attacking by this shayṭān people, you know he is the best. So after this now they are new coming thing – not accepting ḥadīth. Saying, they saying Qur'ān enough. And who say this, many 'ulamā' of Ahlu s-Sunnah, they said he is out of Islām religion. He have many kind of this people who are out of Islām but they are looking like Islām. Because when you are denying something you are not acceptable.

This is what happen now after, first aim for themself – ṭarīqah, after madhhab, after Prophet's ḥadīth. After ḥadīth they will – what will do what they will do? They will deny Qur'ān because also from Prophet he saying. This is the end of them. The thing from beginning, their aim to destroy Islām because ṭarīqah it is first effort for Islām – defending Islām, the spiritual spirit of Islām. Without this they are like dead body. They are, people afraid from them. But when you are with spiritually of ṭarīqah, coming for any place become nice, become happiness that place. For this we are asking people to be stable in ṭarīqah and to bring their children to ṭarīqah, to not make it not useless. There is thousand thing – no need in this for people to do it. But the most important thing – ṭarīqah. It is most important one. We must catch ṭarīqah like life jacket – to be safe here and hereafter. Because here also, who are not in ṭarīqah – we are seeing many children they are for adventure, like now until now, we see someone shayṭān – he called Che Guevara. They put his picture in their t-shirt everything and he is not Muslim, he is not believer even. People they love him for the adventure.

And now they make this thing for Jihād for to fight – like it is good thing. But when they are going there, they will be regret and they cannot go back. If you go back, problem in their country. If they stay there, they will be killed or they will be at the end not good because oppressor not good. Allāh punish them here and hereafter. No victory for them. So we must be tell our children about ṭarīqah, about the beauty of ṭarīqah. Because ṭarīqah believing for ākhirah. Who are not in, other people, they are finish. They are not looking. They are only sad for dunyā and they are angry for dunyā, they are unhappy for dunyā. But when you are in ṭarīqah and you are real belief, it is not important for you – dunyā. Dunyā only in your hand, not in your side. You can leave it anywhere, any time. And it is like this because you don't know when you are be die. Not looking for age – maybe you are eighty year, near hundred year, but who are in ten year he can die before you. It's not by your will and you don't know, nobody knows, when it is it will be. So, in shā'a Llāh, Allāh help us to ...

G: Sulṭānu l-Awliyā' Shaykh Muḥammad Nāẓim Adil al-Ḥaqqānī Muḥammad Nāẓim Adil al-Ḥaqqānī.

ShM: We are respecting all awliyā'u Llāh, all ṭarīqah. We are happy with them. Al-ḥamdu liLlāh, we are seeing this also in everywhere. Before there was shayṭān also putting between ṭarīqah also something but now, Alhamdulillah, we are seeing – because this attacking from shayṭān people – ṭarīqah people, they are happy with each other. Alhamdulillah, Allāh make us more love for each other. This is Prophet what he say: you must be love your brother more than yourself. And for ṭarīqah people, they are real brothers. Others we are make du'ā' for them so Allāh give them hidāyah to come to right way. Right way – way of Prophet, way of mashāyikh, way of ṣaḥābah. No other way. We are in the middle – not in extreme place. We are in middle and Prophet he is merciful and he said you be with middle, in the middle, you will be saved. Allāh save us here and

hereafter. In Sha Allah, will be in Jannat Firdaws with neighbor for Prophet, with mashāyikh, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

33. THE OTTOMANS

Monday, 5 February 2018

Our ṭarīqah, Naqshbandī ṭarīqah, main two pillars: one to give speech, other to gathering with good people. Al-ḥamdu liLlāh, we are here. Thank you for all people coming here, attending this event. And they were saying subject of this, to speak about Ottomans.

Ottomans, they are rulers from followers of Prophet since his descendants coming one after one. Sayyidinā Abū Bakr, 'Umar, 'Uthmān, 'Alī; all these, they are Sulṭān also. They are real Sulṭān, Sulṭān for this world and for other world also. We are calling ṣaḥābah Sulṭān also. Sulṭān meaning as the king. Amīru l-Mu'minīn meaning Sulṭān for all mū'minīn (believers) and others also. Because when they are conquering some place, they are asking people to give tax. If they not like to change their religion, when they give tax, they have right more than Muslim. They must defend on them, they must look for them what they need. All, everything they have right even I say more than Muslim.

The state of Islām – after ṣaḥābah coming Umawīn – it is nearly 150 years. And they were also ruling but we don't know much thing about them because history not write until 'Abbāsīyin for Islamic. So everybody saying different things about them. Some of them saying Umawīn they were racist – only for Arab making more value. No Arab, they must... Even for praying they were putting them behind. This is what we hear. But Allāh knows better. After this coming 'Abbāsīyin and they were, some of them, strong Sulṭān, some of them like puppet. Also coming until Ottomans. When Sulṭān Salīm he went to Egypt, conquered Egypt, take from them, they were 'Abbāsīyin but of course only by name. And Islamic world was miserable. When Ottomans take over, nothing they were before they take over even. Before become Khalīfah, they were taking over all these Ḥijāz – Makkah, Madinah – all this area. But to be Khalīfah they must take this from Khalīfah, give them. They were not for any material thing, they want this because they had everything. Only for protect this ummah, to unite them under flag of Prophet by justice.

And they was – he by himself – Ottoman kings they were fighting in front of soldiers. They were same with soldiers, not afraid or not running away. So they were going from Palestine to Egypt by Sinai. And Sinai, it is very difficult desert, no water, nothing so you must go quickly. Sulṭān he come down from his horse and beginning to walk. His wazīr, Prime Minister, looking. He's going, going. He said maybe after little bit, he will ride horse and we continue to finish this desert quickly but still going. So he said: around these people they were complaining, asking what happened because when he come down, all of them come down. Sulṭān walking, all army they must walk. And when he arrive to him, he see him crying and ask him, "What are you doing? This army, they are complaining." He said, "Prophet ṣallā Allāhu 'alayhi wa-sallam, he's walking in front of me. I am walking behind him so I cannot go in the horse." This is what they were Sulṭāns

respecting. And most of them they were saint – saint meaning to seeing miracles. And he was passing this desert without using anything.

And they take Prophet ṣallā Allāhu ‘alayhi wa-sallam, give him this Khalīfah. And from that time until 1923 it was Khalīfah there. Now we don't have Khalīfah. When we don't have Khalīfah, this meaning we are responsible. We must ask for Khalīfah. Khalīfah because he's like for head for Muslim. Everything he said we must obey. And they were using this for justice. The main thing in Ottoman – justice. Even Western countries, they were surprised how this justice working in Ottoman. Ottoman judge, qāḍi they call him, he must be very knowledgeable, very educated and to know people. And it was easy. When bringing somebody complaining from others, they bring people asking, "What is this? What is that?" And who are saying lying not acceptable his shahādah. And they put him in jail. For this, it was very easy. In one time everybody take his right and go away with justice. For Muslim, non-Muslim, all same. As we said, even for non-Muslim, it was more sensitive. This is court. If between Muslim and non-Muslim or between Muslim and Muslim, there was court for Muslim and there was for non-Muslim also. By themselves they make justice for their religion, according to their religion.

And now we are seeing in Ottoman place, where Ottoman was before hundred years ago, now more than forty states, forty governments, forty countries. And it was... Now from that time until now in these countries maybe more than 50 million people killed in this one hundred years. Ottoman was ruling this 500 years. Everybody living in peace. Balkans, Middle East, Caucas, this Africa. Africa, you know, they were ruling Eritrea, Sudan, Somalia. All this area in one pasha with 2,000 army. And there was no problem, nothing. Because justice is important thing – justice and mercy, mercy for human being. You cannot touch children, you cannot touch ladies, you cannot touch old people. Only who are fighting against them, they're fighting against them. And they were fighting, they said they are savage. They are fighting against Europe because if not fighting against them, they attack them. And it is defense, defense to fight before they fight you.

It is defense. Because when last time in 1699, they make peace with Europe, after this they were finished. Quickly they attack them and they take until they finish Ottomans. And this is what wisdom of fighting. If you're with some not fighting, they are fighting you. And Ottoman not favouring to fight people but to defend themselves. From beginning, even when they are starting to make their government, their saltanat, they were only looking for peace. But every time they attack them. When attack them, so they are also attacking until all these countries open. And they were living in peace. Even when Istanbul, they conquered by Fātiḥ Sultān Meḥmed, these Orthodox, they said, "We are happy to see turbans like this for Muslims not Catholic hat." Why? Because they were oppressed by these people. And normally, it must be peace for other people also. Who has religion, he is Muslim or Christian or Jewish, they must all, because following heavenly teaching, all you must be peace with people, you must be peace with people.

So when they are under your control, they were living with peace. But when fighting and coming against them, they are obligatory fighting.

This is for Ottoman and they are living 700 years. Empire, 700, the most... After Roman, they are most long ruling empire. And they were, as Shaykh Kamāl saying, all following guidance. Because they are saying, "We are Sulṭān for country but they [guides] are Sulṭān for ākhirah, for real life, spiritual life Sulṭān." All of them, they are following and not saying anything against them. Sulṭān Sulaymān Kanunī Magnificent, everybody was trembling from him and he was trembling from his Shaykh, Shaykh Yaḥyā Trabzoni, famous strong one. Sometimes something coming from Sulṭān not right. Nobody can say anything for Sulṭān. He [Shaykh] was sending letter for him saying, "This wrong, you be careful." And he was asking, "You are on my order, on my head," not objecting at all.

Sulṭān Fātiḥ, Conqueror Muḥammad Fātiḥ, when he finish, he come to Shaykh Abū l-Wafā', also big awliyā', and tell him, "I am fed up from this. I will be derwish in your zāwiyah, in your dergah." He said... Shaykh sent him. He said, "Everybody he has mission to do. Your job to be Sulṭān, not to be derwish. I have many derwish. Sulṭān only one." So they are not looking for enjoying themselves here. No. Only to help, to serve Allāh creatures from human being, from animals, from everything. They had rule to nobody pass to other right. Everybody, he has right. You cannot say, "I am free." You can't do anything because your freedom making other people freedom less. No, everybody they have limit for freedom. You cannot say freedom without limit. It is impossible. Who say this, he must be at the end even in jail or in grave because people cannot carry this.

And "What happened?" they said for Ottomans to finish like this. Because they like to renew it, to learn new thing to make it better. This is what somebody cheat them. And they were beginning to send people for Europe to learn civilization. We have civilization. We don't want this. But for making this machinery or others, or engineering, new technique – they sent thousand of students. And in Europe, what they learn? They learn only... They didn't teach them anything from this. Only what they teach them how to dance, how to make music, how to make philosophy, how to be against everything, to be non-believer. This is what they teach them. And after slowly slowly they become against Sulṭān. And at the end, they throw him and they finish all this empire. And now hardly they are living.

So to be respect for your history, it is good. We must be proud. We are not ashamed from anything. Everything they done, they were looking, thinking thousand times before doing anything because they are afraid from Allāh, from Judgment Day. They believe in Judgment Day and everything it will be asked from them. And they were, as we said the middle. After Prophet the best country, best ruler for Islām. They were stable, everybody good. But of course, as we said, there is non-seen world. In this world, there is angel,

there is shayṭān, devil. So now it was time of devil. But it will be, in shā'a Llāh, again to be people now – they are looking and seeing after 100 years of trying everything, nothing good only bring for them miserable life. And we are, as Allāh give us the best and the most rich place in the world. For Muslims area you can see, Muslims where they are living, the best place for them Allāh give them. Because they are not following His order, they are miserable, they cannot benefit from Allāh's everything.

We ask Allāh to give us good understanding and following His order to be benefit for all human being. As we said, Islām not terrorist. What we see now in this, this is all not following one percent from Islām teaching. First, you cannot kill anybody without reason especially children, women, not cut tree. This is the teaching of Islām. So we are suffering from them more than non-Muslims. Allāh save us from them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

34. DON'T FOLLOW YOUR SELF

Tuesday, 6 February 2018

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur. Tariqatunas sohba, wa khayru fil jamiyya.

Alhamdulillah we are gathering now for sake of Allāh. Thank you for coming in this cold, snowing weather. You left your warm house and coming to listen for ṣuḥbah, for sake of Allāh. It must be, maybe here mā shā'a Llāh many people but it is not nothing for comparing for people living here. They are busy with dunyā. This dunyā it is only like imagination. It will go. Real thing, real thing not going. It is what you done, what you do for Allāh 'Azza wa Jalla. You must do it as it is most important thing for you. Mawlānā Shaykh was whole life teaching this. He say: "This dunyā rubbish. Don't run after rubbish. Run after jewel, precious thing." Precious thing it is awliyā'u Llāh way, Prophet's way. Way meaning ṭarīqat.

Ṭarīqat it is important because there is many kind of people; there is kind people they say, "We are religious, we are praying, we are fasting, we are doing everything. No need for us for ṭarīqat." Of course it is okay. Without ṭarīqat also okay but if you put this ṭarīqat it will be maybe ten times better, maybe thousand times better. Many 'ulamā' they are proud. They are not accepting - saying, "No need at all. It is like sweet after eating. If you eat it or not eat it you are okay, no need to tire yourself. Of course this also good but not obligatory for people." But who like to be more closer for his Lord, he must follow ṭarīqat and murshid. Many story for example for this.

There was one big 'ālim living in Caucasia near Caspian Sea. He was very knowledgeable, very clever. He was fasting days all day. Night making worshipping 'ibādah. Like this he was very sensitive for religion. He was real taqwā afraid from Allāh and he was making in countryside big house forty rooms for forty 'ālim, scholar they was coming taking lesson from him. His name Mullā 'Iwāḍ. He was because and this each one from forty 'ālim he was forty class, majlis. For this they was calling him Imām of Forty Majlis. And he was sensitive for everything for Sunnah, for everything he is doing but he wasn't happy with ṭarīqat or for darwīsh because sometimes darwīsh people they are doing something it is not from religion but from their love they doing something - acting people will be not happy with them. So he was like this and when sometime some of his murid they said, "There is one shaykh here, he is not knowing to read or write and people running after him. And we are thinking because he is not knowing anything from writing anything maybe he not knowing Sharī'ah, not knowing knowledge from Islām religion."

Because he was sensitive and he was sincere, he said to his murīd, "O murīd look we must look where is wrong thing with this ṭarīqat people. You search, research and bring list. We can see if any wrong with this and we will, if there is wrong, we will go and tell them to correct themselves. And it will be, if they accept, it will be reward for us from Allāh جلّاله because we are seeing bad thing we must change for good. If they are not accepting, we tell Sulṭān judge they can give what they deserve for this people." And his murīd they was looking and making list and bringing for him. They said, "This is what we hear, what we are knowing, what we seeing. So we must go." And he said, "Okay we must go and tell them." And they was coming to Shaykh, somebody tell Shaykh. This Mullā 'Iwāḍ was coming with his student to negotiation – what you are doing? Shaykh he was saying only, "Ḥasbuna Llāhu wa ni'ma l- wakīl" (3:173).

And they was approached to village of Shaykh Sulṭān and Shaykh not coming to meet them near village so it is Mullā 'Iwāḍ he was saying, "Look he is by himself thinking, because he is knowing his fault and he pretend to be 'ālim, he not coming for meet us to welcome us." And they are approached to his house. When they approached he welcomed, stand up and welcoming them, telling them please sit here, show them place and he sit and he put his head down. Mullā 'Iwāḍ he was, he was telling his student, "Beginning read what we are was for this we are coming for to tell him about wrong they have." Student they couldn't speak anything and they said for, "O Master you speak, we cannot speak." And he was trying but he couldn't speak. He understand – this not what we are thinking about this man and he know his fault. And he quickly repent from what he is doing and ask forgiveness from Shaykh and say, "O Shaykh we are your guest. Forgive us. Give us from your knowledge."

And, mā shā'a Llāh, Shaykh he was knowing. He was ummīy – not knowing to read and write but he what Allāh give him knowledge with to his heart. He was beginning to speak from 'ilmu l-kalām. This is the most difficult 'ilm. Religion 'ilmu l-kalām it is very dangerous, very difficult. These days they are everybody they see reading this but it some of them making opposite – for them not becoming more Muslim becoming run away from Islām because they don't know. And he was speaking from very deep knowledge. And they was, this 'ulamā' with their Shaykh, before some days there was one problem when they read this 'ilmu l-kalām they couldn't understand. Even their Shaykh he couldn't understand one problem and Shaykh – Shāh Qubād his name – Shaykh he was between his ṣuḥbah speaking from everything and he come to this subject and he easily explain for them and everybody easily understand and they know more and more his high rank. And all become his murīd. All his 'ulamā' become his murīd for this Shaykh. He was soft with them to catch them to give them because they are real sincere and they have everything ready but they they don't have Shaykh murshid.

After when they get murshid they have now not ten times, thousand times more stronger

they become to teach people, to teach, show right way – irshād, way of irshād. From this ‘ulamā’ coming after many big scholars. They writing book. They writing for ṭarīqah, for knowledge for everything. And after this once Mullā ‘Iwāḍ he was, because he was very regret, he went to stable for cows and he take one rope from cow's neck and put in his neck. People telling Shaykh, "O Shaykh, he is doing this." He said, "He he does this?" "Yes yes." He said, "He is becoming humble. Who he make himself humble for Allāh, Allāh will make him high." And he leave him there. But after sometime again, after while also, this Mullā ‘Iwāḍ he said, "I'm nothing. I'm like animal and my place not with Shaykh. I must be in again in stable." And he was putting again for his neck and Shaykh he was – "O Mullā ‘Iwāḍ, you burn us." And he went to him and take this from him and he show him real knowledge and send him back to his place to teach people real way.

Because if no adab with mashāyikh, no real connection, it is not useful. There is thousands of people who are depending on self, they are forget, people forget them, nobody remember them. When this people until Qiyamāh they will remember and they will tell about their stories. So to be humble, it is important because Allāh no need for you – only for yourself. He is making His favour – tell you, "Come to Me. Don't follow yourself. Don't follow your ego. Come to Me. Clean yourself." Giving murīd to tarbiyah, to leave everything and follow Shaykh. Many time happen this for big judge man, when he coming to Shaykh some of them make them with his judgement-coat [robe] selling liver, selling another thing. It was like this but this is with order of Shaykh. Some people they are by themselves they hear this and going to make by themselves – eh not acceptable because it is also from your ego. With order of Shaykh you must obey, must say, "I am obeying order."

Without order no benefit. You are, you will be in same place only you are making trouble for yourself and for others. Like yesterday we was going from place to place. One big place there was – I am not – this last minute I met people. Jumping, running, running, running, but they are and ask Sayyid Amjad, "What is this?" He said, "This is gym." People they are running like crazy but what happen? They still same place. No any benefit, no anything. Only they are tired with themselves. After they will be fed up and they will leave this. No any benefit this. For everything like this what you will done, you must have guidance to make you know your benefit. Who know he has guidance he can reach everywhere. But if no guidance he will lose himself even in his very small village. This is also saying – who we say have guidance, he can reach one goal. They say if don't have guidance he will lose himself even in one small place.

Alhamdulillah for these people looking for guidance and it is important to, as we said, if you have guidance don't make something people they will think your murshid he is doing this. Maybe murshid he can make something for testing people. Murīd they can be quiet. They can, they mustn't object but not... murīd doing what Shaykh not doing and after people they will say, "Shaykh doing this." No. This is also not adab, not good

thing. You will be in your place not going one feet forward. So In Sha Allah you follow order – it is most important thing to follow order, not to make what you think it is good. Many thing, many time, small children thinking different; young different; more middle age different. When you are thinking about your childhood, you laughing for yourself. When you think for your young time, you say it many time " Alhamdulillah I didn't make this or maybe I will be in very bad situation." So for this Allāh, if you He is giving you guidance, follow your Shaykh, your murshid. Don't do by yourself.

Many times Mawlānā he will, Mawlānā Shaykh, from his murid – of course murid is very high – Mawlānā Shaykh was saying, "I am not making acting like Shaykh for you. Because if I acting like Shaykh nobody can there stay with me everybody will run away." For this he is many times people making him to be in very difficult situation or to clear and to clean what this (?) only themself what they was doing. But he is mercy even for this he was not saying anything. To make them to repent and to be right in way of Allāh. He didn't to let to anybody to run from ṭarīqah. Al-ḥamdu liLlāh he was very huge, nothing affect him. But he is, what he, taṣarruf he still with murid and he guide them. So, in shā'a Llāh, don't forget Mawlānā will be happy because he is also alive, because he is awliyā'u Llāh. "Alā inna awliyā'a Llāhi lā khawfun 'alayhim wa-lā hum yaḥzanūn" (10:62). They are alive. They are more stronger, they are seeing many people every day they saying what Mawlānā tell them, how he is protect them. So you must be careful, you must be in his way, In Sha Allah.

Allāh make you strong believer and to be strong follower for ṭarīqah, for Mawlānā Shaykh, In Sha Allah. Allāh ﷻ make us all of us like this because as we said, shayṭān can cheat anybody. If you are cheated by shayṭān you will be staying in your place not going up.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

35. BE WITH THE ONE YOU LOVE

Wednesday, 7 February 2018

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla saying in Qur'ān: "Fa-man yuridi Llāhu an yahdiyahu yashrah şadrahu lil-Islām wa-man yurid an yuḍillahu yaj'al şadrahu ḍayyiqan ḥarajan ka-annamā yaşşa"adu fī s-samā'i" (6:125). Allāh when He want for somebody good thing He show him way of Islām, to be in Islām when he come. Now whole world they are in bad condition. They are saying they have sadness, stress, mental thing happen for them. Cure for this – Islām. You get imān, Islām your heart, it will open. "Yashrah şadrahu lil-Islām" (6:125) – it will open and it will be wide. If Allāh don't want from people to be good, happy, He make their chest there narrow as if it is stressed and as it will be his soul going out from his mouth. Everything coming on him making him to be miserable, make him be sad, make him be stressed. Nothing can help him from this material world. Only Allāh help him. If he ask help from Allāh, Allāh will help him.

We are living in country they are, they have everything, Allāh give everything – but for material world not spiritual. And unfortunately our Muslim people they are forgetting spiritual. They are looking for material – how we can get more money, how we get more house, more car, more telephones. Now also they have new fashion. Old time we has even have telephone in our house, now we have they have, everybody have telephone but every year he must change it also. Also this not making people happy. Maybe happy one day, next day he will be forget this, again beginning "what should I must do for to be happy. Maybe we must work more to bring more money? Maybe I must study to take more degree to be more happy, more respectable around people?" Also what they done – nothing make them happy. And Allāh show us, saying you must be obeying Allāh and He will open your heart to be happy. Everybody now he have stress. They asking and Allāh give them everything. Everything they have. Old time people they not finding one bread to eat. If they have bread the call themself rich.

And one awliyā'u Llāh, he is son of Sulṭān and he Allāh give him hidāyah. He left everything and he was looking from to find awliyā'u Llāh, 'ulamā' ṣāliḥīn, to meet them and to speak to them. This is what he was happy to do. He was big scholar, 'ālim, also. Once he was with big 'ulamā' he is living around – after Sayyidinā Abū Ḥanīfah – and he is, he is a student. They was big 'ulamā' he was speaking to them and other muḥaddith who have 'ilmu l-ḥadīth. He was living in (?) and this 'ālim giving speech, lessons for thousands of people and this awliyā'u Llāh he wasn't – he is love him but he

not coming to his majlis to listen until who they was saying wondering what is this, why he is not coming? To not make people to be make bad idea, he was, he went to his majlis and he was sitting in corner. This muḥaddith we wasn't seeing him and he was trying to speak, he couldn't speak. And he not, not seeing him this for awliyā'u Llāh sitting in corner. After he try to speak, try speak, he couldn't. He said there is one he is very powerful one, for this I cannot speak. And this awliyā' he say, "For this I wasn't coming for this majlis." When coming that majlis finish – so he must teach people.

And this awliyā'u Llāh he has one girl daughter because he is in place and his daughter also very beautiful and very nice and very good behave, adab ṣāḥibatu l-ḥayā', perfect Muslim. He – because her father like this, he was teaching her everything. And everybody coming, asking for her to marry her from place, from high class people and he wasn't want to give her because he want somebody to be mu'min and in right way. And the end they are many time coming and he he ask, "Give me three days. I will look and after I will answer for you," for who you asking for marriage for his daughter. And tell him, tell them, "Wait three days after if I don't find I will give." And he was going to mosque nighttime looking for people maybe good for suitable for his daughter. And he was finding one in mosque, one young man he is nice praying, praying very well. After he praying he come to him, he ask him, "Are you married?" He said, "No." He said, "If I find one ṣāliḥah pure, good girl you like to marry?" He said, "I will marry but I don't have only three dirham. Nobody give me daughter for this. I'm poor man." He said to him, "I have daughter I will give you, I accept this you buy from one dirham – good perfume, for one – bread, and for other – for you're some to dress. And after this finish, will not have any money. And give him daughter, make nikāḥ.

And when daughter coming to her husband house, she was looking. She was looking for house. Nothing in house, only one bread. When she see she this bread she said, "I'm going. What is this?" He said, he said for her, "I know it, I tell your father I'm poor man, nobody can live with me." She said, "No you understand wrong. My father he is the Waliyu Llāh and he promised me to marry me for one. He is not giving any value for dunyā, not thinking for dunyā. What is this bread?" He said, "This for tomorrow. For tomorrow we eat, tomorrow morning," he said. She said, "This is what I was give you. Go give this bread for poor people or I will go to my father house." And he was giving this bread for poor people and living happily without anything now.

Every day we have many people complaining, saying only for dunyā. Nobody asking for, for ākhirah among us to make us more acceptable what Allāh give us and to make our best for ākhirah – only for dunyā. And this dunyā as much you take from this you getting more heavy. Especially who are not looking for ḥalāl or ḥarām. Ḥalāl also heavy but ḥarām make you ill and make you miserable. Every badness in ḥarām. You must think for other also. You must look for other like what you are looking for yourself. You must think this is he is this man I cheat him – if somebody cheat me how it will be I'm

not happy. Somebody, you hear somebody you will also think about if somebody doing wrong for you what you are suffering. This is teaching of ṭarīqah. Awliyā' u Llāh whole they are teaching for this. They want good for human being. Who are, they don't have belief, imān for Allāh, don't believe – they are believing helping people. When they are doing something, it is under this some benefit, something for their benefit they are doing this. And they have only mask on their face. Muslim they must think better than this people to help to each other.

Order Prophet – you must help your brother. "Innama l-mu'minūna ikhwatun" (49:10). Encouraging Prophet for every charity, every ṣadaqah. Ṣadaqah not only with money. Prophet saying, "In every day we have three hundred sixty piece in our body. For each piece you must give ṣadaqah." Ṣaḥābah saying, "How we can do this?" He said, "Even to take stone from road put it in the side, it is ṣadaqah. You take dirt from there put it aside also ṣadaqah. To smile for other people it is ṣadaqah." Ṣadaqah everything. Ṣadaqah not only money. and it is good behave also ṣadaqah. Awliyā' u Llāh they are polite people. Mawlānā Shaykh whole time when going around making salām for everybody who are knowing or not knowing they was. When somebody making greeting you, you will be happy. From childhood he was looking for around darwīsh people. They are coming for him he was help them for everything, even for cleaning clothes. He was bring for Ḥajjah Anne, she was cleaning and giving for them, for feeding them also. Even he that time, it is not like this too many thing, but he was barakah. From Mawlānā many people was eating and sending our brother, sister to each house taking one plate for people. [Not] fighting with anybody, not cheating anybody.

Nowadays people they are using, unfortunately who are not belonging to ṭarīqah or to religion, religion and ṭarīqah, to cheat people. But, Alhamdulillah, people they are knowing false from real one. It is not difficult to see false thing from real one. But who are, Allāh want him to be because something from his ego – he must be cheated by these people. He will cheated but it is not belonging to Mawlānā at all. Mawlānā never cheat people. He is never lying. These people, from each three word – two word lie. They are liar. They are liar and they saying this is Mawlānā saying. Mawlānā never saying this. Mawlānā he has everything, Alhamdulillah. He has books. He have this film. Everything – nothing against people, nothing against sharī'ah, nothing against ṭarīqah. Never saying anything bad thing. He saying good and to take people knowledge of Allāh. Because, Maa Shaa Allah, there is 'ulamā', there is mashāyikh, and there is imām – many imām, Maa Shaa Allah, they are knowledgable but they are coming for taking from spirituality because this majlis not only for knowledge. Of course there is also, In Sha Allah, we learn something, you and us, but also coming mercy, coming spirituality and "looking" from mashāyikh, from Rasūla Llāh, from Allāh. Blessed, In Sha Allah, this majlis because we are not doctors, we are not professor only just we are coming together for love of Allāh and love of Prophet and love of Awliyā'. And this awliyā' u Llāh also saying the most important thing in 'ibādah – to love awliyā' u Llāh. Because when you, when you love

awliyā'u Llāh you love Allāh. And when you love Allāh, Allāh love you. This is very important. And what when Allāh love us, it is finish – the top of aim, we get everything. Allāh make us from His lovers, In Sha Allah, lovers of Prophet, In Sha Allah. Mawlānā Shaykh he is love each one from his murīd. Even he said, some if he coming in his majlis for good intention, he will be with him. Person with him, love him, all this Mawlānā he is forgiving but not forgiving for people saying something and people they thought bad thought about mashāyikh, about ʿarīqah. He is not happy with this. But other whole murīd, all follower and he lover, he is love them and In Sha Allah he ... good tiding from Prophet" – al-mar'u ma'a man aḥabb" – person [will be] with his love.

And when you love him Qiyāmah, yawmu l-Qiyāmah, In Sha Allah be easy for us. Because Judgement Day it is real terrible, terrible day. But when you are prepare yourself for that day, it will be very easy. Really terrible. This people now they are enjoying, they are doing every bad thing. They are thinking they are happy. But in Judgement Day it will be very bad. But there is still chance to find somebody and to be with them. Judgement Day it is terrible day. You cannot imagine how it is terrible. But, Alhamdulillah, for who are loving Prophet, loving awliyā'u Llāh, they will be in shade of Liwā'i l-Ḥamd (Banner of Praise). 'Arshu r-Raḥmān (Throne of the Merciful) only shade. No any roof no any cloud, no tree, no wood, no stone – nothing at all just one under sun. Shadow only 'Arshu r-Raḥmān and Liwā'i l-Ḥamd for who Prophets and Ṣaḥābah and who love them, they will be there. After this there is also Ṣirāṭ (Bridge). It is really sometimes taking thousand years to pass it. And the most people they will fall down. This is even every book they writing this. Salafi book I was reading one before – I come suddenly I had I looked what they write here. He said from nine hundred ninety-nine, no – from thousand people, nine hundred ninety nine it will be fall in Jahannam. This is real. If you are don't have somebody to help you – for them for Salafi it will be like this.

But, Alhamdulillah, we are loving Prophet we are loving Allāh. In three minutes or even less, we pass from Ṣirāṭ, In Sha Allah. This is very important for us, In Sha Allah. We must who going in street, in your way, you must think to be loving awliyā'u Llāh and to not make them angry with him. Love to not hate anybody, to not do any bad thing for people. Especially for this young generation now, the shayṭān and his follower they are looking for this to destroy humanity. Because this small children they are all in imān – no Christian, no Jewish. no atheist. All, because under teenage they are under, until that age they are in imān. For this when we are every night, we praying ṣalātu l-janāzah 'ani l-ghā'ibin and because many children from non family non-Muslim they are burying them without reading namāz. So we must pray for them for this also. We praying Allāh make them to give ḥidāyah (guidance) – for father and mother makes them to be unbeliever. Allāh save mu'min, Muslim, in this country, in another country also because now end of time, time of dajjāl. All dajjāl are now attacking Islām. Attacking Islām but, in shā'a Llāh what Prophet saying one by one it is appearing and we are waiting for

Mahdī ‘alayhi s-salām. And all signs showing his time is very near because everything nearly finish in this world, no more can stand up. In shā’a Llāh near. Allāhu a’lam but we don't know. It look like very near.

Allāh make us to reach that days to be with him, with Sayyidinā Mahdī ‘alayhi s-salām and to see whole world clean, pure. Only worshipping Allāh, who deserves to be worshipped. Not anything, no anything can deserved worship. This crazy Salafi they are saying for Muslim – mushrik. They are mu’min, Muslim. They are not worshipping anything, only Allāh. When you say this you are real fitnah. You are coming from shayṭān side. Allāh give hidāyah for all of them, In Sha Allah. Allāh save us. Give you what you want, In Sha Allah. All of you, In Sha Allah you are come here for Allāh, Allāh reward you, accept your du‘ā’ and make you happy here and hereafter.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

36. ZAHID

Thursday, 8 February 2018

"Sayyidu l-qawmi khādimuhum" – this Prophet saying ḥadīth. "The master of nation – who serve them." This what Prophet saying and Khulafā'u r-Rāshidīn they was doing this. Many sultān or amīr coming most of them we are not hearing about them anything but some of them, even their khilāfah very short, but as [if] they are ruling hundred year. Their name every time mention with good memory and until Qiyāmah. Muslim they are make them ask from Allāh for them every good thing. This is very important for each person.

We are also who are living in this earth we must take lesson because the ruler or sultān or king or prince, all also human being. They have like ourself desire and who can keep his desire and control he will be acceptable in Divine Presence of Allāh and Prophet and people. Because good manner, good acting making people happy with you. And it is order to be have good manner from Prophet. Many of sultān coming they are many example and one of them you hear many time Ḥārūn Rashīd. Ḥārūn Rashīd famous. Everybody hear about him. He is justice rulers – Amīru l-Mu'minīn, Khalīfatu RasūlAllāh. And he was appreciate 'ulamā', scholars, awliyā'u Llāh. He was asking advice from them. Especially he has one they said, his brother, named Bahlūl. He is as they said now in new I hear this new term – "slow". Slow – they said for this kind of people but he is also beloved one, giving good wisdom for Ḥārūn Rashīd. Ḥārūn Rashīd he was strong sultān but when he hear something for Allāh he was crying. Many times he was crying with this Bahlūl.

And once there was big awliyā', his name Shaqīqu l-Balkhī. He is from Balkh. He was passing through Baghdād going to ḥajj and Sultān he hear about him and he know him. He is famous with his knowledge and with his wilāyah. He ask him to come to his place and they invite him and he come. Sultān tell him, "Are you this zāhid Shaqīqu l-Balkhī?" I am – zāhid meaning who he don't see anything from this world. It is big title, not everybody can take it. Zāhid also who most of time people they think he is, he has nothing from this dunyā, no anything. But zāhid can be richest man in the world but not looking for dunyā, not interesting for this. His main interest for Allāh, for ākhirah, for just this he control himself. He this is also can be zāhid. And who has no any penny and he is even his everything finish cannot be zāhid also because he is looking to get dunyā if he has. So for this when Sultān tell him, "Are you this zāhid, who not want anything from dunyā, Shaqīq?" and zāhid meaning like 'ābid, like other thing, like 'ālim. He said, "I am Shaqīq. I am not zāhid." He is humble, from his humble[ness].

He said to him, "O Shaqīq give me advice. You are... I ask advice and you are coming in front of me, you can give advice to help me. I want help from awliyā'u Llāh to carry this responsibility. This ummah responsibility not easy." Now people they just like to be in

top. Give him money, giving anything to be MP, to be minister, to be prime minister. In everywhere in the world they making thousand of tricks to go there. Go there for what? To be for themself, for their ego – ḥubbu r-riyāsah (love for being at the head). Ḥubbu r-riyāsah meaning to be head – it is illness from ego illness. When somebody catch this illness it is until grave going with him. The end, the last one going from his, with his soul, and it going with him out. When somebody catch this illness is difficult. You must be careful don't be catch by this very bad illness ḥubbu r-riyāsah – to be top, to be ruling people. So that time Sulṭān he was asking advice to not be – because he is believer and he is knowing what Allāh, He will ask him. He ask awliyā'u Llāh for advice.

And he tell him, "O Ḥārūn look, be careful, be clever," he said to him. "You are here what you are Khalīfah of Prophet. You must look first Khalīfah Sayyidinā Abū Bakr aṣ-Ṣiddīq. You must be honest and straight like him. Second one you must be like Sayyidinā 'Umar who knowing good thing and other thing and to be sharp like him. Third one you must be like Sayyidinā 'Uthmān Dhu n-Nūrayn – to be have ḥayā'." Ḥayā' meaning to be ashamed or something like this. I don't...

K: Shameful.

SM: Shameful. "And to be generous. He is fourth one, Sayyidinā 'Alī karrama Llāhu wajhah. You must be knowledge like him and justice like him. This you must follow. This don't forget. And Allāh give you, make you for this ummah as guardian for waiting in the door of Hell. And He give you three things to avoid [prevent] these people to come there. You wait there like guardian, not let them to go inside. You have money. You have you must have money, you must have sword, and you must have this swip?" What they?

K: Whip?

SM: Whip. "With this you can provide [prevent] these people to go to Hell. If somebody poor people, poor people you must help them to not look for ḥarām. The people who are, they are running after their desire, with whip you must make them to afraid to make any ḥarām. And for people who are making people hurting people – kill them or steal their money or they doing bad thing for them – with this sword they will be afraid. Don't be sleepy. Be awake because with this you can prevent your nation to go to Jahannam." So it is important to be have wisdom, how to prevent each people to make them to deal with them. Some of them with generous, your generosity, you give them money, give them work. You make them other people they must afraid from punishment. And, the worst than this, the people who are seeing nobody afraid from us – nobody all everybody afraid from us so we can do what we we can do – they must, you must be firm with them and with sword. If they can, they want to do something they will afraid. They will die or they will afraid to be make bad thing for people. This is your mission: to not not let

anybody to go to this [Hell]. Allāh give you this and it is your mission. if anybody go there you are responsible for this."

And Sayyidinā Ḥārūn Rashīd he was crying. He said: "You are right, you are right." This they was like this these people who are sultāns, who they are mentioning until Qiyāmah – not following going there to be sultān and to be enjoying themselves, they are not afraid from anybody. But of course shayṭān many shayṭān. At the end they poison him, Sultān. But you think he is ruling hundred time. Not ruling much but he is be what he done since he is ruling making him mention with best and Allāh make his maqām higher and higher, In Sha Allah. Allāh make our people also to take lesson from this Sultān, from these men who are following order of Allāh so you can follow. If you die before or if you die who kill him or he poison him all they died before thousand year ago. Nobody live forever but who he pass away shahīd, he will be rewarded and who make this for him he will punished for what he done.

So don't make this material [world] to cheat you, to make you make bad thing because you will [be] asked for what you done. With ḥarām no barakah. Ḥalāl only, there is barakah and it is blessed. So, In Sha Allah, Allāh give our people because we don't know, Allāh maybe He write for people who are hearing or listening to be also sometimes in higher position, every time remember Allāh, be with Allāh. You will be right like zāhid who not want dunyā even you have whole dunyā. And it is the biggest, highest also rank to be zāhid. To be zāhid it is more better than 'ābid who worshipping. There is zāhid and 'ābid but zāhid his rank is more higher than 'ābid. Allāh give them from His mercy and make us to follow them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

37. CONTENTMENT IS AN INEXHAUSTIBLE TREASURE

Wednesday, 21 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“The greatest richness is contentment,” it is said. Many words have been said about contentment. “Contentment is a treasure,” they say. “Contentment is an inexhaustible treasure,” they say. Those who are discontent ask, “Is there more?” even if the world is in their hands. People who have contentment are content with even a piece of dry bread, they are thankful, comfortable, happy, and relieved.

There is beauty and relief for people in contentment. However, when there is no contentment there is no comfort and beauty we speak about, but there is greed. They burn like fire saying, “Is there more?” Fire does not care how much you throw in saying, “Is there more?” No matter how much you throw in it keeps saying, “Is there more?” That is how greed is. Contentment, as we said, is a great blessing (nima). They teach greed to people of these times. We are not only saying it for here. It is the same all over the world.

This is not what Islam teaches. What Islam teaches is contentment. Islam says: “Be content and thankful to Allah.” “No,” the others say, “Buy more, ask for more, consume more, own more goods, spend, and waste away, but do not give anything to anybody and ask only for yourself!” Those who have contentment share with others and give to others too. The path of Allah is a beautiful path. The path of Shaitan is a bad path. What Allah commands us are all for our benefit, for our happiness and felicity. Those who are looking for happiness need to find this inexhaustible treasure as Allah says. Everybody has it but they made it dull. To those who say, “Let me be content,” they say, “Are you crazy? Why should you be content? Don’t. Request. Have greed. Look to take more.” People are not capable of doing everything. What they are capable of is doing business, or someone might buy more from them. Not everybody can be successful. Therefore, Allah gave this contentment for the rich, the poor, and everybody. Contentment is a beautiful thing. May Allah make us all people of contentment. May we be content with what He gives and be thankful In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

38. PEOPLE OF STATES

Friday, 23 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah give us all intelligence. Intelligence is important. The intelligent person does not deviate from the path and finds the true path. However, let us use intelligence for good things Inshallah. People like going after mindless people and conform to their ego more. Even those on the right path like to go after someone who is "intoxicated with Allah" (majzub) or a person of state (sahib ahwal).

It is not easy going after them. We are not under their orders. The shaykhs call them people of states. It is not easy handling a person of states. Their burden is heavy. It would be difficult to carry if they gave you from their burdens. Sometimes they pray (make dua) and sometimes they wish someone ill (make a bad dua) as they are people of states. They are not responsible but you have no obligation to go after them. You can treat them and what not, but do not go after them and do not get used to going after them. You will be obliged to do so if they get used to it. That time your world, meaning your family, will not be able to carry it and it would not be their fault. They are people of states. Just as Allah created people all kinds they are also a certain kind. They are holy ones but, as we said, it is not good getting too close to them because not everybody can carry it. People say they can when it comes to talk, but it is hard when things get serious. Allah does not burden anybody with a burden they cannot carry. He also tells us not to take on burden by ourselves. Our Holy Prophet would take the easier choice and leave the hard one if there were two choices in a matter.

Our Holy Prophet could have done the hard as well. He could have very easily done it, but he did this as a mercy for the nation (ummat), to make it easy on us, so all our business and worship would be comfortable and not burdensome or hard. Because Shaitan shows people even the lightest worship that has no burden as difficult. Therefore, do not take on much burden, let us do our worships, and let us not ask for difficult things or for things we cannot carry. May Allah grant us ease in doing our worships. May He give us lightness In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

39. RESPECT: THE TEACHING OF THE PROPHET PBUH

Saturday, 24 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We make shukr to Allāh that we arrived to this holy place again. Shukr. It is something to be grateful for. It is a big thawāb to visit parents and to visit mashāyikh, to show respect to them. It is the way of our Prophet. It is the beautiful way shown by him.

Adab is the attribute of our Prophet. All adab is in him. When there is no adab, there is no religion. Therefore, shayṭān came in from that door. Whatever adab there is, he is showing it as wrong. He says, "No way. You shouldn't respect anyone. If you respect, you become mushrik. You commit a sin then." Whereas it is completely the opposite. To show respect is the order of our Prophet. It is the way of religion. Because when there is no respect, there is no importance in things done. And shayṭān is without adab. He came against Allāh 'Azza wa Jalla and showed no adab. No adab is with shayṭān. A person with no adab is with shaytan.

We read a beautiful ḥadīth last weak, a very beautiful one. When joining an assembly everyone is the same, says our Prophet. No need to differentiate between anyone in the assembly except for three groups: firstly, people of senior age. You should respect them and lead them to their seats. Secondly, the scholars. As they have the knowledge, their rank is high. They should be respected. A scholar is hojja, shaykh, awliyā', holy ones. You should respect them. It is the order of our Prophet. To show respect to hojjas or shaykhs and to show respect to their tombs, maqāms of awliyā' is the same because they are alive. They don't die, their spirituality increases. When they depart to ākhirah, we should show more respect to them. Nothing wrong in it.

As we said, it is the work of shayṭān to show the wrong way to people, to show the bad as good. He [shayṭān] couldn't destroy the religion otherwise in this time, so he entered from that side. He finished the belief and faith of so many people. Because our Prophet,

when they say, "We believe," he says, "Don't say you believe, say you become Muslim" (49:14). He says, "You don't have belief." A believer is the one who accepts what our Prophet says and doesn't reject it. And a Muslim is anyone who says *lā ilāha illā Llāh*. It is a big matter. And the third group to be respected is the leaders of the government. They should be respected too so that the government has majesty. We need majesty. Because when there is no majesty, things don't work, nothing works. And these are the wise words of our Prophet, *hadith sharif*.

There is wisdom in everything. Even the tiniest thing has a hundred thousand wisdoms, not just one. And this *ḥadīth sharīf* is like this. To respect people is from the faith, from *adab*. It is from the *sunnah* of our Prophet. To do the opposite is from *shayṭān*. Nowadays *shayṭāns* became more, they are cheating people. And most people are cheated. Allāh gave understanding to people. They shouldn't be cheated. They should use their minds and think. Our ancestors showed respect and *adab* for more than a thousand years. Was it bad? No, everyone remembers them with mercy. And these ones are remembered not with mercy but curses, in just 3-5 years, because they messed up everything. They turned everything into chaos.

We ask for understanding from Allāh. May Allāh protect us and not separate us from the right way, In Sha Allah.

Alhamdulillah we arrive again to this holy place. It is big *ni'mah* favour to be here. Because, Alhamdulillah, to visiting father *Mawlānā* and mother – this is from relative visiting also. It is important in Islām and to visit Shaykh it is also very important thing. We respecting and we, Allāh reward us for visiting them. Alhamdulillah we are trying to be all time going, coming, for this Allāh make it reward for all of you, in *shā'a Llāh* also. Islām it is the good behave of human being. Islām and the best who teach us good behave – Prophet. Whole good behave in his, in his, all together in his – "*Innamā bu'ithtu li' utammima makārimu l-akhlāq*" – Allāh send him to complete good behave for people. He want, who he want to be learn good behave must follow Prophet. He Prophet showing us how to be good people, good human being. What he teach us it is best for our nature, for nature of man, for nature of woman, for nature of whole mankind, In Sha Allah.

But they are teaching now, *shayṭān* teaching. Misbehave? Misbehave. Good behave – Prophet. Opposite – *shayṭān*. Evil, evil? Evil. He is teaching bad thing, every bad thing teaching and he try, *shayṭān*, to destroy Islām, way of Prophet. He couldn't but in the

end this, since last century, he he is patient teaching people slowly slowly to be misbehave; misbehave, to not respect anybody. He said you mustn't respect. First they said not respect for 'ulamā', for awliyā' – no need, they are not... they are like us – all we are same. If you respect them, they are saying, you become mushrik, you become kāfir. And they are people cheated by them this people and now you see whole world all they are not respectable people, not respecting anybody, not respecting old, 'ālim, anybody. They are not respecting at all. And this is teaching of shayṭān because Prophet he is saying to respect each other.

And many ḥadīth and the last week we read in ḥadīth one thing Prophet saying: when you are in majlis like this, all you are same. No don't make, give don't make anything here but there is, if there is three kind of people – if they are coming to majlis you must give them more attention, respect them and put them in place they are deserve. First of this people – elderly people. You must respect them. You must put them in place to, for, because they are elderly and people they must respect elder people. Second one respect – knowledge people who scholar. If any one of them coming, you must put him up, you must put him special place because they are respectable people, they are teaching good behave, teaching good manner, teaching every good thing this people. They are 'ulamā', imām, or awliyā'u Llāh, the ṭarīqat people who are teaching. All this people you must put them respect them more. And third kind of people – the people who are ruling country. If they are, anybody of them coming, also you must be respect them because it must be who ruling country they must be respected. To make governor they must be for to be not like ordinary people. If they look like ordinary people, nobody can obey them. For to be obey them they just be for this, they must be appear and give respect for them. If you no respect for them it will be mess in country.

This is what Prophet teaching us and it is from him, his teaching. Who following his teaching he must respect everything. You must accept awliyā'u Llāh. You must respect in their life or in their grave. They are also respected because Prophet saying – the body of mu'min he is respected when he is in life, when he is dead also. You must respect even the bone for any mu'min not only for awliyā'u Llāh. Everyone you must be respect for them. Now there is this people they are going around, they are not respecting. They are opening grave. They are throwing dead people out of grave. This is very bad thing. This is teaching of shayṭān and they are not happy with Prophet. They said he is like us.

This is only people who are following shayṭān they can do this and people they are cheated by them. And they are trying to destroy Islām. But Islām it will be, In Sha Allah,

at the end still until Qiyāmah – Islām. But this people they will be cursed by whole human being. Since more than one thousand four hundred years, Islām following, respecting all what Prophet saying about them and whole people they are speaking about them with mercy. And since last century this new people coming they are not accepting anything and, only in a few couple of, ten years or something like this, they are making whole world to curse them. And it is, it will be they will be finish like bubble of soap, soap. It is they don't have any value. Only what they have for punishment they will have from Allāh 'Azza wa Jalla if they are not repent and ask for forgiveness.

So what all what they are saying – what they like they said "this is ḥadīth". What they didn't like, they not accept. But Prophet he said about his ḥadīth – who acceptable, not against shari'ah, it is like this. So whole ḥadīth of Ahlu s-Sunnah acceptable. What they are saying not acceptable – it is acceptable also. They are making new ḥadīth. Allāh save us from this people. Allāh give hidāyah for all of them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

40. THE MOST PERFECT EXAMPLE

Sunday, 25 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

"Wa man yuridu Llāhi bi-khayrihi yufaqqahu fī d-dīn." It is ḥadīth sharīf of our Prophet. If Allāh wishes goodness for someone, He teaches him religion. The more he studies it, the more goodness he will reach. Shukr to Allāh, all of us Muslims – Allāh has wished goodness for us. Even if little, they know the religion. They obey the religion and its orders. They say "I am Muslim" and do as much as they can. Certainly who does more, Allāh wishes more for them. They reach the higher stations. And the highest station is our Prophet's. Then comes that of other prophets, then come ṣaḥābah and awliyā'. They are the people who have reached this favour from Allāh and know its value. "We reached this station."

There are some people not on the way, who say, "We reached it." There is an āyah: "Wa 'bud Rabbaka ḥattā ya'tiyaka l-yaqīn" (15:99). Worship Allāh until you find the truth. And these ones say, "We found the truth, so there is no need to worship." That means Allāh doesn't wish goodness for them. Who is wished goodness is like our Shaykh because he knows the greatness of this favour. He did all kinds of worship, as much as he could and didn't miss anything. His farḍ was complete and he never missed sunnah. And mustaḥabb. Some things are farḍ for our Prophet and are not farḍ for his ummah. Mashāyikh made it a duty for themselves that everything our Prophet did they did and never missed it. They left ḥarām and apart from ḥarām, they left ḥalāl as well.

I am thinking now, remembering Mawlānā. 35-40 years ago Mawlānā went to a dentist in Lebanon and said he had only few teeth left in his mouth and one of them was completely decayed. When a dentist wanted to pull it out, brothers asked it for themselves. But the tooth broke into three. Mawlānā became angry and said, "It is because of you. It's wrong." Mawlānā never had his half teeth filled. When they deteriorated, he had them pulled. In fact, fixing teeth is not a sin or ḥarām but the exactness of Mawlānā shows how attentive he was regarding Allāh's orders. Since he was fifty-something, Mawlānā wore dentures.

He devoted himself so much on the way of Allāh. Even when something was doubtlessly ḥalāl, while some imāms, we mean imāms of madhhab, disputed if it was permissible,

Mawlānā left them all. He never stepped out of the right way. He showed the right way to all of us. But he was very strict for himself and very merciful for people. He had alot of tolerance. Sometimes he said – one word is enough: "Say lā ilāha illāh Llāh to join Islām." But for himself, as we said, he never made an excuse.

Their methods are for their egos. Why is it so? Because the ego is an enemy. He treated it as an enemy. And he treated Muslims and believers with mercy so that they loved and accepted Islām, so that they are on this way. The things he suffered are not not one in thousand – we don't have even one in hundred thousand. If we had, we would start complaining immediately. Therefore, remembering these holy ones brings mercy to our assembly.

Shukr to Allāh, we are near him and there are many memories, millions of memories. Because everyone has different memory of Mawlānā. When we remember him, it becomes a means for mercy, a means for mercy for us, for our assembly. and for our family. Our love will increase. When love increases, people are with the loved ones. Therefore, this love is a big favour from Allāh. May Allāh always let us love this right way. May He let us love His Awliyā' and the Prophet, In Sha Allah. May their love be our first priority. May it fill our hearts, In Sha Allah. The love of dunyā is useless. It has no benefit. It is nothing but darkness, nothing but burden. When in ākhirah, if you bring what you loved, it has no benefit. "I loved it and didn't want to share." But when you have the love of Awliyā', you share it with others too. Your love towards others increases. It becomes useful for them as well. May Allāh give this love to all of us, In Sha Allah.

Allāh 'Azza wa Jalla for, Prophet saying: "Who want good for servant, Allāh make him to know about His religion, to be knowledgeable in religion." How to be knowledgeable? To accept the way of Allāh – way of Allāh shown by our Prophet. He show us and everything in Allāh Will. If He will for us good thing He make us to follow His way. Other people, other people, His will not to follow right way. What we will do? We object? We say "we not accept"? We cannot say anything because He is our Lord. Only what you can say, not to make any discussion, to ask and accept what He gives you. And when He give you something, you must appreciate this.

The most one who Allāh give him all good thing – our Prophet. He is the top. He, Allāh He want for him the best for Prophet, our Prophet. After all prophets also because Allāh He want, He choose them and then make He make them the best between other creature. After – ṣaḥābah, disciple of Prophet. After them 'ulamā', awliyā'u Llāh – real scholar, real knowledgeable people, awliyā'u Llāh. Because they are beloved for Allāh and Allāh love them and will for them the best between people. And they are knowing this. What they, Allāh give them and they are happy and they are doing their best to be to thank for Allāh for what He give them. They are giving whole, whole their life to thanking Allāh

'Azza wa Jalla, our Lord. They are doing everything He want, He ordered – especially following Prophet. Prophet he said something obligatory for whole nation. And there is many things obligatory for Prophet, not for us. We if we do, like sunnah, it is for us but for Prophet it is obligatory.

Awliyā'u Llāh also they are following Prophet. What he done, everything all awliyā'u Llāh they are following but for us the most perfect example – Mawlānā Shaykh Nāẓim. He was real following every step for Prophet. He do all sunnah mustahabb. And most of awliyā'u Llāh they was, of course they are not doing any sin. They trying to avoid sin. With any very small sin thing they don't like. They not doing but... and they are leaving the suspicious thing even they are leaving – also some who it is not forbidden, you can do it. And you can do it – like we give example for Mawlānā – he was never making fixing his teeth, [so as] not to put inside anything because some 'ulamā' saying this it is maybe for wūdū' not good. And he was, when finish his teeth, taking out, taking out. And since maybe fifty year old he was, he has dentures. And the I remember in Lebanon once, he one teeth. It was last one. It was that time he, they tried to take it out in one dentist and he was good dentist. and he is follower, murīd. They try, try, and there was – what happen there was three other follower. Each one he said, "I want take this. I want take this." They nearly making discussion and this teeth, Sub Han Allah, when he try it take out, broke in three part. Mawlānā was angry for this people said, "Look what you done." And this one and he no any problem to fix your teeth and here.

But Mawlānā for himself he was very tough for himself because he is seeing his ego like enemy. But for other people, he was real soft one. You cannot find softer then him. For follower, for non follower even, he speak to people – you cannot find such a man polite like him. And people when they speak to him they was happy with him. Believer or non-believer or anyone – they was attracted by him – light and his kindness. This is what awliyā'u Llāh appreciate what Allāh give them for their... choose them they are knowing and they are happy with this. And they try to thank Him. Allāh give them higher and higher maqām. And when we are mentioning them, our love become more and more for them. And love it is important for us because with love you survive from bad end and to be in Jannah with them also. And we are asking Allāh to give us this love and we are thanking Him for choosing us and make us to be following Prophet and awliyā'u Llāh and asking knowledge from them. This is all sign of because Allāh He is choosing us and we must be happy and we must be thankful. Because when you thanking Him giving more barakah more love for us. Alḥamdu liLlāh, because if His will, you cannot say "how He can make us to like this other people not like this?" This is non-believer question. Our, we cannot question our Lord Allāh 'Azza wa Jalla. We must be good behave especially for our Lord. And thanking for Him, Alhamdulillah Rabbi l-'ālamīn.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

41. TARIQAH IS TEACHING HUMBLENESS

Monday, 26 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

For murīds to show humbleness out of adab, is not to ask for anything. Just his having come to ṭarīqah, finding his Shaykh, should be seen as a great favour. Sometimes those murīds, people who have joined ṭarīqah, are humble. And some want to reach higher ranks immediately. They assume they are as awliyā'. This is not a good thing.

Ṭarīqah exists to train the ego. You join ṭarīqah in order to educate your ego but you give in to your ego by saying, "I am this and that." It doesn't work by saying this. It becomes useless. Moreover, sometimes it brings more harm than benefit. Why? They fall into the hands of shayṭān. Shayṭān catches them on this point and makes them big. They see themselves as huge. However, ṭarīqah educates people by teaching humbleness. To be on the right way it is to train your ego.

Great Awliyā' show us the way. They show humbleness too. We hear that a lot. Shaykh Abdu l-Qādir Gilānī, may Allāh increase his maqām and sanctify his secret, in shā'a Llāh, may his support be present. One of the great Awliyā', he said one night some manifestation occurred, something happened – not manifestation. He looked around, everywhere was full of light, full of visible light which you see while awake, not asleep. Then he heard something. He heard an addressing which said: "I am Allāh. Your maqām has increased a lot. I Allah have made all sins ḥalāl for you." When he heard this he immediately said, "You, the accursed one!" Everywhere became dark at once. He asked, "How did you know me?" Because it was shayṭān who did that. He made such a trick in order to take him [Abdu l-Qādir] out of the way. And would a great Awliyā' go out of the way? He is Sulṭān, Sulṭān of Awliyā', Shaykh 'Abdu l-Qādir Gilānī. He said, "I figured it out when you said you made sins ḥalāl. Allāh doesn't make sins ḥalāl." Besides, then the sins are watched more carefully. He said he understood from this.

It is a good lesson until Qiyāmah, for people who enter the right way and who can be cheated by shayṭān – a big lesson. Shayṭān can take such shapes and most people are deceived. Afterwards, they leave the way and mislead other people too. We should be careful about it.

We should know ḥalāl and ḥarām. We should know our limits. When joining this way, we shouldn't do it for a maqām. A man should join in order to be a beloved servant of Allāh not for his ego. If he comes for his ego, he becomes a toy for shayṭān. There will be no benefit. Not any maqām, he will fall down and not be raised. May Allāh protect us. We must pay attention to this. Most people say: "I saw this and that." We hear this all the time. You get surprised sometimes at how people...Even mashāyikh, even Mawlānā, doesn't say as they say – "I saw this. I felt that. I got raised to such rank while awake. I saw it with this holy one. I did that with another one." There are many people who talk like this. It is better for them not to talk. They should repent because the truth is they are like ordinary people. The others, even if some things happen, you shouldn't listen to them. You should go on your way. Those are the things done in order to be proud and boast about themselves. If that is true, you get raised. If not, it is still better not to listen to them, you will be saved from them. You won't be caught in that trap. May Allāh protect us from the evil of our egos. Because you can be harmed from things that may seem true. May Allāh protect us.

A murīd, who following Shaykh, they must be very careful for what, why they are coming to ṭarīqah, to following Shaykh. The main aim for this to make yourself better, to make your ego, to train your ego to make it good. To catch it, not to make it to give more power for your ego, no. Ṭarīqah it is teaching humble, humbleness. This is our main teaching for ṭarīqah because humbleness – Allāh like humble people. Prophet like and people also they like. Nobody like proud one. Even in this way maybe shayṭān even he can cheat you to take you out from this way.

Ṭarīqah we are not coming to be holy saint in this ṭarīqah no. We are, if Allāh accept us as His servant, we must be happy. Not to say, "I'm seeing this in my vision. I'm looking this is in my vision, coming and speaking to this and that." It is not order of ṭarīqah this. Ṭarīqah order to follow Shaykh and to do what ordered for you. Shaykh never ordering you to make vision with Prophet, with awliyā' u Llāh, with anyone. No, it is not from our ṭarīqah – is one page of paper you must do this every day, praying, fasting, and doing this your daily awrād. Many of great awliyā' u Llāh they are teaching us. They have, they can have vision. Some of them no vision – even whole life no vision. They are not

objecting, not questioning, not asking why it is. No. It is our duty to make our awrād, not to ask for vision, to ask for thing we are not important for us.

Shaykh ‘Abdu l-Qādir Gīlānī he is the biggest awliyā’. He is bāz, bāz meaning eagle of awliyā’, giant awliyā’ shaykh ‘Abdu l-Qādir Gīlānī. He of course, until coming to this stage, Allāh choose him and he is even he was chosen all awliyā’u Llāh they are doing thing other people cannot do until they are coming to their stage rank. Once he said, "I saw vision," vision meaning when he is not karāmah miracle. "I saw whole nighttime whole this universe shining with light nūr. it is extremely shining and I was watching this and there was one sound coming saying, 'O ‘Abdu l-Qādir I'm your Lord.' " Your Lord meaning Allāh. "You are coming to rank, stage, highest stage. No need for you to look for sin. All sins I make it for you ḥalāl. You can do all sins, no any harm for you," he said. This when he this voice coming to him and saying – after he making all this light and this Sayyidinā ‘Abdu l-Qādir Gīlānī qaddas Allāhu sirrahu a’lá Llāh darajātuhu, he said, "O cursing for you." In that moment everything become very dark black darkness. Said that voice, "How you know me?" Said, "From your saying making sins to not sin. It is, you can do it you said this for me. From this I know you O cursed one, shayṭān ‘alayhi l-la’nah."

This is good example and good lesson for human being, for whole people until Qiyāmah. This meaning shayṭān can coming in every shape for man when they are not ready. They can cheat them and they can do every bad thing, showing themself as good but exactly it is opposite. For this, who saying, "I saw vision. I saw like this and that" – it is not acceptable. If you see maybe sometimes, maybe from thousand – one of them maybe can be vision, real vision. Even this you not say, tell people. When you are telling people, people will look you and even they are laughing or they make, you make their belief weaker, or you make your ego bigger. It is like this.

Our mission, our job, our duty only to follow Shaykh and not saying this. This is because even every time we hear this, whole people since Prophet and mashāyikh, there are coming people like this people. And they are telling, telling, telling, but what some of them – they give them strong answer like slap for them. Some of them keep quiet because mashāyikh also all of them they have different attribute: some of them angry, some of them not so angry, not some of them. So for this people, when they not giving strong answer, they thought they are right. No. Our ego strong; they like to hear what they are happy with this. But reality sometimes bitter, they say. So better for people who seeing this – this is for, especially for our ṭarīqah people – to be more careful. Even real they see,

they must be quiet. This is good for them, good for other also.

Allāh help us because this our ṭarīqah as Mawlānā Shaykh said, in our ṭarīqah karāmah, not using karāmah too much – miracle. They leaving for people to be give them spiritual power more and more. But also sometimes without asking Allāh give this for mashāyikh. Allāh help us, In Sha Allah, to be in right way – strong imān, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

42. MAWLANA'S TEACHING

Wednesday, 28 February 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh give guidance to all of us. Some people and their families are guided and on the right way. They bring up their children like this. Children are raised as Muslims and believers. Most of those who have it in their families are this way. And there are also those who join later. There are two types. There are those who weren't Muslim and received guidance afterwards, they reached the kindness of Allāh. And there are people who live in a Muslim community but have no idea about Islām and religion. Sometimes they also look for truth. Sometimes something happens to bring them to the good way.

Our ṭarīqah, Naqshbandī ṭarīqah, ṭarīqah of Mawlānā, is the way of our Prophet. It is to accept everyone. If someone comes to you and you accept him in order to show the right way, if he learns even a single word, what has benefit for him has benefit for you as well. As we said, most people now have no idea about religion and faith. But some people have this faith within them and Allāh gives it. When someone joins ṭarīqah, it's not right to say, "You have to pray five times. You have to cover yourself. And if you don't, we won't take you in from this door." Because even ṣaḥābah learned everything slowly and then left the other. They became ṣaḥābah and quit all forbidden things. They accepted the ordered things and followed them.

All kinds of people would come to Mawlānā: sometimes uncovered women or people without religion or those who drink. Many types came and most received guidance. And people who were uncovered slowly, slowly covered up. They started to pray five times a day. They became more devoted than those who criticized them. They joined the better path. Nowadays, to criticize – as soon as people see something, they say "don't do that." That can be. Why can't it be? Even though uncovered and inappropriately dressed, this person has entered this assembly. This is an assembly for the sake of Allāh. They were seeking and came here. Of course, they don't know how to dress and act properly. They

have come here. Must we send them away? Must we get angry at them? No. We have to be especially careful with them because if they leave...Allāh brought them to this assembly in order for you to become the means. If you become means for their guidance, it is better than everything in this world. And if you try to escape it, this person can complain about you on Qiyāmah. These are the things we learned from Mawlānā. There is a way for everyone. Our way, the way of Mawlānā, is tolerance. It is gentleness and love. If you get angry at someone from the first moment... As most people become frightened, you will finish them the first time. Who is happy then? Shayṭān is happy - "This is what I told you." And people remember it that way. Most of the old, middle-aged or young people say, "I was going to the mosque, and their old people sent me away. I never went to the mosque again." We have heard it from many people. It is an important issue.

These people who come to the assembly of Allāh can dress as they like. After they reach guidance, they will learn how to dress right. But don't make them run away. Don't criticize anyone. You will be responsible for it. Of course, they dress how they like but we shouldn't dress like them. Our duty is to remind them of Allāh, to remind them of Prophet. And the dress being worn is sunnah, the sunnah of our Prophet. And we have crown on our heads, the turban. When a person wears turban and jubbah, what does it remind us of? Does it remind us of movies or plays? It reminds of Allāh of course. But Muslims have no understanding, they want to criticize immediately.

May Allāh protect us. May we not be the cause of anyone running from this way. May we become the means for their joining this way, In Sha Allah.

Allāh 'Azza wa Jalla He gives some people hidāyah (guidance) from childhood because their family they are believers, Muslim. They are practising and they teaching their family, children. And when they are growing up they are continue like this. This is good. These people no problem with them but there is people... Two kinds of people - they was nonbeliever and Allāh give them hidāyah and they come to way of belief Islām, and there is another also kind - they are normally Muslim but they are not knowing anything about Islām. So Mawlānā Shaykh he was very sensitive for this people. He like to bring them through this way with very soft, very tolerance. He has big tolerance for this people. Slowly, slowly he was teaching them: not make them - "You must do this, you must do that." No. Just what he is doing, he was doing people following him. And giving ṣuḥbah, giving dhikr.

People happy with this and slowly, slowly becoming better and better and they are looking what it is important – what we must do, what we mustn't do. Because there is people they are criticising people, who are being with this people, because they are normally they don't have any knowledge from religion – no maybe their clothes not so closed, it is open or their hair open their... When you see this people they are making saying, "What is this? Look Shaykh is with this people not covering hair, not..." They saying of course this people they are not born from like Muslim or their family wasn't knowing anything from Islām, from who Muslim but this people slowly, slowly when with tolerance, many of them, thousands of them they covering, they following, they making practising better than what who are not happy with this.

Not everything, you cannot put – We say, there is saying: in paint, you can put paint until you bring up it is finish? No. Slowly, slowly. But people, especially Muslim people, they don't have any wisdom, they don't have any patience also. Quickly they must speak. They must say something. This people, who this kind of people, you must be thankful because we are not going for them. They are coming, they are hearing some gathering for spiritual gathering. They are coming to see what it is, what is here. They are looking, searching to find good thing and they are not knowing anything from Islām, from what we will obligatory to do or not. Slowly, slowly they will be better than you and better than your master also.

We know some people – I was four times on Hajj, the fourth time there was people they wasn't know anything from Islām. With Mawlānā Shaykh they are practising and they, I was with them in Hajj, and they was real Hajjī. Other Hajjī they have beard like this and clothes and... and they were fighting people, swearing of people and doing this. These people like angel they was. This is what Mawlānā teaching and his good teaching for this people. For ... But people they are quickly saying this people – they are not happy with this, not happy. They can do, if they can do better, they can do. But we are not interesting for them because Allāh – "If you bring one for right way," he said Prophet "it is better than this world. And if you make somebody run away from this way, also you will be asked why you do this this man or this woman, she come for sake of Allāh to know something and you kick them out, you make them..."

They are coming, when this people coming some place they are coming it is one step front, one step behind. if we are anything saying, quickly they run away. So we are obligatory to be very soft with people who are asking for Allāh. Many times also I hear from people, young people or older people, they said, "We was going to mosque some

place and there is old people they shout on us and they kick us out of this mosque. After I never been in mosque." This what it was happen many times I hear this. So it is not good to look for people for appearance. You must be patient to make them used and to have idea. After they can be better than you and me, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

43. LENGTHY HOPES (TOOL AL-AMAL)

Friday, 2 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our life is numbered. The number of breaths are numbered, the hours are numbered, the days are numbered, and everything is numbered. Allah gave everyone a different lifetime. Allah knows how long you will live and nobody else knows. It happens according to the predestination of Allah. Some people say they are sick and live for years. Others say they are healthy but you never know. This is Allah's predestination. People trust in themselves and say they will do it later. Then they pass away without doing anything. While others not only pass away empty handed but they put a fair amount of sins on top and go to the hereafter with it. "

"Tool al-amal," says our Holy Prophet. Meaning lengthy hopes. It is dangerous to trust yourself and do this. They say, "I will do it later." They think they will live long. That is the hope of people who make loss. We need to think: "Nothing is left. We have numbered days." People should look at continuously making an effort, worshipping, doing good works, avoiding sins, and coming out clean. Let not the right of anybody stay on you. They say, "I will give it to the man later." If you are going to give it then give it. You give if you have. If you do not have then at least you should give the man a paper, a promissory note, so that your inheritors pay it after you. Because that is also a right of servants (people).

As we said, if a person does not think he will live long and says, "It is not clear how long I will live," that time he would not infringe on the rights of anybody, he would obey the commands of Allah, and he would avoid sins. This is the style of a Muslim and what our Holy Prophet tells us. When you are to do good, do it immediately. It is not alright to say, "I will do it later. I will still live long." Even if you live long, if you are to do good then do it. However, he tells us to be in a state between fear and hope. He says, "Baynal khawfi war rajaa'." This is important.

Islam gives happiness to people. It gives goodness. Other than it gives nothing, because they are worldly people things or the discord (fitna) of Shaitan. It is what Allah says, the most appropriate recipe for happiness. Do not look for others. Therefore, when people get used to it, they do their worship on time, get along with everybody, and are at ease.

Otherwise, time would pass as one says, “I will do it just now,” and, “I will do it now,” and one would regret it. May Allah not make us amongst those who are regretful. May He grant us to be distant from laziness Inshallah. Laziness is the greatest calamity for people.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

44. THE REWARD OF GOOD INTENTIONS

Saturday, 3 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Good intentions always turn out good and those with good intentions win. People with bad intentions, if they act on their intention then Allah would question them. If not, if they make intention for evil but do not act on it or cannot do it then it is not written. However, people who make the intention to do good, even if they do not do it they are written rewards. If they do it: ten times, a hundred times, and however much Allah wills He gives. He gives at least ten times the reward. They would also be loved among people.

If their intention is bad and they do it, that time they are bound to be disgraced in this world and in the hereafter. That evil turns back on them in the end and finds them. They suffer its punishment in this world and in the hereafter. Allah Azza wa Jalla says, "Be with the good." Do not do evil because evil has no benefit. Neither stealing nor beating has any blessing (baraka). It would be of no use to your health and it would not give happiness. You would get it and it would go as it came (easy come easy go). Or if you do evil to someone, Allah would not make you leave this world before giving its punishment even if after years. Furthermore, its punishment is great in the hereafter too. We need to be careful of this. People think this world has no owner. They think, "We can do it and it will be a gain for us." No, as they say, "Nothing doing!" There is no such thing. This world has an owner, this Universe has an owner, and everyone will give account. Therefore, be good and be with the good; do not be with the evil and stay away from them. Shaitan shows evil as beautiful. He decorates and paints the ugly thing and shows it to you as a world beauty. After that, when in the end the mask falls off, the person regrets it but most of the time regret is of no use. While in the world and while there is the possibility, repenting, asking for forgiveness, and staying away from evil is a gain for a person. The other one, even if he gains the world, whatever he does does not benefit him, he would have no blessing, it would not bring happiness and felicity, and it would only bring evil. He would keep on wanting, meaning he would not have enough. May Allah protect us. May He grant us to be with good and with the good ones In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

45. EVERYONE SHOULD KNOW THEIR SPECIALTY

Sunday, 4 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet has a hadith: "The character of a fine Muslim is for the person not to interfere in what does not concern him," says our Holy Prophet. If there is work and it does not concern you then do not interfere in it. You look after your own business and do your job well. This is what the order and recommendation of our Holy Prophet (SAW) is for people and for Muslims. Because when you interfere in other works, you are interfering in what you do not know, and it neither benefits you nor does it benefit others. Your faith decreases. "Fas'al bihi khabeera," says Allah Azza wa Jalla. (Sura Furqan:59) "Ask the knower," He says. See if there is someone who knows and let him tell you. You learn whatever you need from him. If not, if you go ahead and attempt to look after useless things, sometimes it harms the person spiritually. You need to follow what our Holy Prophet tells to be Islam, to be Muslim. It is End Times now and people are looking at useless things. They are interested in things that do not concern them. The hodjas (clerics) come about looking at things they have no idea about, and they are playing with Muslims', with people's faith. Our Holy Prophet prohibited this. Everyone should have a specialty and should look at what they know. They should ask what they do not know to those who know, to people concerned with it. Do not make a judgment, a fatwa, about something you are not concerned with according to your own head. And hodjas, not every hodja can give fatwa. If you are to get a fatwa, there is the mufti. You get it from him. You follow the hodja when you go to the mosque and you offer your prayer. You listen if he gives a sermon. However, if there is something to be given a fatwa about, the hodja says it himself anyway: "Ask this matter to the mufti. He can give you a better answer." However, since present-day people are ignorant they are also giving fatwas, they are also giving judgments, and they do this very comfortably. But as we said, that time they are being disobedient to the order of our Holy Prophet. Let us do the things we know In Sha Allah. Allah gave everyone separate specialties. Everyone should know their specialty. Let us not go beyond our limit Inshallah. May Allah grant us all to abide by this advice, by this order of our Holy Prophet In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

46. DO NOT SAY YOU ARE TIRED

Tuesday, 6 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

“Wa qul i’malu fasayarallahu ‘amalakum.” (Sura Tawba:105) Allah Almighty says, “Work. Allah will see the works you do” Allah Azza wa Jalla does not say to sit. He does not say to relax. He says to work. Because only with work does a person’s station rise, both materially and spiritually. It does not work with laziness. There is no such thing as, “I’m tired.” There is no getting tired. There is working says Allah Almighty and Glorious be He.

They say, “The iron that does not work rusts.” Son of man is the same way. People have iron inside and all kinds of metals too. Therefore, those give benefit when one works. It lies fallow everywhere when one does not work and he becomes nonworking. So we need to work. We need to not get tired. Do not say you are tired! Your body starts becoming inactive when you say you are tired. It starts getting sick. That time you would be harmed in every way. Allah Azza wa Jalla created people and everything.

“Wa kulla shay’in ‘indaha bimiqaad.” “Everything in His sight is with due measure.” (Sura Ra’d:8) Allah Almighty has taught people how everything should be done. When people let go of themselves, they slowly fall into all kinds of diseases, laziness, and bothers. That is why there is no stopping in tariqa. There is no getting tired. Tariqa is the most important thing in our material and spiritual life. Tariqa is the essence of Islam. In its essence there is no stopping, there is no getting tired, and there is no being fed up. People are saying they are getting bored. There is no such thing. These are essential things in tariqa. Because tariqa is the essence of sharia (divine law) we need to be careful of this. Never say you are tired, you are bored, or you should stop. Continue. Continue on this way. You can only stop in the grave and take rest. There you can lie as much as you want until the Day of Judgment. May Allah give us all strength and may He help us In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

47. THE GUIDED ARE NOT HARMED

Thursday, 8 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ya ayyuhallathina aamanu 'alaykum anfusakum laa yadurrukum man dalla ithahtadaytum." (Sura Maida:105) Allah Azza wa Jalla says in the Noble (Azimush-shan) Koran, "Others do not harm you once you are guided." Those who are misguided cannot harm you Allah willing. Our Shaykh Mawlana would also say, "Its benefit is for us and its evil is for them." There is evil, not goodness, for those who are misguided. There is goodness for the guided Allah willing. Because those whom Allah loves are those who are guided. Allah does not like those who are on misguidance and those who are not on the right path. Their affairs do not go well. The faithful look at the condition of the world and sometimes ask, "What is going on?" What Allah wills is happening. The world cannot go on like this forever. There is also a time for it, and the time is near. Therefore, even though the situation and the conditions look bad, it is no harm for those who believe and are guided. It has benefits Allah willing. Allah's promise is true. We are certainly in goodness; our situation is good. Our best situation is our being on faith. If the world came crashing down it would still not harm those who are on faith and on guidance, because they are together with Allah. Allah Azza wa Jalla is present in every state everywhere. Therefore, He is present when one is in a good state and He is present when one is being tested. Once the person places Him in his heart, as we said, nothing would affect that person. Neither its good nor its evil would affect a believer (mumin). But in the slightest thing those who are not believers get into a flap, get hopeless, get afraid, and fall into distress. May Allah give us stronger faith so neither the good nor the bad, nothing would affect us Inshallah. May we always be in a good state In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

48. A WORD TO THE WISE IS ENOUGH

Friday, 9 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It says in the verse, "Allathina yastami'unal qawla fayattabi'una ahsanah." (Sura Zumar:18)

Our Holy Prophet also states: "Allahumaj'alna mimman yastami'unal qawla fayattabi'una ahsanah." Allah Azza wa Jalla praised them so we may listen to them, find the most beautiful things, and follow them. The most beautiful word, the most beautiful book to recite is Allah's book, the Noble (Azimush-shan) Koran. It is the most beautiful, most truthful, and most beneficial of books. Not millions but billions of wisdoms and benefits for humanity were revealed to our Holy Prophet. Those who understand know it and know its value. Those who do not understand interpret it according to their own heads: make exegesis (tafsir), make comments, and explain it according to their own desires.

There is no such thing! It is best and it needs to be according to what Allah and our Holy Prophet say. It does not work if you see the truth, say it is not so, and say the opposite. This is what foolish people do. The Noble Koran shows the right path and our Holy Prophet has explained it to us with his beautiful words. Our Holy Prophet's words are the hadith. Hadith means the words that came out of our Holy Prophet's mouth. We would not understand anything if it were not for those hadiths and if it were not for our Holy Prophet. Thousands, hundreds of thousands of paths would emerge.

Therefore, the path that is the path of our Holy Prophet, Islam, is the most beautiful path. However, its enemies are plenty and fools are also plenty. The foolish do not understand what is good and interpret according to their own heads. The Turks have a beautiful saying: "The mosquito is music for the one who understands." So how loud can a mosquito be? But it sounds like music and one understands a good thing (a word to the wise is enough). "The drum and shrill pipe is not enough for the one who does not understand." The drum and shrill pipe give the person a headache and make the ears ring but he cannot even hear it. This is how people of End Times have become. Allah is showing what is right and our Holy Prophet showed it like a sun, then it is not alright to go ahead and say, "No, I did not hear it," and what not. YaHu (For God's sake), how

could you not hear about it? You need to be deaf and you need to be blind to not understand this.

They confused people too. For those who follow them the fault is with themselves. It is not by, "Hear ye! Hear ye!" but even the smallest sound is enough for those who are looking for the path of Allah. Even if you say it with the loudest voice they say, "I did not hear it," and what not. It will not help in the hereafter: "We had shown you the right path and you went ahead and followed other paths. You will suffer your punishment!"

May Allah keep us safe. May Allah give sense and intelligence to those who are Islam, to Muslims, so they do not do such foolish things. What we mean by foolish works is deviating from the path. May Allah make us all firm-footed on the right path In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

49. REGARDING MARRIAGE

Saturday, 10 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah be happy with you all. Thank you for attending this occasion. You came all the way for the sake of Allah. "Allah gives a reward for each step," says our Holy Prophet (SAW). If a person sets on a trip to visit his Muslim brother, Allah writes a reward, forgives a sin, and raises him by a station for each step. You came from quite a distance Mashallah. May Allah be happy with all of you. Thank you.

Thank Allah this has become an occasion. Marriage is an important institution in Islamic practice. It is the first institution and it is a necessity. Our Holy Prophet says, "Marriage is half the religion." Because marriage is needed for a good nation (ummat). Shaitan does not like this institution and does everything in his hands to demolish it. A Muslim need to choose a good person so one can live a good life for a lifetime, protect one's religion, and protect oneself. What is more important than that is for good generations to continue.

Good generations benefit the parents first, then it benefits the Muslims, then it benefits the whole of mankind. The good Muslim is not only beneficial to Muslims but to the whole of humanity. But when they are bad, Allah forbid, they are harmful to everyone. They are firstly harmful to their parents, then to Muslims, then they are harmful to all people. Therefore, people need to be careful when they are getting married. Our Holy Prophet (SAW) has a hadith on the subject of choosing the woman to marry, "Marriage is for four things: for her beauty, for her lineage meaning her family, for her wealth, and for her religion meaning with the religious one. Chose the fourth from among these four," says our Holy Prophet.

Chose the religious one. When they are religious, they are benign and they do not have an attitude. And the most important matter in marriage is getting along well. Why fight every day when you can get along? There is no need. Of course sometimes you have a quarrel and you cannot have it without an argument. Because mankind cannot match each other a hundred percent. That is why minor things can occur. There is no person that can get along without anything happening. These things happen and we cannot say they do not. Both sides need to manage each other and get along.

May Allah grant the Nation of Muhammad good generations and may the single have good marriages Inshallah. Now there are some persons who say not to get married so others can serve themselves and Islam. He does not let people who want to get married to get married, or he does not let married couple get along well with each other. What they do does not fit the sunna. A few people can be an exception, but telling the people who follow themselves, "Do not marry. Serve Islam," is not alright. Serving Islam is getting married first. If people get fooled by him, they will not get married for years and in the end will either fall in sin or the generation will not be good.

As we said, marriage is Allah's command and the Prophet's sunna. Our Holy Prophet (SAW) says, "Those who can get married should get married, and those who cannot get married should fast to keep hold of their ego." Therefore, marriage is the command of Allah. The person who tells everybody not to get married is falling outside of the sunna, Allah forbid. May Allah make it easy on all of us to follow the sunna In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

50. LET US BE CAREFUL WHO WE LOVE

Sunday, 11 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We need to know who to love. The person we are obliged (fard) to love is our Holy Prophet because he is the beloved of Allah. "Mahammadun Habibullah". Habibullah means the person Allah loves. You do not need to love everybody. Muslims love each other, believers love each other, but we need not love those who insult or are against Islam, Muslims, Allah, and the Prophet, until they let go of what they are doing and love the one we love. Then you can love them, otherwise you have no obligation. Because they are cursing, insulting, and mocking the one people love. People are with the one they love. When someone is with them, Allah forbid, then you never know how that one will pass away in the last breath. Our Holy Prophet says, "A person does not truly believe until he loves what I love and dislikes what I dislike." What our Holy Prophet loves is clear. He loves Allah. He does not like Shaitan.

As we said, when we love those who love Allah then we are with them. The beloved servants of Allah are the saint (awliya) servants, believer (mumin) servants, and good people. Those He dislikes are devils (shaitans). Who is a devil? There are devils from humans and devils from jinns. They are those who disobey Him, and who battle with Allah. They are devils. Loving them is dangerous. Saying you love them is dangerous. People are with those whom they love, therefore that danger is with them. Before you know it you have become like them. That is why you need to be careful. You need to say all the time, "We are not happy with this. We are not content with what is being done. We are not OK with this person," so you may protect your ego, protect yourself, and stay away from evil. Because whoever enters the fire will certainly burn too. Do not say nothing would happen to me! When you hear ill words, you need to leave that gathering. People should know that you are not happy with that. The next time they are with you they will not say such things. If they do, you need to leave that gathering again. Allah Azza wa Jalla says in the Koran: "If you hear an ill saying, an ill word against Allah, turn your face from them, do not give them heed." May Allah always make us be together with those who love Him In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

51. GLORIFYING ALLAH

Monday, 12 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Master states: "Kalimatani khafifatani 'alallisani thaqilatani fil mizaan: Sub Han Allah Wabihamdihi Sub Han Allahil Atheem." He says there are two words that are light on the tongue meaning it is easy to say but are heavy on the weighing scale. Which scale? The scale in the Day of Judgment. It is a very easy thing in this world and people do not give it much importance, but it will be so heavy in the hereafter and will weigh so much. Glorifying Allah is a big worship. Zikrs are also beneficial things for people. Now, some people have appeared in End Times who say, "There is no zikr. There is no this and there is no that," but there is. Here, the holy hadith of our Holy Prophet. There are many like it. They are strong hadiths too, what they call "sahih". These hadiths are the path our Holy Prophet showed us. Our Holy Prophet shows us the way of beauty. Son of man did not come to eat, drink, and stroll. He will do these too, but along with these he will make zikr of Allah and glorify Allah. The more he glorifies the more it is beneficial. It is beneficial for himself. It would not benefit Allah Azza wa Jalla. Allah Almighty and Glorious be He does not need it. If the whole of humanity did good or evil, it would neither harm nor benefit Allah Azza wa Jalla. Allah Azza wa Jalla is treating us. These are treats from His grace. We do this a hundred times every day. There are other glorifications (tasbihat) too and doing them has many benefits as well. So it has benefits for people other than rewards. There are both external and internal benefits. Therefore, it is a duty upon us to thank and glorify Allah. We should not forget it. Those who forget would fall into distress, stay in distress, and cannot be in relief. When distress occurs, make zikr of Allah and make salawat on our Holy Prophet. Through their means it would be a healing and the distress would go away. May Allah make His zikr continuous in our hearts In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

52. REGARDING DREAMS

Wednesday, 14 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Let us talk about the subject of dreams again. Some consider dreams an order and say, "I saw such in my dream and I have to do it." Allah Azza wa Jalla has informed us about what we need to do through the holy tongue of our Holy Prophet. People are already doing what needs to be done. It is obligatory (fard), necessary (wajib), tradition (sunna), and beloved (mustahab) for a believer (mumin) to do them so he may do them.

Everyone has to do the fard because it is fard. If they do not, there is a punishment for it. Wajib is pretty much the same way. The sunna they can do or not do if they like, but doing the sunna of our Holy Prophet means loving him. People who do not do his sunna mean they do not hold our Holy Prophet in high esteem. And this is a big deficiency. However, those who do things based on, "I saw such in my dream and will do so," will have done things in vain.

They say you cannot act based on dreams. This is well known in [religious] science. Dreams are categorized and are according to the person. Some prophets would be inspired in dreams. They would see a dream, and upon it the work he was to do would come from dreams. There is no more prophecy. The last prophet, the final prophet, is our Holy Prophet. Because there is no prophet after him, do you consider yourself – far from it (hasha) – a prophet? It cannot be.

The dreams normal, common people see is a wisdom (hikma) of Allah. They call it the world of dreams. The world of dreams is different from the world of reality. You can travel the whole world and the Universe in a dream, and you would be staying where you are. Dreams, the world of dreams, and the world of reality are different. You cannot go ahead and say, "They told me not to offer prayer (namaz) in my dream, 'You have made it. You do not need it anymore.'" You need to do such and such, but if you attempt something you are not be able to do, then you would feel sorry.

We also need to interpret the things we see in dreams as good. As we said, there is no need to act on it. There are some matters that are sunna to do istikhara on (prayer of seeking guidance). You perform it and accordingly you can do whatever you need to

do. But the dreams you see every day are different. "I saw such a scary dream. I did such and such." There is no harm, Allah willing, if you do not tell those scary dreams to anybody.

This is a great mystery (hikma) of Allah and it is a lesson for people. It shows Allah's power (qudra). You are resting where you are and you may be taken everywhere. Therefore, no matter who it is and no matter how important that one is, he cannot deviate from the commands of Allah. Do not comply with Shaitan! May Allah not make us comply Inshallah. Some people, as we said, constantly get up with dreams and sit down with dreams. May Allah always show us the truth In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

53. WISHING GOOD FOR EVERYONE

Thursday, 15 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Faith (iman) is the greatest blessing and the most beautiful thing for humanity. It is one thing being Muslim while iman is stronger. Our Holy Prophet describes how to be a mumin (believer). Those who say "La Ilaha Illallah Muhammadun Rasulullah" have entered Islam but iman is something else. It is stronger.

There is a verse that says, "Do not say you have believed. Say you have become Muslim," because "faith has not entered your hearts yet." There are many things to do with faith and one of them is to wish for your Muslim brother, your mumin brother, what you wish of goodness for yourself, to wish from Allah goodness for him too. The believer does not have the attribute of saying, "Let me have it and not him." This attribute is with those who are not mumin. If you think, "Let this man be like me too. Let him be better than me. May Allah give him more," you would not lose anything, nothing comes out of your pocket. Just as a wish says our Holy Prophet, it is from faith to think for everyone to be better than you.

This is not just the case for money but for people to be on the path of guidance and for all to be on the right path. It is from faith for you to wish for Allah to protect others from committing sin and doing evil. That is why we see what the situation of the whole Islamic world is like. We ask them guidance from Allah. We ask Allah for them to be good and to stay away from evil and bad ways. Because this is also good for us. It is good to have good people around. If bad people are everywhere it would harm you too anyway.

Faith means being intelligent (having a head on one's shoulders). When people are intelligent, they understand better how beautiful the commands of Allah and the sayings of our Holy Prophet are. Therefore, we wish for goodness for everybody Inshallah. May they all be guided and be on the right path Inshallah. We wish from Allah for material and spiritual goodness for His believer and Muslim servants.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

54. THOSE WHO DO NOT LIKE A JOB

Saturday, 17 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

He says I don't have a job, people show him a job, and he does not like it. He complains the whole time, "Why should I live in this life? Let me die and be saved." Our Holy Prophet says about them, "Do not wish for death." He wants to die because he cannot do anything in this world. There are some types, it is the wisdom of Allah, who do not like whatever you offer them. If you offer him the best job, he does not say he does not like it but makes excuses saying, "They fired me. This and that happened." You could offer him a hundred jobs and he still would not work, but when it comes to complaining he complains.

So it means these people are not happy with Allah. Allah has granted us this life, He created us as Muslims, gave us the greatest blessing (nima), and you go ahead saying, "I don't like it. Let Allah take my life so I can be saved!" If a person does something good for you and you respond like this, he would call you ungrateful. Allah Azza wa Jalla created you. He gave you hands, feet, and faith. He created you as Islam. You cannot go ahead saying such things. It does not fit manners (adab). Such a thing neither fits Islamic manners nor does it fit human manners.

Allah created millions of people like you, and they are all working and trying. So are you the only one? Will Allah Almighty and Exalted be He not look after you? You need to start somewhere even if it is the lowest work. Then Allah would give you the blessing (baraka). It does not work if you think like, "I want to get rich quick. Allah should give me everything!" Such a thing is foolishness. It is both foolishness and ill-manners towards Allah. You will work. You need to work. Laziness is not good. Shaykh Mawlana would always say, "You would make an allowance even if at least you bought a crate of lemons and sold them." But no, he wants it immediately. Then he will say, "I bought the crate of lemons and I got stuck with it."

You tell him, "Do this," and he says, "I did it and this happened." So he gives an excuse for everything and then prays to Allah not to make him live anymore. However, Allah forbid when something [scary] happens, he does not know what to do from fear. Allah gave people great blessings. Our being created as humans is the greatest blessing.

Humans are in the highest station among creation. With faith it becomes more acceptable, but even if a human is faithless he is in a high station, because you never know when faith might come. A person could pass away with faith even in the last breath. Therefore, we need to show respect to people. It is also obligatory (fard) to be thankful for the blessings (nimat) Allah has granted. We need to keep our manners.

May Allah give us all good manners. You should say, "No matter how much my ego suffers it is little." Allah granted us great blessings. There is health, appetite, and all kinds of blessings. Go for the job you find. Millions of people come from outside of this country and thank Allah they are receiving from the blessings (baraka) of this country. They are looking after their families and are being a blessing all around. This is a blessed place. It is blessed everywhere but it is also blessed here. The man who says, "I don't have a job as I can't find a job," is a liar and is lazy. May Allah not make us from them. May Allah give people sense and intelligence In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

55. THE THREE MONTHS AND RAJAB

Monday, 18 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May our month of Rajab be blessed. Inshallah it starts tomorrow, starting with tonight. The Three Months are good months. They are beautiful and holy months: Rajab, Shaban, and Ramadan. The month of Rajab is Allah's month, Shaban is our Holy Prophet's month, and Ramadan is the Nation's (Ummah's) month. You are written from ten to a thousand times more rewards when you worship during these months. They are months in which the more good, good deeds, and worship we do, the more profitable it is for us.

The Three Months have a different place. There are other holy months in the year but they are not like these. Zil-Qida and Zil-Hijja, the month of hajj. However, it does not affect everybody because not everyone can go to hajj. The effective ones are the Three Months. When it was time for the Three Months, the saints (awliya), believers (mumins), and Muslims would respect these months and would pay more attention to religion and worship. This is the case since old times. Of course there was more respect in the past. Still it is not neglected and people remember it.

People know what to do when it is Rajab. However, Muharram is coming and most people do not remember it when it is the Hijri New Year. But they remember these Three Months more. It has its own worships and zikrs but fasting is the most important. Some fast for three months, while others fast Mondays and Thursdays because they cannot fast it all and it is the same. Or as our Holy Prophet says, "Those who fast in the beginning, the middle, and the end are like those who fast for a month."

The zikrs are: Subhanallahil Hayyul Qayyum for the first ten days, Sub Han Allahil Ahadis Samad for the second ten days, and Sub Han Allahil Ghafurur Rahim for the third ten days. These are to be counted a hundred times every day. And there is a prayer, a ten rakat namaz in every ten days. You may want to pray it all at once or you may want to pray it two by two. Following them is a short dua, but it needs to be looked up and recited. It would not stay in your memory if we say it now. You can find it everywhere. People print and distribute it. It tells you what to do. We need to not miss the virtue of this beautiful month. Allah makes the most beautiful seasons to grant us from His favors. Allah is generous. The generous man likes to give from his generosity, but Allah

Almighty and Glorious be He is the most generous. Allah Azza wa Jalla is unlike humans. The more you take the more He gives. There is no fear that it will deplete when He gives. No matter how generous people might be, they wonder whether it will finish. However, everything is in the hands of Allah Azza wa Jalla. In this sense He has no worry and no fear, perish the thought (hasha)!

Allah Azza wa Jalla's generosity does not have a limit or a boundary. "Ask. Do not be reluctant to ask. Do not be shy. Do not refrain. Ask me," says Allah Azza wa Jalla. May Allah grant us goodness in these good months. May it be blessed. May it be a guidance for Muslims Inshallah. May it be a victory for Muslims. May goodness come and evils go away In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

56. THE DELICACY OF OLDEN PEOPLE

Tuesday, 19 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Visiting the saints (awliya) brings blessings (baraka) to people. Their spirituality is stronger, and their spirituality stays present after you leave. That is why Shaykh Mawlana would say if a person gets distressed or what not he should visit seven maqams (of awliya) so they would gaze on him and their himma (spiritual support) would be present. People relax and people's faith gets stronger with their himma.

It is harder in End Times. Everything is hard. Olden people were more comfortable and their faith was stronger. That is why there was respect for everyone in old times. People would respect each other. Apart from this, there was much respect for clerics (hodjas), shaykhs, and awliya. There were not so many people to get their heads confused. Now the man says he is a scholar, he is a professor, comes out saying things even ignorant people do not say, and confuses people's heads. People do not know what to do saying, "Am I right or not?" Instead of strengthening their faith they are weakening their faith.

We went to visit Hazrat Shaykh Sharafuddin yesterday. May Allah accept it. There were also brothers (ikhwan) who had a funeral and we went to them to offer them condolences. It is a good and important thing to mend/placate people. More than when they are joyful, wishing people condolences or wishing them patience when they are sad is good for them and Allah writes good deeds and gives its rewards. Then we went to visit the holy ones in Bursa. We visited the holy sultan of Bursa, Hazrat Amir Sultan. Mashallah, he is also a sultan in the hereafter amongst sultans.

We went to the Grand Mosque (Ulu Jami) so many times but this time we got wisdom: a holy one there explained to us those beautiful writings, their wisdom, and their particulars. As we said, in the past people would do everything for a reason (hikma) and for the benefit of people. Both for beauty and for benefit. May Allah be happy with them, they explained it to us for quite some time there. The tastes of olden people were something else. They were tactful in thought.

Just as cement is coarse, the thought of people of this day and age is coarse. There is no such thing as subtlety. There are lots of people but it is called a useless crowd. We need

to teach it. These subtleties are learned by being on the path of our Holy Prophet, and by following those who are going behind him and on his way. And this is tariqa and awliya. The awliya are thoughtful people. They are people who teach fineness and beautifulness. May Allah be happy with them. May Allah also give these people such beautiful thought and beautiful finesse In Sha Allah.

Al-Fatiha.

57. THE WORLD OF POSSIBILITIES

Wednesday, 20 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Hadrat Shaykh Abdullah Daghestani, often used to say, "Fi Rajab taral 'ajab." I cannot remember whose saying it is, but strange things do happen during Rajab, things that astonish people. In the month of Rajab, both spiritual and outwardly strange things happen. The most amazing thing was the miraculous Miraj journey of our Holy Prophet.

People are astonished thinking how such a journey could take place and their minds are incapable of comprehending it. Especially those who think of themselves as scholars (ulama) assume that this journey happened during sleep. Why should it happen in sleep? Anyone can have dreams in an ordinary way. Does that count as a miracle? Miracles happen in amazing ways, and those who experience them witness the happenings of awesome things, whereas something that happens in a dream is not anything special. Either their minds are incapable of receiving the power of Allah or they are stubbornly unwilling to accept the truth, and are deceived by the game of Shaitan.

Our Holy Prophet, in the sight of Allah, reached to the greatest station and honor where no other could. Shaitan cannot accept this, and therefore Shaitan, to divert those who think of themselves as "ulama" from the path, puts in their minds some ideas. This is not to be called "inspiration", because inspiration is only from Allah. These are bad thoughts. Shaitan has many soldiers. The number of believers is a lot, and the number of his soldiers is even more. He puts ideas in people's minds to keep them away from faith and belief. In the sight of Allah, these strange things are not difficult to cause, but easy. These things appear to be strange in the sight of people. Anything that is difficult is easy for Allah. Things we see are things Allah shows us.

A person prefers to use his ordinary usual ways and does not want to change. That is why Allah brought us miracles, to awaken us. The order of Allah is fulfilled. This world is the world of possibilities; all is possible to happen. This is why a believer does not find these things strange. He knows this is the order of Allah. A believer waits for the happening of these amazing events and prepares himself.

Let us see what happens, what sort of things happen in the holy month of Rajab. May it be good for people and for Islam, Inshallah. For those who are diverted from the path, enemies of Islam, and enemies of the prophets, bad things happen. This is the way it is, here in the world and in the hereafter. May Allah protect us all from these happenings and let them be beneficial for us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

58. CONSULTATION AND ITS IMPORTANCE

Thursday, 21 March 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Islam shows us the way in everything. It tells us, "When you are about to do something you ought to consult (istishara)."

"Wa amruhum shoora baynahum." (Sura Shoora:38) Shoora means consultation. Allah Azza wa Jalla says, "Ask others and find out. Then leave it to Allah in trust (tawakkul)."

"Fa itha azamta fatawakkal Alallah." "And when you have decided, then rely upon Allah" (Sura Aali Imran:159) He says, "Rely on Him, start your business, and do not be in doubt all the time." Of course a person, on his own, might see an affair from one side. To see the other sides, the other points of view, it is good to seek the thoughts of others too, especially in the case of marriage. In other matters such as trade or a business partnership, you need to ask, "What kind of people are they? Are they trustworthy or not? Can I do business or share a house with them?"

As we said, the person sees one side, one point of view, and you do not see the other side but someone else does. Therefore ask around, find out, and decide upon the matter then leave it to Allah in trust. Do not do it in a hurry, otherwise the matter would be left incomplete. To leave it incomplete is inappropriate. If so you too would regret it and the other person remains treated unjustly. "The counsellor is trustworthy", says our Holy Prophet. The one who is consulted for istishara has to tell the truth about the matter. This is not back biting (ghiyba). At such a time one has to tell the truth about the other person. If the other person has certain faults, the faults should be told. Then it is up to you whether to go ahead and accept the person or not. You should say, "This person has such and such fault so take him in marriage if you like. This person has such and such fault so it is up to you if you want to do business with him. Be careful!"

It would be inappropriate for you to regret it later, if you have not done istishara. A matter has already happened by then. Otherwise, you still have some time before it actually happens. And [if you choose it] it is your fault. It is not the fault of whoever suggested the business to you. It is a must to think thoroughly. Therefore, sometimes Sheikh Mawlana would ask people, "Look first and be careful! Are you going to do business or build a home with this person?" Sometimes people do business with others and are shocked by them, and then come to the Sheikh and complain to him, "Such and such happened." Many times the Sheikh would say, "Did you ask me? It would have been different if you had asked me and you would not have ended in this situation."

Therefore, istishara is important. It is not a shame. As we said earlier, to tell others about the faults of the person is not considered backbiting. Sometimes when people are about to backbite, they are not aware that it is backbiting. But when istishara is done, to avoid seeming to backbite, they might conceal the truth. Therefore istishara is ordered in Islam, and the one who follows it rests assured.

In Sha Allah may Allah forgive us our faults. May our eyes be open so we do not end up treating anybody unjustly. If you do it from the start you would not be cross with anybody later. If you do it when it is little it would pass easily. When more is built up, there might be hate and loathing and this is not a good thing. May Allah give us good states, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

59. THOSE WHO ARE MODEST RECEIVE RESPECT

Monday, 2 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says, "Addabani Rabbi fa'ahsana ta'dibi", "Allah taught me adab (good manners); I was dressed with the best of manners." Adab is a beautiful thing. Now they called it etiquette. The Prophet had the best adab. He is the best example for mankind. It is necessary to follow his path. A person with adab is respected amongst the people, and loved too. Even if others may not like him, they still show their respect.

Islam, Muslims have dignity. What is meant by dignity? In the light of the Prophet, to know how to sit, how to behave appropriately in an assembly. Those who submit themselves to his path, as we said before, are accepted by others, they are trusted, and their words are trusted. Otherwise, if one behaves like most people, then he is considered less by others.

Everything has an appropriate time. Sometimes it is permissible and appropriate to joke; we then make a joke. When it is required to be serious, we then maintain seriousness. How to speak to an older person, or a young one, all is included within this education. Now it is the End Times. They speak without thinking, then they outburst suddenly. Then even if they may be wrong, they do not accept their mistake, or without apologising, they see themselves right. If this takes place, they are far from dignity, far from modesty. People prefer to keep away from them, or to keep away from the harm or evil they might cause. Those people are not liked.

The meaning of dignity is "sobriety", which means that when something happens, one thinks, ponders upon it, then speaks about it, or decides what to do about it. Because once a word is uttered, it cannot be taken back. This is something to take care of. We need to live life with care. Surely this cannot happen instantaneously. It is learned slowly. By trial and error, one contemplates the result, and takes an account of one's action. In the process of contemplation and account taking, one gradually becomes a dignified and modest man.

As we said before, these good characteristics are at the basis of Islam. A true Muslim is the one who is like our Holy Prophet. Our Holy Prophet did not get angry in such ways

as an ordinary person does. When he got angry, he got angry for the sake of God and not for his ego (nafs). Most of the time he was gentle. We need to be like him and take him as an example Insha'Allah. May Allah teach us all these beautiful habits, beautiful adab, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

60. BENEFITS OF PATIENCE

Wednesday, 4 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Wa-ṣbir wa mā ṣabruka illā bi-Llāhi," says Allah 'azza wa jall. (Qur'ān)16:127" And be patient, and your patience is not but by Allah." When mentioning ṣabr (patience), it is possible to be patient about everything. Being patient about great calamities, or being patient about each other too, these are all the same practice of ṣabr. Today people have no patience. The final end of ṣabr is peace. People act suddenly and in unrestrained ways, then they regret it. Sometimes, may Allah protect us, the regret is for unbeneficial things.

Further, one of the most important matters is the patience between a husband and a wife, because marriage is a foundation that Allah loves. Divorce, though permissible, is disliked the most by Allah. Now people get married and soon we hear they are divorced. Why is this? Because of impatience. They exaggerate any little thing and create a problem which later results in divorce; the family falls apart. In fact, if they stay patient and quiet, they would get along well.

Satan brings forth many excuses so that people would not be patient. Such as, "How could such a thing be said against you? How could such a thing be done to you?" In fact, it was not said or done purposely. If one is not patient, the matter ends in regret.

As we said, these people bring out arrogance together with impatience, which makes the case worse. Even walking on the way, one needs to be patient and not take an account of what happens wrong roundabout, so that one's business can happen in ease. But, contrarily, if one is bothered by everything, one could go through many fights a day — which turns into a habit! What happens at the end of that only Allah knows. May Allah teach people this good characteristic, In Sha Allah. Let us be patient with each other and receive the reward of it from Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

61. ALLAH LOVES BEAUTY

Thursday, 5 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet's hadith are good, all of the hadith are beautiful. He said Allāh doesn't like arrogance. He doesn't like pride. Ṣaḥābahs asked, they wanted to know what is arrogance? "We like wearing nice clothes. We like them to be clean too. We love good things". Our Prophet replied "Allāh is Beautiful. He likes beauty. Things are not from arrogance. They are the favours of Allāh.

Allāh 'Azza wa Jalla created everything beautiful. But people made it ugly with their bad character. He likes everything beautiful. He doesn't like those ugly things. He Allāh created this world in the best shape. Mankind made it ugly with their sins and bad manners. They spread ugliness everywhere whereas Allāh 'Azza wa Jalla created it beautiful. People in old times used to pay attention to this. Therefore, everything they did had some fineness and beauty. Though there was not such abundance as there is now, people built their small houses nicely. Now they build ugly homes from concrete. When they live in them, their ugliness reflects itself. And the ugliest thing is arrogance. Wearing nice clothes is not arrogance but feeling proud of wearing them is ugly. Otherwise, Allāh made everything ḥalāl for us. Live nicely, be with the good ones and Allāh will love you.

As we said, beauty is to obey Allāh's orders and to take care of the things Allāh created. You should value everything. As Allāh created these beautiful things, you should say, "If Allāh loves beauty, we shall love it too." May Allāh give all of us good manners, good attributes and adab, In Sha Allah. May He keep us away from such ugly attributes, In Sha Allah.

Prophet saying his ḥadīth, his talking - we say ḥadīth - all nice all full of wisdom. We are learning every good thing from Prophet. Because Qur'ān also big miracle. After Qur'ān, to translate to Qur'ān for ummah, there is ḥadīth - also to saying what to do, what not to do. And one of this ḥadīth it is very nice. He was saying "Allāh He don't like to pride. Proude pride? Pride. And ṣaḥābah who Prophet saying, "who has pride in his heart he will suffer. Before going to clean his heart, he must be in hell. Cannot go first to Jannah." And ṣaḥābah was afraid and asking "O Prophet we are like to dress nice dress, to eat

good Prophet saying his ḥadīth, his talking - we say ḥadīth - all nice all full of wisdom. We are learning every good thing from Prophet. How we can finish [end up]?" Prophet saying, "No this is not pride. Allāh Beautiful and He like beautiful - inna Llāha jamīl yuḥibbu l-jamāl.

He likes beauty. Because everything He create - beautiful, nice, good but human being with their bad deeds and their bad attributes and what worst thing they do they make whole this world ugly. And most ugly thing - pride. Pride it is the most ugly thing but also what they are doing from sin they are affecting nice thing become ugly. Because what Allāh create it was enough for whole creature but shayṭān make this people to be destroying all beauty. Old time people they was looking after this. Even their life was more humble but they have nice house. Inside house, around house also they was looking for nice thing. Not like now, now people they are only found with ugly thing. Like the most ugly thing concrete. And it is, subḥāna Llāh, in last century they discover this bad material and whole it is the essence of uglier thing. Especially in when Communist place when after Communist we was way going with Mawlānā to this country and real it is very tough, very ugly, very disturbing when you see it.

And now Muslim everywhere you see even the most holiest place. You cannot see anymore Ka'bah only you see concrete whole around. And after this you see this people going for making 'ibādah worshipping and to get reward and they are from this, you see them put the bread, food, walking on them, throwing them making not respecting ni'mah. All this from ugly thing. Ugly thing bring, make you to make ugly thing also, ugly doing. So Allāh He like beauty. We must like beauty and to be careful and to look it is not sin. Maybe many people, Muslim people as ṣaḥābah was asking, they thought to be have ugly thing it is good for Muslim. No not good. You must have good thing, you must do nice thing. You must teach your family, your where you are living to be have good. Essence to know ugly and to know good. And when you know this you will be know you are in way of Prophet.

So Prophet he coming to teach us nice good thing, In Sha Allah. Allāh جل و علا help us and to know this and to be love this, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

62. HAPPINESS ONLY WITH BELIEF

Saturday, 7 of April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Mankind is in a search of something. Since birth until death, they are trying to get some happiness and peace. They are doing various things thinking, "Will our condition be better if we do this? Will we become happier?" And families put them in schools at first. Despite their ability to learn, they force them to study. Then comes work. After that, they get married looking for ways to get busy. They still search for happiness.

This world is a place of tests. You cannot be happy continuously. Some people, by the wisdom of Allāh, are troubled ones, their whole lives pass in tests. Some bear and some cannot bear such a life. Not all people are like that. But there is some that Allāh willed to be so. People come across problems one after another. Another trouble comes as soon as one is over. Some are patient but most are not patient and it is worse for them. If they realize it comes from Allāh, it becomes easier for them. They know it isn't for nothing. But a person without belief doesn't know what to do. Some are not patient. Some even commit suicide because of such matters.

And peace and happiness – with belief make everything fine for a man. Whatever comes from Allāh, be it a favour or a trouble, who says it comes from Mawlá and is patient, doesn't lose peace. Because he knows where he comes from and where he will go. He knows why things happened, why Allāh created us and why he is in such situation. People without belief are objecting. Who has no belief doesn't know where they come from and where they will go. Their condition is difficult, their situation is bad. Therefore, we have the biggest weapon, the biggest favour – the favour of imān. Our weapon is belief. We face all difficulties with it. When we have it, we are at peace.

Our belief should grow. Remember Allāh every moment. Make dhikr of Allāh. To make dhikr is to remember Allāh, not only with tasbīḥ but also with heart. Allāh 'Azza wa Jalla should be in your heart. He is seeing us. What comes to us is from Him. When we believe that everything is from Allāh, we are fine. If they say, "Did I do something so that this happened to me?" That is possible too. Sometimes when people do wrong, Allāh sends more troubles to them. And some are sent as a test, as we said.

May Allāh protect all of us. May He not give us a test we can't pass. Because you can be treated with kindness or you can be treated with testing. We are not people of test. We should always pray that He treats us with kindness and mercy. We shouldn't ask for burdens we cannot carry.

Allāh 'Azza wa Jalla He is our Creator and human beings, all human beings, they are wondering for what happen, what some and looking after happiness – where they can find happiness. Whole life they running after this thing happiness. From beginning when small boy their family they try to teach them. Some of them teaching them only to look for succeed to study. After study to have job. After job they can married, they can have family. This whole human being. But some of them.

Most of them they are forgetting the most important thing – to give them belief, to be believer. Because they are looking for happiness and happiness only with belief can be. Because our life nobody they have happiness for whole life. Sometimes happening something for everybody in this world. The most richest one and the most poorest one also they have some test for them, something. Cannot be whole life happy. Must be sadness, something wrong, something bad can be happen for all human being. In this world it is temporary, temporary world. Next world it will forever but this like only to little while. So don't look for happiness for whole life but you, if you are not believer never will be happy here.

But if you are believer everything coming you know from your Lord, your Creator Allāh 'Azza wa Jalla. And many awliyā'u Llāh saint they was saying what you come from our Lord even bad – they not say bad thing – but what not good thing, trouble or any misery come they are happy. "This is coming from our Lord." Happiness coming also they are happy – this coming from, we are accept this and we must we are happy because we know from where coming. We are knowing where we will go, In Sha Allah.

But who are not believer it is problem for them because all time they are not happy, objecting for everything and not satisfy with anything. Because they don't know, they thought they can do what they in this world what they want. No. Something you cannot do. Something you can do. Some things, many things you cannot do. For this you are, they are miserable and unhappy. Happiness as we said with belief and accept. When you becoming more believe, you more happy. Because you are with your Lord. Every time who was with his Lord he must be happy. With Sultān he must be happy. When he say make praying the most nearest time for servant to be with his Lord in praying, especially in sajdah the most near. So it is happiness in this world.

Many of them they are not looking for even paradise. Saints saying, "We are here also in paradise with our Lord and what He when He will put next life also paradise it will be ok. But here also we are happy with our Lord. We are happy to be His servant, to be He

create us and put us in this shape." What He say in Qur'ān: "Wa laqad karramnā banī Ādam" (17:70). He said, "We are make human being most highest position, most honorable creature." This is the biggest happiness for them.

This is what prophets and saint and all this holy people trying to teach people and people they are not caring. Only they are looking for studying, for work, for or and everything. And they are looking for happiness with dirty thing, with bad thing. And this people they are giving them happiness, with very clean, very nice shape but this people running after their ego and they are be miserable here and hereafter also. Allāh save us from our ego and to be.

Allāh give us strong belief and we are asking not to make to test us. To not give what we cannot – burden. It is asking from Him mercy. Not asking something we cannot do, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

63. MADHHAB AND MUFTI

Tuesday, 10 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The religion of Islām shows us the good way. Its ways and teachings we learn from hojjas and parents. Shukr to Allāh, most of the Muslims know how to pray and fast. Some are more advanced in their knowledge. They see themselves as superior. Moreover, they say there is no need to follow a madhhab. We have our imāms of madhāhib. They are the people who met those who were close to our Prophet, ṣaḥābah and those who came after them. The best and most correct knowledge is with them. But people nowadays are not accepting it. They say, "They are just like us. We can also give fatwā according to our minds without following any madhhab. We can do whatever the religion is allowing us to do." And then some get really absurd by saying there is no ablution, no praying. They are reaching to that extent.

We have to be careful regarding this matter. Giving fatwā is the most serious matter. Don't approach it as you like. Fatwā is not even for hojjas. And not every hojja can make it. They can say only some things they know. They can teach how to pray and all. But sometimes there are fatwās, when you ask how to carry it out, the pious imāms will say, "You have to ask a muftī. I can't give this fatwā. I am hojja. My duty is limited to this. The duty of fatwā is for muftīs." It was like this during the time of the Ottomans. It is so now too but most people don't know it and they give fatwā according to their minds making judgments. They are saying things outside the madhāhib. They are people not on the right way. They have become many.

Shayṭān is trying every possible way. If he puts the enemies of Islām clearly, people will stay away from them. So he is finding the weak ones among Muslims who follow their egos. And he is making them speak by cheating them with money, fame or other things. And people with weak faith follow them without realizing. And these things, as we said, won't bring any benefit for them. They'll be shamed here before going to ākhirah and in ākhirah, they'll be certainly punished for misleading so many people from the right way. May Allāh protect us.

The important thing here is to say "I don't know" for what we don't know. No need to give fatwā. If there is something you know, you read in ḥadīth or heard from the

scholars, you can say you heard that. No need to teach things. Don't take the burden on your shoulders. May Allāh protect us. It is the end of times. Everyone is following their ego, making judgments and fatwá as they like.

Our religion Islām it is perfect and everything shown and Prophet show us everything. What Allāh taught him he teach us. And there was many whole ṣaḥābah they can give advice or when you ask them something all of them they can show you way, right way. And so in that time no need for madhhab because each one like imām of madhhab. But later they are pass away many of them and becoming less and less. This madhhab until imām of four madhhab there was teaching people but also even in that time there was many madhhab until the all of them they don't have any follower – coming four madhhab and this four madhhab it is right and ḥaqq madhhab. We follow them. We are obligatory to follow.

But this days people they are, normal Muslim people, they are knowing and following from mother, father, or in school they teach them what to do and they are following this. But this days, nowadays, there is fashion especially for people who are studying in religious school or university, religion. Many of them, very many of them, they are saying, "This imāms they not right. We can also, we have mind, we have thinking. We can read and saying what we must do, what we not do." And most of them they giving teaching against Prophet teaching. They saying no need for wuḍū', no need for praying also. Even until that limit they are coming. Some of them less than this. Some of them said, "Don't pray sunnah. Don't wear ḥijāb. Don't do this..." Each order of shari'ah they are saying don't do this, this is not real.

And this people normally you think they are study in religious but their ego and their weak character make them fall in trap of shayṭān. They are giving them money. They are giving them fame or something like this. They are happy with this thing and forgetting to fear from Allāh. Only they are thinking they are living here. Their fear is zero. They don't have any belief. They even non-believer they are [more] believer than this people. And unfortunately there is many of them in every country – in Turkey, in Egypt – this is the biggest country for Muslim – Pakistan, Iran, Saudi. All this the biggest country – they are most of them in this country. But what we will do? We will, we must be careful from them, not believe them, not accept what they are saying.

Because in Islām there is – if you want to ask something you can ask for scholar. What he know he can tell you. But there is another thing – giving fatwá. What not everybody know this, there is special people, specialist we call them mufti, to give fatwá. Fatwá meaning special thing they only this people they can give this and they are responsible what for what they are saying. So for this, even for ourself we saying, if you know something – somebody ask we can tell them – if we know really. But sometimes there is problem question. This problem question they must ask for mufti, to not be responsible

– to responsibility for muftī. And they are special people and they have ijāzah. If they are can give right fatwá, Allāh reward them maybe twice. But even not knowing and they giving wrong, Allāh also reward once because they are have good intention and they are real want to help. This is for muftī. But if you are, you are not muftī and some people coming for you and asking and even you giving right answer, it's also you are not acceptable.

So we must be careful, must be very sensitive for this matter. Especially in this days because this days everybody giving their idea and people saying, "This 'ālim he said like this. We following him." But maybe he is he not have ijāzah to give fatwá or to say for people for this. So Allāh keep us safe from this people, this who are following ego and following shayṭān. There are many of them. Allāh give them hidāyah also, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

64. JUDGE YOURSELF

Wednesday, 11 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa mā ubarri'ū nafsī inna n-nafsa la-ammāratun bil-sū'i illā mā raḥima rabbī inna rabbī ghafūrun raḥīm" (12:53). This āyah is the āyah mentioned in Sūratu l-Yūsuf in Qur'ān. It says, "I am not saying my ego is good. The ego orders evil. And Allāh is forgiving. The forgiver is Allāh. The ego of a person always orders evil. If you follow the ego, it will never order anything ". good. You shouldn't follow after it. You should lead it wherever you like.

People nowadays, when something happens, they immediately defend themselves and say, "I didn't do anything but right." People don't accept any fault. There is always an ego in a person. It makes mistakes and does wrong. Therefore, Allāh 'Azza wa Jalla is showing in Qur'ān, we should be careful. If we make a mistake, we recognize. If we make it towards people, we have to say sorry and show our regret by saying, "We did this wrong to you. Excuse us please." People nowadays do the opposite by saying, "I didn't do it. It's your fault. It's your mistake. You have to ask forgiveness from me." People are teaching this in their families too. And their families grow up with these teachings since childhood. They think they are perfect their whole lives. All mistakes and faults belong to others. They don't accept any fault. And it is not a nice thing. They take people's rights on their shoulders. In some cases, they take away due rights. If they oppress people, they commit a sin.

Our ego is bad. People should know that. They should judge themselves then. Judge yourself before going to ākhirah. Ask yourself: "Is what I did right or wrong?" If it's wrong, it is good to ask forgiveness from that person, not leaving it to ākhirah. That person will be happy too. And the hate between you will end. Otherwise, if you are wrong and claim the other side is wrong, you commit a sin then. And the other side will have enmity against you. Love will disappear between you and it will be bad. Therefore, as we said, we should educate our ego. We have to get good manners with Islām. We should learn from the beautiful manners of our Prophet because our Prophet a day came in his last days when he said: "If I did any wrong to you, tell me so that I can pay it back to you." One of the ṣaḥābah said: "I think you pushed me on my back. I want to push

you too." All the ṣaḥābah were surprised at this. When our Prophet opened his back, the ṣaḥābah kissed it. He said, "I wanted to do this."

Can you imagine? The great Prophet, the most merciful of people, is showing us this to teach us a lesson even though he never caused any hardship to anyone in order for it to be an example to people until Qiyāmah. It is not a shame to ask forgiveness. It is a virtue to accept one's fault. People look with respect at such people.

May Allāh give us those attributes, In Sha Allah.

Bismillahir Rahmanir Raheem "Wa mā ubarri'ū nafsī inna n-nafsa la-ammāratun bil-sū'i illā mā raḥima rabbī inna rabbī ghafūrun raḥīm" (12:53). This is āyah verses from Qur'ān, from Yūsuf, Sūratu Yūsuf, saying I'm not saying my ego – I cannot make my ego pure, no any bad from this. No. My ego it is ordering bad thing but Allāh 'Azza wa Jalla He is forgiving us, He is merciful for us. Allāh create this ego as it is not good but it is useful. You follow it, never take you to good thing. Never ego... If you say, "I will follow this ego maybe sometimes can take me to good thing." Never. As much you following your ego, you are going to bad thing from worse to worse. Never coming. But ego it must follow you. You take your ego to good place, higher place. To good thing, to do good thing you must take it after you, not you follow it.

Ego must follow you and this is for teaching us the... to be accept we are doing mistake, we are doing wrong thing, we are sometimes make trouble. Everything we can do. We are not perfect. Only perfect – Prophets. They not do any wrong thing, any sin. But we do sin, we do mistake, we do wrong thing. Human being can do this. This is normal for human being. But you must know it is. When you do this, after if you recognise – "Oh I do bad thing. I apologize from what I do, what I done for people, for anybody, for Allāh 'Azza wa Jalla." We apologize. Don't say I'm right. Because nowadays, people, everybody wrong except themselves; not accepting any mistake. They are perfect. They are not doing bad thing and this is the first bad thing they are thinking. This also the most wrong thing they are... Okay you can do wrong thing but you must say, "Oh I have this bad ego, she do again this bad thing." So we must apologize. Don't say, "I'm right, I'm – they must come for me." No.

You must just judge yourself before big Judgement Day. In that in one second, one minute you can find, make, look and without any... You must be straight. Don't take your ego's side. If what you done it is wrong. It is good and Allāh will be happy with you if you say to what you done, you make it right again. If you take something wrong you can give. If you make some wrong action, you can ask apologize from this people. So you will be beloved and respected in among the human being. But if you are all time not accepting truth and every time you say, "I'm right, I'm right," you be not respect in among people and people they will be run away from you. This here and in ākhirah also Allāh

will punish you because you do something for people. And in ākhirah also this people if they not forgive you, you will be more difficult for you.

But, Alhamdulillah, Prophet showing us with this, the most perfect one. Before he, going changing his world was once he said for ṣaḥābah: "Oh if anybody have anything from me I have done something for people, you have, you want something from me without I knowing I done. Ask and I will give you." One of ṣaḥābah he said, "Once you make like this for me, hit me little bit. I like to take revenge." And "okay" said Prophet. Ṣaḥābah was very surprised. "What is this not good behave one? How he can say this for Prophet. And Prophet said, "Stop. He is right. Okay come." And he open his back and this ṣaḥābah kiss him from there. Said only "I want to do this." So this is lesson until Qiyāmah for ummah, how Prophet sensitive for people and how we are acting not accepting any wrong thing we are do. We are only do good thing.

So this is very important to judge ourself quickly. If you are right, okay no need to apologize but if they are that one right, you must apologize quickly and to be happy. He will be happy with you and you will be more comfort because you done you your ego down and you are powerful against your ego. The most powerful one who can control his ego. Allāh help us to do this, to be take from Prophet's attribute, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

65. BLESSED GATHERINGS

Thursday, 12 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah exists with ṣuḥbah and goodness is in assembly. The goodness of this assembly extends to those who come. Certainly a person who comes to these gatherings finds benefit in them. There are many gatherings. If you go to the markets, there are all kinds of gatherings but all of them are gatherings for this world. The world is remembered there, Allāh is forgotten.

Our gatherings are to remind about Allāh, gatherings to be with Allāh. These are the best of gatherings. And these gatherings are few. When compared to other gatherings, they are very few. Therefore, no matter how people come to these gatherings, they certainly get benefit out of them. It will be useful for them. There will be guidance for their egos. Slowly, slowly Allāh will help them stay away from wrong things. Therefore, whoever comes from far or near, when their goal is the pleasure of Allāh and meeting people there, Allah writes thawāb (reward) for their every step; forgives their sins and raises their station.

And we are in holy months now. The month of Rajab is the holy month of Allāh. During this month thawāb is given ten fold, hundred fold, even thousand fold more. Coming and being present in these gatherings is a rare treasure. People look for treasure. Nowadays it became fashionable. The main treasure they should look for, which will bring eternal benefit, is these gatherings. And we should hold to these gatherings. Shayṭān doesn't like these gatherings. When someone wants to attend, he puts a hundred burdens on him. He tries to put a hundred obstacles in order for the man not to come. But when the man comes, he gets blessings from this gathering. He reaches Allāh's favours. Burdens are lifted off his shoulders. When he returns home from the gathering, he is lighter and blessed, full of light. People who attend other gatherings come light and running, but after they sit there, heaviness and darkness falls on them. When they leave it, they leave troubled. They enter their homes with a problem.

This is an important matter because all people now are thinking, "We are in trouble and stress." Of course, it is because of these bad gatherings. This bad gathering influences other people too. And good gatherings give light and benefit to the cities and countries

around. No matter how much evil there is, people who come to that gathering find peace. And pleasure is felt by the people around, as the favour of Allāh comes to that city or country. May Allāh increase these gatherings. Mawlānā used to say, "I will make forty thousand dergahs. That is my intention." Shukr to Allāh, there are many dergahs. May they become even more. They are the gatherings of Allāh. Our ṭarīqah we said it is ṣuḥbah and to be gathering with good people and to meet with good people and to mention Allāh 'Azza wa Jalla and Prophet and holy people, good people. This is our gathering, main aim for ṭarīqah to gather with people and to teach them. This majlis, gathering it is blessed one. Each people coming here for any purpose, Allāh will reward them. Even Grand Shaykh was saying, if somebody coming to call one from majlis and he just going this majlis – even this man Allāh will reward him and give him reward. Because this is many gathering in every country, every place, every city, but to find gathering for sake of Allāh very rare. Very few but it is the most precious, the what have value. Because giving people bless from Allāh and Allāh kindness on them and every good thing for this people who are attending this gathering.

They are coming for this gathering, people, many people shayṭān make them to many excuse to not come. Difficult for them to come but if they come, they are will be happy. They will be light. When finish gathering and going to their house, Allāh give them also present to take this sadness from them and give them happiness, give them mercy. When they going to house they will be happy with family also. But other gathering – they are coming quickly running for bad gathering and after becoming heavy, becoming stress, becoming more sad when they are going out to their house. But they are not knowing from what this happen. This country or other country, every city, thousands of gathering but most of them for bad thing, only for to enjoy their ego. Themself speaking with people to they are thinking we are doing good but when they are not remembering Allāh they are not doing good. They thought everything from themself and after this when Allāh give them heaviness and darkness they don't know what to do.

To do to remember Allāh, to attend good gathering and remembering, mentioning holy name of Allāh, mentioning Prophet, and holy people and to ask bless from and forgiveness from Allāh. When you do this you are, In Sha Allah, happy and we are especially in this very holy months, first month Rajab – month of Allāh 'Azza wa Jalla. And it is nearly finish. Tomorrow, In Sha Allah, tomorrow night we will make, In Sha Allah, Isrā', Mī'rāj. We will make, In Sha Allah, gathering also for this. It is very holy night, in shā'a Llāh, and after that next day there is fasting. Prophet was encouraging us to fast this and to make tomorrow night holy night. Ask what you want from Allāh. In Sha Allah, Allāh give us this what we are wanting. All good, all for ummah, for hidāyah for all of people, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

66. THE PURPOSE OF FOLLOWING SHAYKH

Saturday, 14 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah is for educating the ego. Allāh created the ego for it to be educated. The ego has no adab or education. In rare cases, people control their egos on their own. However, when they follow a Shaykh, they educate their ego. There are billions of people, not millions, most of them follow their egos. They cannot control their egos. The ego controls them.

Our dergah and mashāyikh, this duty is given to them by Allāh. It has come from our Prophet. All kinds of people come to the dergah. Some of them are educated in one day. Their ego can be educated. This happens too. Some of them are in dergah for a year, some for 10 years, some are in dergah for 50 years and neither they are educated, nor controlling their ego. They think they are something. They say, "I've served in the dergah for this much time." That person didn't get anything. He leaves just as he came. He was even better before he came. When he came, he was better. He became worse. This happens too by Allāh's wisdom because he didn't submit himself. His intention was not for ākhirah. The intention was ego, to serve the ego. And he wants people to serve his ego.

When they say, "I am Shaykh," they want to serve not Allāh but their ego. Not just one, there are many such people. And there are such people in order to be an example and lesson for others. A holy man came to a Shaykh once. He asked, "How many murīds do I have? What are their ages?" "Let me show you. Most of my murīds are dead. This one was three months old," he said by one grave. The man asked "How come? Three months old murīd?" "This one was six months, this one was a year old. The eldest murīd was 12 years old." The man asked, "How come they became murīd in infancy? That's impossible." All of them were 60, 70, 80 years old but only then were they able to control their egos. Then they become three months old murīds. You can make your own count assuming you are in service for 50 or 100 years.

No one needs your service. Allāh sent you on this way. You should make shukr. Billions of people are running on bad ways. No one says, "I am on this way for 50 years, I regret it." You should be in dergah to make an account. These dergahs are to teach manners

and adab to some people. In some places it's not working. But there are many people who sometimes learn adab in one day. The important thing is sincerity. The purity of your intention and your sincerity become means for you to get benefit. Otherwise, if you come scheming from the first day, thinking about making more money and ways of getting benefit, you can remain for 100 years, you will leave worse than before.

May Allāh protect us. Be careful about this. Beware of your ego. The ego is bad. We talk about ego all the time but people are putting their egos on the highest place. May Allāh protect us.

Our ṭarīqah, all ṭarīqah for training our ego; to make it good behave because ego, as we said, never tell you good thing. You must tell ego good thing. By yourself it is difficult. You must be follow some guidance, some shaykh, murshid; to obey his order and you will, In Sha Allah, control your ego.

There is not million [but] billion of people now in this world, very few of them they are looking for training their ego, to not follow their ego. All people they are running after ego. Everywhere, everything where you turn your face, just for your ego. Giving how to satisfy your ego, how to be enjoy yourself, how to be happy with yourself. This is what they are people following. But dergah, zāwiyah – purpose for this to teach people to control themselves and their ego. And when you come to dergah you must be know this you from first day. You must say, "I'm coming here." Some people they are saying, "We are here since ten years" or some of them "twenty years, some of them thirty years we are here. We are serving for dergah and we are, we must take our benefit from this." And they are want benefit. They are not looking for benefit of spiritual. No. They looking for material. This is what some, very few people like this. But also this is we warning people [not] to be like this people.

You are here in dergah or you are coming, going. This is the biggest favour from Allāh Billion of people they are following their ego and they thought they are happy. But you must be happy, you must know your purpose of to be in dergah – to following Shaykh. You are, of course you are chosen by Allāh because you cannot put anybody here. You must be happy. Don't think thought about material thing or I spend so many years... You spent many years say "al-ḥamdu liLlāh." You are with Shaykh and you are making your worshipping, every good thing Allāh order you are doing. What else you want? Shaykh don't want you to work for him, to help him to make for zāwiyah. If anybody like to help they can help but not calling people [to] leave everything and come here. No. This people they are coming here by themselves and many of them they left after Mawlānā also. They said, "When Mawlānā close his eyes, nothing finish. We are going from here." And this is they are unlucky. They are, we cannot say anything for them. They are free here, also dergah free. Everybody can come, everybody can go. We not holding with chain or tying them. No. Our only giving them good advice and, In Sha Allah, good guidance,

following way of awliyā'u Llāh until Prophet. As Prophet saying, all Prophets say, "Lā as'alukum 'alayhi ajran in huwa illā dhikrá lil-'ālamīn" (6:90). We not asking you any wages. We not ask any money, anything. They Prophets, they was saying also this for their... "only we are remembering [reminding] you you are here not for your ego." O who are claiming they are becoming Shaykh, you are not Shaykh. You are become shayṭān because making people also to confuse. No. You are following your ego. You are following your material desire and looking for more and more. Be regret and ask for forgiveness from Allāh or Allāh will punish you.

We are not saying anything because everything Allāh knowing, Allāh seeing. Not like to be saying, "We are doing this for you." Allāh not in need for you, not for whole universe. Allāh not in need for him. You are in need for Allāh. He is, He can say, "I give you this, I give you that, I give you everything." Tawba astaghfiru Llāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

67. TO BE ACCEPTABLE IN DIVINE PRESENCE

Sunday, 15 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Khayrukum man ṭāla 'umruhu wa ḥasana 'amaluhu". What is our purpose in this world? He says, "Who has long life and spends his life by doing good deeds and follows the way of our Prophet, he is the best among you." A good person is not the one who earns the most money or who leads the most people. Apart from the orders of Allāh, there is no benefit in anything. No matter how much knowledge, education, or rank someone has, he has no value in the eyes of Allāh. The worthy is the one who follows Allāh's orders and conducts his life on that way.

You don't have to be imām or 'ālim to be a good person, says our Prophet. Any Muslim who carries out Allāh's orders and avoids forbidden things all his life is the best, the best among the Ummah. Our purpose is to be accepted by Allāh. To be accepted by the people in this world is sometimes not acceptable in the presence of Allāh. Most people who are accepted by Allāh are not given value and care here. But the value given by Allāh is accepted. The rest is nothing.

Therefore, may Allāh give us long life. May He make it easy to be on the way of Allāh generosity for us to be on the right way. If it's for the ego, most people will follow other ways. But Allāh wished goodness for us. He made it easy for us to keep on this way. Therefore, don't give much value to this world. You have joined the way and follow a Shaykh, that is a big favour. Know the value of that favour. Don't say, "I did this. I did that." All of our egos can take us from the right way. However, if a person controls his ego, Allāh helps him too.

May Allāh not separate us from this way, In Sha Allah. May we be on the right way both while young and old. Some people sometimes say when they are young: "I am too young. Let me have fun now. I will come to Allāh's way afterwards." That is a wrong thing. Because near Allāh young pure people are among the most beloved. They receive the most blessings. Their stations become high. After doing things, certainly there are virtues for those who repent. But the young pure people are gathered together with the Prophets. A young pure person is the person who respects Allāh and fears the forbidden things. Therefore, they should come to this way while young as well.

May we be on this way till the end of our lives and until our last breath, In Sha Allah. Prophet saying, "Khayrukum man tala 'umruhu wa hasana 'amaluhu." He is saying to us what it is the best thing for believer, for whole human being of course: "Who he becoming old and his good deeds, he make good thing." Good thing, what is good thing? To build long building, to have big money? To have to be president? To be this? No this not good thing in Divinely Presence of Allāh 'Azza wa Jalla. This is not any no any value for this. The value – you obey His order. His order, He is our Creator, His order good for whole human being. To do this is good for you, for believer, for non-believer, for whole creature. This is Allāh's order, to be good for all of this to obey and to make what He is order. First to worship Him, to know Him and to be mercy for creature and to good to do good thing for people, to not harm people. This is good thing. And who he is – Allāh give him long life, he is the best one in Divinely Presence of Allāh 'Azza wa Jalla. This is Prophet and of course in Prophet also he is also happy, loving this people – not to be coming old and every people they waiting to what this man doing. No. It is the best thing for us, for all of believer, to be in this order of Prophet and which is to be good for people. And when you are good for people first you be in this become good for you before others also.

Alhamdulillah we are in way of Prophet, way of mashāyikh and who coming to this way they must accept to not look. Some of them they saying, "We do this we do that." No. This is, when you say this you finish your value what you done. Even you done, you do this for sake of Allāh not for sake and for anybody – first for Allāh and He is reward you. He is happy with you from young until the end of your life. People also, some people saying, "We can be good later." No. From beginning if you be good Allāh 'Azza wa Jalla He like more young people who are following Him. They are the His lover and they are in stage like Prophets, very, very high stage they have. So, In Sha Allah, we try to be whole life from childhood until end of life, our aim to accept, be acceptable people in Divinely Presence of Allāh 'Azza wa Jalla. This is our aim; not to for dunyā. Only for Allāh 'Azza wa Jalla and Prophet. Allāh help us because this also from His favour for us. We cannot do without His favour, His big favour to get us to be in good way and acceptable people. Allāh help us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

68. AL-ASR AND AL-HAQQANI

Monday, 16 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla told us in Qur'ānu l-Karīm things that will make all our lives better. All sūrahs are beautiful – long and short. Some are short but they can cover everything. For example, Sūratu l-'Aşr. Bismillahir Rahmanir Raheem. "Wa l-'aşri inna l-insāna lafi khusrin illā lladhina āmanū wa 'amilū ş-şāliḥāti wa tawāşaw bil-ḥaqqi wa tawāşaw biş-şabr" (103:1-3). It shows everything we should do in order not to be in loss... Mankind is in loss and danger. This is said about the majority of people. Their end is in loss. Their lives are harmed and in loss. It is said that only those who believe, do goodness and charity. They are the exception.

But as we said, the majority of people are in loss because they cannot think of believing or doing goodness. Those who do are in the minority. The majority are those who don't believe, who have no religion, who are outside Allāh's religion. If you look, the whole world is like this. And it is the same among Muslims. They can have belief but they don't carry out Allāh's orders. They are in loss too because they've got the favour and don't use it. They push it away and say "I don't want it".

"Wa tawāşaw bil-ḥaqq" (103:3). They should advise each other goodness and truth: "Follow the truth. Be on the true way. Pay due rights. Don't take someone's rights away. Be satisfied with Ḥaqq." The name that was given to Mawlānā was Ḥaqqānī. Ḥaqqānī means the one who accepts Ḥaqq, who is pleased with Ḥaqq, who doesn't ask for anything but Ḥaqq. Nearly 40 years ago brothers had gathered and Mawlānā said this in the city of Tripoli in Lebanon. Tripoli is a blessed beautiful city. Mawlānā loved it. He used to visit it every 15 days. He stayed there and gave ṣuḥbah to people. And he said in one of the meetings that this is his name – Ḥaqqānī, Shaykh Nāẓim al-Ḥaqqānī – the one who accepts and wants Ḥaqq. Therefore, it wasn't by his wish. That name was given to him and until Qiyāmah it is his name, just like other mashāyikh who have different names. And we have to keep Mawlānā's name as Shaykh Nāẓim al-Ḥaqqānī. It has its wisdom. Who gave this name know what kind of name it is. We won't change this name because this one or that one said something. We can't change it unless he himself changes it. And he didn't change it. He had lived with this name for 40 years. We have to accept it and not make him upset. "

"Wa tawāṣaw bil-ḥaqqi wa tawāṣaw biṣ-ṣabr" (103:3). "And then advise patience to each other." The result of patience is good. It's not easy to bear something. It's not easy for people to bear problems, sorrow, evil and wrong actions. But it is a means to join the group beloved by Allāh. We should be patient for this reason. We have to be tolerant. It is the test of this world. No need to argue and fight with people. An impatient person is always upset. He makes more harm for himself. The outcome of patience is peace. They say it is bitter but its fruit is sweet.

May Allāh let us use this advice and be in the group mentioned by Allāh 'Azza wa Jalla, In Sha Allah.

Allāh 'Azza wa Jalla He is giving us advice in Qur'ān whole verses, very nice big verses, big Sūrah, small Sūrah. All of them very valuable. They are whole like most precious jewel. They are even sometimes, small one maybe people they not caring, reading quickly. One of them this Sūratu l-'Aṣr Allāh swear on time or 'Aṣr – whole human being they are losers, they are loser. Only acceptable – accept people who are believe on Allāh – "illa lladhīna āmanū wa 'amilu ṣ-ṣāliḥāt" (103:3) and they make good deed. Good deed what it is? First worship what Allāh order us to worship, what His order to make praying, fasting, if you have enough money to go to pilgrimage, to ḥajj, and to give zakāt if you have money. Also this is worshipping this is salihat.

Because in this world majority they are loser. The non-believer – first loser because they are not believer. But even if who are believer they are not practicing, also they will lose what Allāh grant them – this favour to give them for each thing they are doing, ten times, hundred times, thousand times. Because they are not doing this also they are loser. Only who are doing what He is order, they are winner. Maybe he has now any thing on his but he is winner. Maybe there is people they have half of country, they are loser because they are not in this way. This is first.

Second one: "Wa tawāṣaw bil-ḥaqq" (103:3), to accept truth. Ḥaqq means truth. Truth – we must accept for give everybody's right. What his right, you accept right of Allāh, right of Prophet, to each people what their ḥaqq. Don't take their rights, their thing – this is ḥaqq meaning. "Wa tawāṣaw bi l-ḥaqq" (103:3). It is very important to be not be loser. And, Sub Han Allah, Mawlānā Shaykh he is name in between awliyā' – Al-Ḥaqqānī. What meaning? He is the defender of or he is following ḥaqq. He is with ḥaqq all time. And this was given for him, I remember, before forty years ago. I was in Tripoli Libanon. Tripoli blessed city, nice city. Mawlānā was like it. And he come, he was that time going, coming from Damascus each, every fifteen days. He is going and coming and one murid they coming say – I was in... I wasn't there but the people coming and saying to me Mawlānā was saying, you know what is today they give him name.

They give him Al-Ḥaqqānī. Al-Ḥaqqānī very high rank for Mawlānā and he was happy with this because he is all time he is with ḥaqq. Ḥaqq also Allāh ‘Azza wa Jalla so he is belong to Ḥaqq. Ḥaqq with him all time. Forty years he was, until his... and, in shā’a Llāh, for until Qiyāmah, until forever also Ḥaqqānī, he is Ḥaqqānī. When they give him this name they are knowing. No anybody can change this name for him if he not want and he didn't want. Whole his life he was carrying this and it is... we are inherit for us. We are must his will, accept his will. Not saying against this. Who take this, it will be problem for him. For this he is happy with this. In shā’a Llāh nobody can, no need for any change for this name and not make – sometimes people making problem with this name – so no need for this. Only accept for awliyā’u Llāh, Prophet, Allāh ‘Azza wa Jalla, giving him this name and he was happy. They are not playing – "we can change, give you today this, tomorrow that." No this for awliyā’ – special like Mawlānā cannot change but for other, they can change. For what they are doing maybe can change but for Mawlānā cannot. So, Alhamdulillah, we are happy with this name and it is mention everywhere.

It is good thing to do for people to accept Ḥaqq, to accept truth, to give everybody his right. This is Mawlana's mission. He was doing this, until now he is doing also from spiritual world also. "Wa tawāṣaw bil-ḥaqqi wa tawāṣaw biṣ-ṣabr" (103:3), and to be patient; to say it for each other to be patient. Because patient it is good thing but it is difficult. And this time people they are most of them impatient. They are not patient and they want quickly everything to happen. Not patient for other people also. But it is, when you are not patient you have many problem. If you are patient you will be safe. And they said patient it is bitter. Bitter but fruit it is sweet. If you be patient at the end you find nice thing. But if you not patient, all time you will be problem and first problem for yourself. You hurt yourself with your anger and impatience. Allāh give us, In Sha Allah, to be with this people, the winner, In Sha Allah, here and hereafter.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

69. LET ALLAH MAKE THE CHOICE

Wednesday, 18 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet Muhammad says: "What is good and beneficial (khayr) for me, you choose, you do, for us." What is good or bad for us we do not know. Often what we consider good turns out to be bad, [and] what we consider to be bad for us turns out to be good. That is the reason why the Prophet Muhammad used to make this prayer. We should do this prayer more often.

"Allahumma khir li wa-khtar li,"

Let Allah make the choice, let Him give the good, choose the good, because many ways appear, issues come, to a person, [and] he becomes confused. Not to be confused he should trust and leave his affair to Allah and pray so that good comes and bad keeps away. In the End Times there is also a lot more of these things. What they think is good turns out bad; people are being deceived. One goes after a thing without knowledge of what it is. One leaves the good [and] instead follows an affair or a man that is wrong. These things are more widespread in our times.

The wicked ones play with people's minds to cheat them. They make haram earning by playing with the labor of others. Therefore so as not to be deceived by others, we need to seek Refuge in Allah 'azza wa jall. We need to trust Him and leave matters to Him. This is our prayer, In Sha Allah. Let Him show us what is beneficial (khayr); let Him show us the good, insha'Allah. We might be deceived, confused, therefore let's plead to Allah that He not confuse us. Let's choose the right, be with those who are right. Let us continue on the right path, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

70. OPPRESSION HAS REACHED ITS SUMMIT

Friday, 20 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Indeed we have come to the End Days. We are to thank Allah for being created in these times, because Allah creates in the time He wishes. Those who are created in these days, and who are on the path of truth, are the best of the “traders”. Our prophet says: Man tamassaka bisunnati 'anda fasād ummati falahu ajru mi'āti shahid.

In this time the ummah is corrupted. Fasad means corruption. This is the time, the time where everything is upside down. This time is the time where filth is accepted as clean. This is the short way of describing this situation. In these times, whatever filth or disgusting thing there is, they have people eat or drink it, or clothe them in it – while people are agreeing this with pleasure! What Allah has said [to do or to believe] is relegated to the past. These orders do not even cross the minds of Muslims.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. Walā tuqtulū n-nafsa llati ḥarrama Llahu illa bilḥaqq (17:33) “Do not kill a son of man; his life is given by Allah.” Only when it is justified. What does he deserve? If one kills the other, the penalty is death. At the present time, as we already said, they make bad appear as good, [and thus] there is no death penalty for a murderer. Even if he kills hundreds of times, [only] a lifelong sentence is given. These laws are the laws of Satan. They are applied everywhere compulsorily. Of course, people do not abide by them voluntarily – this is not the point, what we are trying to explain is the situation of the End Days, not dispute about the laws.

Perverts and murderers act in filthy ways, then destroy the children and youth. Be it a child or a woman, whoever it is, this is forbidden, but nothing is done against this man. Allah creates a man in his at a spot in his mother's womb, then calls it a mudra. What is a mudra? Size of a morsel. Later bones develop and so on. On the fortieth day, Allah 'Azza wa Jalla gives him a soul. Before that he has no soul. Forty days later the soul enters the body. He waits there for forty days, [and] after forty days he has life and is a human being. He is an unguarded being in his mother's womb, depending on his mother. As they say, she is carrying a soul. When a human gives birth, it is said life comes

from life. By “life” they mean “the soul”. Allah ‘Azza wa Jalla puts three sets of walls in the womb of a mother. Until a child is born, it stays where it is.

Now these Satans have invented an instrument. Before, there was an x-ray, [and] they used x-rays out of their stupidity. They later realized x-rays themselves cause harm, such as making the baby disabled. They then decided not to use x-rays. Now they use ultrasound to do the same scanning. They direct the ultrasound on an area [and] then an image appears letting them see what they want. In fact, Allah ‘Azza wa Jalla closed this area and left in darkness. They will find out what there is there after the birth. The people of the End Days are impatient. In order for them to commit more errors, Satan has the people go to these doctors.

The doctor just looks and says to himself, “Uh oh, this one looks disabled. Well, what can we do? This is how Allah must have wanted it.” [Translator’s Commentary: That is as if falsely to say that it is Allah’s fault; he must have wanted us to terminate the pregnancy.] No! What are you going to do about it? [Translator’s Commentary: What business is it of yours?] Are you going to take burden on yourself? It will burden you all your life. What shall we do? Shall we send this to the other world before it is born? That is murder. But the murderer is not given the death penalty, because such a penalty is not legally permissible. It is not permissible anywhere in Europe. Already they are with the bad, not with the good; they are with Satan. We, too, now have been drawn into this filth, since they pump and pump continuously their dirt.

This is just a baby, Allah ‘Azza wa Jalla says, “Do not kill.” He says kill only the one who deserves death. What has this baby done to you? This baby’s feet have not yet touched the ground! What has he done to you that you are wanting the poor thing dead? [They say,] “No, if it is out it will [still] die”. So let it die, if that is the Allah’s decision. Allah has appointed a date of death for everyone. If it dies after it exits the womb, that is by the order of Allah. You did not enter into sin.. If it dies outside [the womb], paradise is promised to you [parents]. Our Prophet SAW says, “Paradise is ordained for the one whose child dies.” But for those who kill their children, hell is ordained. “No, I did not really know, but a doctor told me.” That is not a doctor anymore, but a murderer.

May Allah show the right path to the doctors! Allah has bestowed a soul and life, how dare you take these rights away from an innocent baby? What has this child done to you, what fault has it committed? If disabled, then disabled – that is how Allah created it. “No, they say the baby will not survive.” So what, will you kill it? If Allah wishes, it will survive, and if He does not, then he will die. At least you will have saved yourself from a sin. These people we mention here, however, are far from Islam and humanity. They talk about humanity, human rights, later ruin here and there. They rally outside calling for human rights, but in fact they are those who do not give a person his rights. They do not value the creature. They do not have faith in Allah. Those who have faith in Allah

know the [proper] value of everything. Allah Almighty says, “Know the value of things. Do not waste. Do not defile. Islam is the religion of cleanliness.

It is not the fault of those people really, it is the fault of our Muslims. They call, “Doctor! Doctor!” [But] he is not a shaykh, not a teacher, not a scholar. These are the things Muslims should know of in the first place. This [i.e., murder] is the first of the kaba’ir (big sins) that is mentioned. The greatest sin is to kill another human. Sometimes a fight happens and one kills another one in the fight. But of this innocent human baby, the murderers are the parents. How did they put people into such a situation? All of this indicates that we are at the end of the End Days in which wrongdoing has reached its summit.

For every uphill, there is also a downhill. After this comes the Mahdi and he will give intelligence to those unintelligent people. Those who are heedless will have eaten each other up already before his arrival. This wrong cannot continue, it has reached its summit. They show black as white and bad as good. This is what the world is like now. The saying of the Prophet, “There will be two groups; the majority will be the bad ones.” The whole world is attacking the good. They do not want to leave a single good person on earth. They want to uproot the good.

These people, therefore, should not be deceived by these bad ones. One must be prudent; one must be together with good people. No need to focus on trivial things for the sake of dunyā; such a world does not exist. If you stay together with such people, you too will become dirtied. May Allah plant our feet firmly on the road of truth. May He grant wakefulness to our people and guidance. People do not consider most of what is haram; even the biggest harams do not bother them. Such things have become habits, not bothering them at all. What more can we say? May Allah send Mahdi A.S soon, so that cleanliness comes. Only he can clean the world from this filth. May Allah let us be beside him, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

71. STRUGGLE IN LIFE

Wednesday, 25 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

They call it struggle of life, not an easy thing, continuously there is something to do. Everyone should struggle to make it better. Of course, in life many different kinds of things happen, such as suffering, problems, accidents, calamities. Many things happen to people. As long as we are alive, life on earth is a place of testing. "Daru'l bala', daru'l ibtila'." Those who are prepared are the achievers. What is preparation? As our prophet Muhammed (sAw) said, "Preparation is possessing faith (iman)."

The man who possess faith earns merits for all that happens to him, and his station is elevated. Starting from the morning until the night, one is in a test. Little or greater, does not matter, but our Prophet Muhammed says, "For a mu'min (believer) all these things are recorded in the sight of Allah." Whatever condition he might be in, such as suffering, illnesses--whatever comes upon a man, he will receive the merits. Nothing goes wasted. Waste pertains to those who do not have faith in Allah, who do not accept Allah. Whatever happens to them, there is no benefit to them. On the contrary the worst happens to them, because they think they can be saved by their own hands. Actually, if they have faith, it would be better for them, but this is not granted (nasip) to them.

Most of them on earth are disbelievers. Those who believe are the minority. For this we must be thanking Allah. When suffering occurs, and one is aware of the merits of it, one feels at ease and also his faith becomes stronger. May Allah increase our iman (faith in Allah), In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

72. THE NAFS'S (EGO'S) NATURE

Sunday, 29 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem:

“Wa idhā an’amnā ‘alā l-insāni a’raḍa wa na’ā bi jānibihi, wa idhā massahu sh-sharru kāna ya’ūsā” (Qur’ān 17:83). Allah ‘azza wa jalla in the Quran says, “And when We bless man, he turns away, and withdraws aside; but when evil visits him, he is in despair.” This is the nature of people; this is the nature of people’s ego (nafs).

Allah ‘azza wa jalla sent this religion down for people to straighten themselves. He sent down the Prophets to show them the right path. When it is left to the nafs, no matter how much good you do for it, it will be ungrateful [and] stay away. It moves away from Allah ‘azza wa jalla. When there is some calamity, however, it will be in a state of hopelessness. This is the habit of an ordinary man. Human beings are ungrateful [and] hopeless, but Allah ‘azza wa jalla in order to give them hope showed them the straight path. So that they might not be ungrateful, Allah showed them the path of the Prophet Muhammad.

Don’t think that things happen because of yourself – they are from Allah! If Allah does not help, as we said, a man would be confused about what to do because of his hopelessness. He would do all kinds of stupidity out of hopelessness. After putting their trust in Allah, after leaning upon [relying upon] Allah, there is no hopelessness. Hopelessness is not a good thing.

“Lā taqnaṭū,” says Allah ‘azza wa jall (Qur’ān 39:53). “Don’t be hopeless!” says Allah ‘azza wa jalla, He will help. After recognizing Allah, after worshipping Him, after entreating Allah, one has hopes [and] his affairs go well. Otherwise, in a small thing, no matter how much he brings together, how much he does, no matter what he has – no guarantee. Let us put our trust in Allah. Let him have us as one of those who obeys Him, so that their human lack is filled and they are cleansed, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

73. GRATITUDE IS OBLIGATORY

Friday, 04 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

To thank Allah is an obligation upon all of us, we ought to be grateful for everything. It is an obligation upon us to thank [Allah] for all His provision for us, because we cannot give enough gratitude even for a single provision. "We pray, we fast.." —but these are for your [own] interest. Allah is not in need of it. You should show gratitude.

We are to show gratitude for each breath we inhale, and for each exhalation we should also show gratitude. This does not cross the minds of even mentally normal people [today]. However, a Muslim should be more aware, [and] think about these things more. That is why we pray two cycles (raka'āt) of shukr prayer, the recommended prayer for gratitude. It counts as showing thanks to Allah. At no time are we to forget to thank Him. Grandsheikh used to tell us to pray two cycles of shukr prayer. He used to receive a piece of news and pray two cycles of shukr prayer right after hearing it. If not, he used to do a prostration (sajda) of gratitude. That also is a means of showing gratitude.

We are to show gratitude for each breath we inhale, and for each exhalation we should also show gratitude. This does not cross the minds of even mentally normal people [today]. However, a Muslim should be more aware, [and] think about these things more. That is why we pray two cycles (raka'āt) of shukr prayer, the recommended prayer for gratitude. It counts as showing thanks to Allah. At no time are we to forget to thank Him. Grandsheikh used to tell us to pray two cycles of shukr prayer. He used to receive a piece of news and pray two cycles of shukr prayer right after hearing it. If not, he used to do a prostration (sajda) of gratitude. That also is a means of showing gratitude.

If you are not able to pray two cycles, you may instead do the prostration of gratitude. If you do not do either of these, then at least have in mind the gratitude towards Allah 'azza wa jall. You may say it with your tongue. Gratitude increases provision (rizq). There is a lot of provision; everything that is from Allah is a provision. To show gratitude for them increases the person's strength (qadir). There is gratitude and there is covering the truth. Those who do not show gratitude are the ones who cover the truth, there is no third possibility. People are used to not being thankful and instead complain. This weakens their faith towards Allah and causes them not to fulfill their duty. What

happens when one does not fulfill his duty? Provision comes in a lesser measure, all goodness provided also lessens.

Spiritual provision is more important than material provision. A person has plenty of material provision, but [still] he suffers – this is because of his lack of gratitude. We need to make a habit of gratitude. We knew a man called Uncle Mehmet who passed away. After every two sentences, his next would be showing his gratitude. This is how one must be. This way one is relaxed, [and] he is then provided for here and hereafter.

May Allah put us amongst those who are grateful. Those who are grateful are from a higher station, exalted. May Allah make us one of them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

74. MAWLANA IS A STAR

Monday, 7 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, with Mawlānā's barakah, with his support, we gathered here again. With his support and love this meeting is happening. May his blessings be upon all of us, in shā'a Llāh. This way is the way of the Prophets. Since Ādam 'alayhi s-salām this has been the way. The Prophets, those who followed them, and people who believe them now, are keeping on this way. After Ādam 'alayhi s-salām his son Shīth (Seth) 'alayhi s-salām came. After him came Idrīs 'alayhi s-salām, Nūḥ 'alayhi s-salām, Ibrāhīm 'alayhi s-salām, Ismā'īl 'alayhi s-salām, Mūsā 'alayhi s-salām, Hārūn 'alayhi s-salām. These Prophets came one after another until our Prophet. And after our Prophet it continued in the same manner – Awliyā' continuing one after another.

How lucky are those who are with them. This matter is the matter of fate and favour. Who is favoured with it remains firm in their support. When Hārūn 'alayhi s-salām came after Mūsā 'alayhi s-salām... Hārūn 'alayhi s-salām passed away first. When 'Īsā 'alayhi s-salām came, in order to keep this way going, only true believers remained on it. After our Prophet, in the same manner – some tribes went off the way. Sayyidinā Abū Bakr raḍī Allāhu 'anhu fought with them. He protected the religion. This way, as we said, is the way of people who love Allāh and are beloved by Him. It is not the way of material benefit. Mawlānā told us throughout all his life: "This world is rubbish. Don't go after it. Follow me. Follow the way I am showing." And he always turned away from dunyā. Since the beginning, when he got rid of dunyā he reached Mawlā. Had he put dunyā as his purpose, he wouldn't have reached to these ranks.

Dunyā is low, it is vile. The further away you are from it, the higher you reach. Therefore, our coming here, our coming to his beautiful dergah, his grave and maqām, is a favour for all of us. It is a favour that Allāh made us firm on the way. And it is a sign of His pleasure. If it wasn't firm, we wouldn't come. We wouldn't even think or remember about it. But with His support, with His kindness and blessing, it is meant for us. Who could, came. Of course, not everyone can come every year. They come one year and skip two. They come two years and skip three. They still come. That's ok as long as their hearts are here. Not everyone can go to ḥajj. The same holds for here. Who has the ability comes. Who doesn't have the ability, comes some time later. As long as they are firm on the

inside, the body is not important. They should have pure hearts and intention. They should have pure intentions for Allāh, for the Prophet, for Mashāyikh. When the hearts are always with them, in shā'a Llāh they receive from the rewards of those who come. Because it is important for most, who can't come, to say, "If only I was there." They will get thawāb for their intention.

May Allāh make us firm. Because shayṭān is not standing still. He makes fitnah. He tries to show himself as right. He puts you in doubt, questioning your correctness. Therefore, may Allāh give us the power of imān and persistence. May we not listen to shayṭān, In Sha Allah.

Alhamdulillah we are coming again for anniversary of Mawlānā. Mawlānā he is whole life following the way of Prophet and teaching of Prophet. Since Ādam 'alayhi s-salām until our Prophet all Prophets is same teaching. What they are teaching? They are teaching good thing. First teaching to not be looking for material, for it is too clear, this for people... We have material and spiritual. The important thing – spiritual one. Material one also you can look but it is not teaching for to follow this. Material it will be finish but spiritual one it will be not dying. Material body dying but spiritual continuing. And this is what it is important. To improve our spiritual – this is what whole Prophets since Ādam 'alayhi s-salām until Prophet and after awliyā'u Llāh, mashāyikh, they was teaching until Mawlānā Shaykh also.

Mawlānā Shaykh he was special. We cannot find, maybe hundred year you cannot find such holy and great awliyā'u Llāh. But al-ḥamdu liLlāh that he is humble. And he was teaching us every goodness. The first one – humbleness, to be with each, everybody and not looking for protocol, not looking for people who are only for high class people. Each, every kind of people he was looking because he knowing this is creature from Allāh 'Azza wa Jalla. Not looking for their outside. Only looking for inside. Which one coming, he accept him and he treat him very good, very soft, and very mercy. Mercy to make him to come to way of light. Second thing, not looking for collecting for dunyā, no. It is, it was not his aim. His aim to look for ākhirah. But if they was bring for him, also he was not interesting. Distributing for people also. Here very important thing – for not to use his for dunyā, for material, to be look for benefit from anybody – "this he is rich man, maybe I can get benefit from him." This is never Mawlānā's thinking. It was and it is for example for his murīd and for other people also.

He was star, Alhamdulillah, like Prophet what he said for his companions. He is also same – you can follow him and you will be find good way. And for this we are saying Alhamdulillah. Many people here can attending for his this blessed event because this event... he is leave this world but he is bodily... he leave his world. As we said, his body died but his spiritual spirit soul still looking and going more stronger for around this world for his follower and for who are they are not his follower. And we are thanking

Allāh we are not going away from his way. We are strongly staying there. This not from ourself – from His mercy, His blessed, because many people, not many people, some people unfortunately their foot it is not very strong there. Some of them run away, some of them claiming something. It is not important.

The important for us, for people, who are coming here and who are not coming here but they are also like to be here, Allāh reward them also – because here, of course if everybody coming here, we whole Lefke not enough for them. So one year this people coming, other year others, other year other people. Who are not coming it is good for them and the intention also good. Allāh reward them for their intention also and Allāh reward you for your coming here for give your love for your murshid Mawlānā Sulṭānu l-Awliyā' Shaykh Nāẓim al-Ḥaqqānī. Allāh bless his soul and he keep us under his way. And this is there is fitnah around for people. From shayṭān this fitnah from shayṭān. Not shayṭān not happy even to be two people together. He like them to be to separate, split.

So Alhamdulillah we are thanking Allāh and asking to be together in this way. Of course we are knowing nobody can fill his place but his order and Allāh life, life law – hayat kanunu – rules of life. So we must be in this way. In Sha Allah, Mawlānā he was saying about Mahdī 'alayhi s-salām: each day we are feeling really very strongly it is coming more near and more near because there is more oppression for Muslim, for believer more and more. Each day it coming more. Even time of Namrūd, time of Fir'awn not, it was not like this. So, In Sha Allah, it is very near what Mawlānā Shaykh said. In Sha Allah we, with his bless, we be with Sayyidinā Mahdī and Sayyidinā 'Īsā 'alayhi s-salām, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

75. EVERYTHING COMES FROM ALLAH

Tuesday, 8 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A Muslim man or any person following any ṭarīqah should know the adab of Islām and the adab of ṭarīqah. The adab of Islām is a bit lighter. A person belonging to ṭarīqah should keep to the boundaries of adab and pay attention to adab. They should know everything comes from Allāh. They shouldn't let Allāh out of their heart. Dhikru Llāh means to remember Allāh for twenty four hours. Whatever happens, a man should say it is the will of Allāh and accept it, be pleased and satisfied with it – the man in ṭarīqah.

Of course, ṭarīqahs are not like before. In old times it was much harder. Now as it is the end of times, it is lighter. It is as much as a person can bear. It can be done now too. The old Mashāyikh used to tell murīds, a person who gives you gold should be the same as the person who hits you on your neck. You should think both came from Allāh and be neither happy, nor upset. You shouldn't have feelings for the men, you shouldn't hate them. Of course you should thank the other one. You should think that both things came from Allāh. People nowadays cannot carry this. People get annoyed even by words. And matters like getting hit, they cannot stand it. Yet they should remember Allāh. Allāh should always be in our hearts as much as possible. Whatever happens and you get upset, remember directly it is from Allāh. Your sadness will become lighter then. When you are needy, say, "There is Allāh. Allah is testing us. This trouble will go too." Because you know it comes from somewhere bigger. It's not for nothing.

If you know that your rank and rewards will increase, it will be easier and you'll be content. Otherwise, when you don't know, you keep mumbling, "How did this happen? Where did this trouble come from? Where did this problem come from?" To know Allāh and to be with Allāh is the biggest favour, is the biggest goodness. All troubles will go away. You'll be in peace, always in peace. "Allāh is with me. Allāh is seeing me." We are always together with Allāh. Allāh is with us for twenty four hours. If you think so, you will be relaxed then. If you don't think so, you will spend your life in regret. You'll be mumbling, "If only I did this. If only I did that. If only this and that happened," and die at last with all your life spent in troubles. Therefore, a man is in peace in this world when he remembers Allāh and doesn't let Allāh out of his heart. Everything we are in this life, we must know Allāh He is by His will we are in this life. Many times people they are

complaining, every people, but for ṭarīqah people, for Muslim and especially for ṭarīqah people to be respect and good behave – good behave it is first order, adab, good behave. Adab for ṭarīqah people you must keep respect and adab with Allāh ‘Azza wa Jalla and with other people also. Everything it is from Him. This is adab for people to know what happen, it is coming from Him. And to remember this you must make remembrance of Allāh twenty four hour per day every day. You must put Allāh ‘Azza wa Jalla in your heart. Don't go without thinking, "Our Lord is in our heart."

Dhikr, meaning to remember meaning and when you do this twenty four hour you making you like you are doing dhikr. Because you are remembering Allāh and He – you know He is with you. Everything you done it will be better. This for ṭarīqah people: it is very important good behave and to know everything coming from Allāh. This was a old time mashāyikh was teaching their murīd. Old time they was more strict than this day but now the end of time. It is okay like this because people even if they said in "we are in ṭarīqah" it is enough for them. Because many they are attacking reality and attacking ṭarīqah, attacking way of Prophet, so we are – only if you say you are in ṭarīqah it is okay also.

But in ṭarīqah you must learn adab, good behave. And good behave it is was, as we said, in old time very strict in ṭarīqah – to how to acting, how to coming, how to going, through for mosque, for Shaykh, for Murshid, and for how you must dress, what you will eat, what you will do. All this was very strict and especially for making between people also. They was saying, if somebody giving you gold coin and other one hitting you, slapping you in your neck, you mustn't be angry for this and you mustn't be happy with other. You must thanking of course but not be angry for other because both coming from Allāh, from our Lord. This acting this people – Allāh send them for you – same. This is for highest thing for murīd to if he can do this. Is very difficult to do especially this time nobody can do this. So but also just to saying how it was before and also you can take idea to be thinking about this also.

Everything coming from Allāh. If you think like this your life it will be more easy, more happy. Because many people complaining, "Oh from where this coming this problem for me?" And other, "From where coming this?" Anxious, this stress coming for you from where this coming? If you know this coming from your Lord, you will be quiet and you be accepted and you will be happy because you know when Allāh sending something for this like this He make you give reward for what He send for you. If when for in ākhirah, you said if you wish to have more than this difficult in your life to get more reward from Allāh.

So this is for believer and ṭarīqah people making our life more easier. Every time remember when you have something difficult, something you are not happy with this, you remember your Lord. You said, "Allāh Alhamdulillah it is from You and we are

happy with are give us. We are happy from Your mercy. We are happy from what You what You send. Everything we are happy with this." This is happiness for believer, for mu'min. But other who are they don't have belief, whole life taking pills, going to psychiatry. Going to psychiatry they are every day they have problem, whole life problem and then nothing.

So, Alhamdulillah, we are, Allāh make us believer but we must remember this. For this शुह्बाह for this to remember everybody. Our Lord, In Sha Allah, Allāh give us all happiness, In Sha Allah, no imtiḥān (test).

Wa Minallah at-Tawfeeq,
Al-Fatiha.

76. ASK FOR FORGIVENESS

Thursday, 10 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying – at the end of times there will be calamities of rain and children will be disobedient. It says, "Al-maṭaru qayṣan wa l-waladu ghayṣan." It is ḥadīth sharīf. We are living at the end of times. Both rain and snow, everything is in the hands of Allāh. The rain will be sent according to the state of people. And it is raining as a calamity, floods are taking everything. Everywhere is being destroyed. Sometimes people are dying. Sometimes there are big losses. And children are born disobedient, not obedient to their parents. This is the situation.

Why is it happening? Because people deserve it. We should pray to Allāh and ask for rain. They say rain falls by itself, things happen by themselves and mislead people by teaching this. Allāh 'Azza wa Jalla is saying in Qur'ān, "Faqltu staghfirū Rabbakum innahu kāna ghaffāran" (71:10). Make tawbah, ask forgiveness from Allāh, as Allāh is forgiving. He forgives maximally. Whatever you do, when you say "tawbah astaghfiru Llāh", He accepts your repentance. Then what happens next; "Yursili s-samā'a 'alaykum midrāran wa- yumdidkum bi-amwālin wa banīna wa yaj'al lakum jannātin wa yaj'al lakum anhāran. (71:11, 12)"Allah sends you good rain, good provision, and good children. Then He Allāh gives you beautiful gardens and paradise both in dunyā and ākhirah. How will all this happen? When you are obedient to Allāh.

If we made a mistake, we should repent. Thus Allāh turns that catastrophe into relief. For example, there was a calamity a couple of days ago. Nothing is left in one area here in Cyprus – not trees, not bushes, not vegetables. It hailed heavily. It was coming here too. We were inspired and started making tawbah and shukr to Allāh, and it turned into rain. And it watered the land well. If you decided to water like that, you wouldn't be able to finish in five days. It is not a miracle or anything. When you carry out Allāh's order, Allāh's promise happens immediately. So make tawbah before such calamity comes. They say a flood came and took people away. They don't think of the mistakes they made and to make tawbah. We make tawbah for sins we made so that Allāh forgives and shows mercy to us. And the rains are important.

More important is what our Prophet said: good children. We should always be in repentance for them not to be bad. We have to ask forgiveness from Allāh. Allāh is saying it openly to everyone, not just for one section. If everyone does it, they will deserve these good things. And if you don't do, catastrophe will reach you. They hide in cars to be saved. Even cars are smashed. In five minutes, Allāh leaves no building, no window, no car, no tree. Make tawbah. If you don't make tawbah, stones will fall down on you. May Allāh not let it happen. May Allāh protect from calamities. We always ask for forgiveness from Allāh, In Sha Allah.

This time it is end time. Prophet he saying when this time coming, approaching for Judgement Day, end of human being life. The human being they thought there is one billion year, three billion year for this global to finish, to it will, after it will be nothing on it. No it is not like this. Our life for human being it is there limit time and we are coming to end of this time. We have another life, Alhamdulillah, they are forever. But for this life, it is short and for dunyā also it is short. And when the end of time coming, Prophet saying, "Yakūnu l- maṭaru qayṣan wa l-waladu ghayṣan" – meaning the rain become like disaster and the children unobedient, not good people. This is for our time and it is like this. You cannot imagine how the even small children they become, like teaching them in this bad thing – like shayṭān, like devil. And the rain, when it's coming rain, not sweet rain, flood everywhere. Everywhere destroying, dying many people. You hear this country maybe twenty people died from flood. Other – two people, other – two hundred people. You hear like this.

But Allāh 'Azza wa Jalla He give also how to be protected from this. He said from Sūrat Nūḥ "Faqltu staghfirū Rabbakum innahu kāna ghaffāran" (71:10). Nūḥ said: "I said to make for asking for forgiveness from Allāh." He is the most extreme forgiving. He is, He forgive everything. When He forgive everything what will happen? Maybe people they say we are not feeling anything. "Yursili s-samā'a 'alaykum midrāran" (71:11). He said He will send rain, very good rain for you, not disaster, not bad rain, not flood – nice rain. After, "Yumdidkum bi-amwālin wa-banīna" (71:12). And He will give you fortune and He will give you children, good children. Wa yaj'al lakum jannāti wa-yaj'al lakum anhārā (71:12) . And rivers. This is what in this dunyā for, if you ask for forgiveness.

And, Alhamdulillah, before two, three days, there was heavy rain here and it was ice, like big big ice and storm and I was after breakfast seeing coming on trees. Allāh He make us to remember this and ask for "astaghfiru Llāh astaghfiru Llāh astaghfiru Llāh" until after one minute be changing to rain, very nice rain. All this area it was raining very nice everywhere. You feel if you give three days water cannot be like this. But there is one, maybe ten or fifteen kilometer from here, this people they are never remembering anything and whole area they crush their grapes and vegetable – everything finish there. You cannot find even one. And it is not miracle. No. It just we obeying what Allāh He saying.

They saying ask for forgiveness. We ask for forgiveness not – everybody can do this. No need to be Shaykh, no need to be ‘ālim scholar. Only ask He said and He promise He will be do this. And that what happen – no miracle. No. From us or just must remember this. And for also, the most important, children, our children. So you must be ask for forgiveness every time from Allāh and He is happy with us He change. Even in this time can be your place good, your children also safe, obedient good people, acceptable people in Divinely Presence and good for people also.

So it is big favour to remember and to ask forgiveness. Everything, if any difficult happen, ask for forgiveness – astaghfiru Llāh astaghfiru Llāh astaghfiru Llāh Thank you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

77. RAMADAN THE MOST HAPPY MONTH

Friday, 11 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, we are finishing the month of Sha'bān in peace. In Sha Allah next Jum'ah is Ramaḍān. In Sha Allah from Tuesday night we will start tarāwīḥ prayer. Wednesday is the first, we'll start fasting.

Ramaḍān is the Sulṭān of months, it is holy. Allāh 'Azza wa Jalla made this month beautiful for the ummah of Muḥammad. Rajab and Sha'bān are also good but for the ummah of Muḥammad Allāh 'Azza wa Jalla made Ramaḍān. Its special spirituality comforts people and gives blessings and peace. It is the month of forgiveness and cure. All kinds of beauties are in this month. All over the world – of course, Islamic countries are less than half of the world, much less than half of it – but when Muslims experience Ramaḍān from wherever they are, the blessings of that month makes them happy. And as happy they are in this world, they will be happier in ākhirah. They will reach their happiness. Because in this month Allāh says, "I give it's reward for you. I reward your fasting." If you do one goodness, it will count as ten, one hundred or one thousand. And for fasting, Allāh 'Azza wa Jalla gives from His Kindness and Generosity. No one can give as He gives. Therefore, your happiness here in this month will be in ākhirah too. It is just a small amount of happiness.

This month is for paying ṣadaqah and zakāh. Zakāh is given once a year. It can be given any month but to give it in Ramaḍān is more blessed and there is more thawāb. Zakāh is farḍ. The thawāb of farḍ is greater than of sunnah or nafl. Therefore, it is a tradition since old times: people give their zakāh every Ramaḍān. It can be paid in another month too, as we said. But zakāh is zakāh. You have to keep its account and pay from year to year. And doing so from Ramaḍān to Ramaḍān is better and nicer – you give it and don't get confused. Because what is done between this Ramaḍān and next Ramaḍān is counted as a year. Because zakāh is not paid according to a daily count. It is given with its niṣāb from year to year. People shouldn't confuse that. When a year passes, you should calculate it in Ramaḍān. If you earned more during that year, you pay it in Ramaḍān. And you will start off clear for the next year. And the next year you pay in same way. You will have no remaining debt.

Because zakāh is the provision appointed by Allāh for the poor, others can't use it. Who gives zakāh cannot say, "I am paying zakāh, it is mine." Zakāh leaves you. It doesn't belong to you. If you give it and then take it part back, you will be committing a sin. You will be stealing, as if you take from someone else's goods. May Allāh give abundance of the heart.

Our Prophet says, as we recited in the khuṭbah, a man can have many things, this does not make him rich. Even if the world belongs to this man, the nature of man is like a beggar. His eyes ask for more, but he doesn't give a penny. The real richness is the richness of the soul, says our Prophet. It shouldn't be in the eyes of a man. The rich one is the person who doesn't have five pence and is full. But who has billions and asks for more, by following his ego and not letting his money go, is poor. May Allāh not make us from them, In Sha Allah.

And there is fasting and tarāwīḥ prayers. The more goodness you do in Ramaḍān, the better for you. And there is fiṭr to be paid per person. Muftīs appoint its amount every year because they make its calculation. Probably, it's 15-20 TL per person. That is for an ordinary person. Some people are poor, it is calculated less for them. That should be paid for every member of the family. That used to be the main zakāh. And when zakāh came, fiṭr became Ṣadaqatu l- Fiṭr – paid during whole Ramaḍān. Fifteen liras, twenty liras, how much you pay, you have to do it before 'Īd. If you don't pay, you'll miss its benefit. Ṣadaqah keeps troubles, accidents and illnesses away. It destroys them. If you don't pay those five pence, may Allāh help, what may happen that year and you'll pay much more.

In shā'a Llāh, we are reaching this holy month. May we will reach many years. May we reach it next year with the honor of Islām, In Sha Allah. This year again everywhere in the world they are targeting Islām. They are attacking Islām. And Muslims are not begging Allāh to send a savior. They should ask for him. Otherwise, we cannot do anything in such condition. Promised and sent by Allāh, promised to our Prophet are the saviours Mahdī 'alayhi s-salām and 'Īsā 'alayhi s-salām. When they come, all this oppression will stop, In Sha Allah. The world will reach justice and peace. In Sha Allah, it is near because oppression is at its peak. May Allāh help us, In Sha Allah.

Alhamdulillah we nearly finish Sha'bān month. It is maybe next Wednesday, in shā'a Llāh, first of Ramaḍān. Next Friday will be, In Sha Allah, first Friday of Ramaḍān. Ramaḍān it is very blessed month. Allāh He said three months – holy months: one for first Rajab for Allāh 'Azza wa Jalla, second for Prophet, and third for ummah. And of course we are weak and He make this Ramaḍān month to be happy, the most happiest month between whole other months. It is giving good feeling for each people who are recognise and fast and pray. Where you have been in whole the world it is special month. Even where is place they are no, not Muslim country, also who are following this and practicing fasting and praying tarāwīḥ and other ṣalawāt, you feel very special. Because

this month Allāh He happy with His servant because they are following, making fasting. Fasting it is difficult. Even ego, your ego when you fasting you can control more easier. And Allāh ‘Azza wa Jalla make, when create ego, asking, "Who are you?" He said, "I'm I'm. You You," for Allāh and Allāh send him to make ‘adhdhabuh tortured. But he say after asking again, say again, "You You and me me." After make to fast. After fast it was asking, "Who are you?" He said, "I'm ego and You are my Lord." So to be fasting it is making your ego to be come down. For this Allāh love this when people fasting. He reward them by His countless reward. Because reward if you do something good from to ten times, maybe hundred times, maybe thousand times. But for fasting He said, "I am only know what I will give for Our servant." So this holy month we are fasting whole month, Allāh reward us. And in daytime we are fasting, nighttime also praying, tarāwīḥ, praying other nāfilah, every praying so Allāh reward us. But people they are saying shayṭān also not in this. Al-ḥamdu liLlāh Ramaḍān he is not very strong because Allāh send him to chain him, but also still doing something with this people. They said, "No need for tarāwīḥ. It is not sunnah from Prophet and not obligatory. No you don't pray. Go enjoy yourself." How is this month, for whole month, you worshipping and people becoming more happy, more blessed, and they feel full of good feeling in this month because they are happy they are obeying. After this month it's finish. You feel completely, suddenly you – it is like empty. So, Alhamdulillah, we are for this month also from old time the tradition to give zakāt in Ramaḍān. You can give other time also. Whole year you can give zakāt but the people they was counting from Ramaḍān to Ramaḍān – one year. Because you cannot give zakāt for each day or each month. No. Just from Ramaḍān to Ramaḍān you count how you have more money, you give zakāt for this. So for this it is also month of zakāt also and for giving Zakātu l-Fiṭr for each person. We must give for whole in family. It was before zakāt, before normal zakāt, but when zakāt coming, this becoming Ṣadaqatu l-Fiṭr. And for each person, how much people, rich people they can give more. Poor people they must also give. They don't say, "We don't have money." Because this ṣadaqah, ṣadaqah taking bad thing away from us – illness, stress, accident. Everything it is with ṣadaqah can be go away. So don't say, "I'm poor. I cannot do." Because if you not do this Allāh know what He... Maybe you pay thousand time more than this. So we are, In Sha Allah, reaching this month and we hope to be next year with better condition for Muslims, with real successor of Prophet – Sayyidinā Mahdī ‘alayhi s-salām. What he was saying about him, because now time real very bad and whole world they are fighting each other and they are especially fighting against Muslims. And they put some kind of people in Islām they say, "We are real Muslim," and they are worse than enemy. They are the worst enemy for Islām this people. In Sha Allah, all this when Mahdī ‘alayhi s-salām coming, it will be finish and clean all the world with justice and happiness, In Sha Allah. Allāh make us to reach these days, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

78. OUR WHOLE LIFE FOR ALLAH

Saturday, 12 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Mashāyikh sometimes ask "What did you do for Allāh today?" Sometimes they write it down in some places. They ask, "What did you do for Allāh today?" You should have done some goodness and remember it. Think whether you did something good or something for the sake of Allāh ﷻ. We should do so. But even better is, as our Prophet said: Bismillahir Rahmanir Raheem, "Qul inna ṣalāti wa nusukī wa maḥyāya wa mamāti liLlāhi rabbi l-'ālamīna lā sharīka lahu wa bidhālika umirtu wa-ana awwalu l-muslimīn" (6:162-163). "My prayers and worshipping, my life and death, everything is for Allah I am ordered so," says our Prophet. He says, "I am the first Muslim." And like our Prophet did, Muslims shouldn't ask what they did during the day but make intention from the morning when they wake up and head to work to do everything for the pleasure of Allāh

In Sha Allah, as Allāh likes and wants it. He says, "We intend to do everything for the pleasure of Allāh." Then everything we do will be accepted. Whatever you do – when you go after provision, when you go after knowledge, when you go for a visit, when you go for a trip, when you talk to people – everything you do will be for Allāh. When you ask, "What did I do today?", better to be able to say, "I made intention in the morning to do everything for Allāh, to obey Him." This is the shortcut. We shouldn't forget it every day so that when we do wrong during the day, we realize we won't deserve the pleasure of Allāh and be embarrassed from Allāh 'Azza wa Jalla. Then we remember not to do it. But apart from that, whatever you do, eat, drink, go somewhere, or come, as we said, Allāh will accept it. "We did everything for Allāh, not for our ego.

Allah sent us to this world not to be a servant for our ego, but to be a servant for Allāh. We intend to do servanthood for Allāh. For His pleasure, we intend our position to be like this from morning till evening, In Sha Allah." Everything will be for the pleasure of Allāh will give according to our intentions. "Innamā l-a'mālu bi n-niyyāt." Actions are according to intentions. People make intentions. Most people can't accomplish them but as long as there is intention, that intention is accepted with Allāh. Because He knows our intentions. Someone decides to do something, he promises to do it, and when he doesn't, he says he was going to. Others ask, "Why didn't you do?" "I

was intending to. It didn't work out." They say, "I don't benefit from intentions." But Allāh 'Azza wa Jalla is not this way. Allāh 'Azza wa Jalla accepts our intentions. If you do it – ten rewards. If you couldn't do it, He still gives one reward.

Therefore, we make intention, In Sha Allah, to live all our lives for Allāh– until the end. And every day, In Sha Allah, when we wake up in the morning, we intend it for Allāh's pleasure. May we be able to achieve our intentions, In Sha Allah.

We intend so, In Sha Allah. They ask there is a word – "What you done today for Allāh for your Lord?" This is many place they write. Even in this wall. In sometimes in book and some place – "what you done good thing today?" What you normally for Muslim, "What you done for your Lord for Allāh?" "What you done for Allāh?" You give charity, you pray, you fast, you do this and that – this all you must do. So we can say, "We can do, we do this." But there is more important than this. What āyah for Prophet saying, Bismillahir Rahmanir Raheem, "Qul inna ṣalāti wa nusukī wa maḥyāya wa mamāti liLlāhi rabbi l- 'ālamīn, lā sharīka lahu wa bi-dhālika umirtu wa ana awwalu l-muslimīn" (6:162-163). "My praying, my fasting, my doing good thing, charity, my life and my death – all this for Allāh 'Azza wa Jalla. For no any partner for Him and this is what I was ordered and I'm the first of believer."

This is for Prophet teaching us. So no need to say, "Today I done this, I did this." You must intention to be whole your day for Allāh 'Azza wa Jalla, for your Lord. "We intention this morning we wake up for fajr, our intention to be all my days according for Allāh's order and to do good thing until next day. This is my intention." You can, so it is like whole thing what you done in your day, for Allāh 'Azza wa Jalla and He accept because it is intention. Intention very important. This is what you done in daytime: go wake up, eating, drinking, praying, and meeting people, speaking, working. teaching people, you learn something from people – everything Allāh reward you as you done for Him. This is what Prophet teach us. Our whole life for Allāh 'Azza wa Jalla. Who do this, intention for Allah, Allah reward him. Not to for our ego, no. This day for Allāh Allāh, whole day for Allāh.

Even ego trying to do not make you to do something, also Allāh reward you by for your intention. Because intention very important in divinely, in presence of Allāh 'Azza wa Jalla. He said if you have good intention, and your intention to do something I couldn't do, it will be reward you one reward. If you done it, you will reward ten times, hundred times, or more. But for people, human being, you intention something to do for people, and tell them, "I was intention to do this but I couldn't do this. Sorry." They will become angry for you. "Why you say this and you didn't do and we are waiting for you and come you didn't come, you didn't..." They get very angry. They not even ask for something from them. "What? Why we will give you this? You didn't done anything." "But my intention good to, I'm was intention to do this for you." But nothing hear. But for Allāh

'Azza wa Jalla not like this. If you even you didn't do anything, He reward you but because He not in need for you. People in need for you.

So it is good tiding from Prophet. Whole days, whole life, In Sha Allah, for our Lord. We intention to be in His service only for Him not for our ego. Allāh help us to to do this and reward us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

79. THE NATION OF THE PROPHET MUHAMMAD

Sunday, 13 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our existence in this world is by Allāh's will. Allāh's destiny put us in this time. There were many people and many nations who lived before. The best of them was the Nation of our Prophet, Ummatu Muḥammad. Who is from that Nation has received a huge favour. But who doesn't accept it rejects that great favour. To follow our Prophet is a big favour in dunyā too. It is a privilege, in fact. To be from the Nation of our Prophet is the biggest honor. Who says "I don't accept it" is not considered as from the Nation. You can't force anyone. Because when someone rejects an offer, he becomes ungrateful. He carries his punishment.

To be from the Ummah of Muḥammad, as we said, to live under his command... People who lived in places where his khulafa ruled, lived good lives. Because the first order of our Prophet is justice. When there is justice, there is beauty. Everything is good, there is no oppression. And the second order is mercy. There is mercy and justice for people who live in that country. There is no discrimination. There is no favoring Muslims by dividing people into Muslims and non-Muslims. Besides, when such a thing happens, more attention is paid so that the rights of non-Muslims are not taken. Therefore, the khulafā' of our Prophet and Sultans lived like this for centuries. And as a result, the Ottomans still have khalifah. Under their rule, people lived their best days, Muslims and the Islamic world.

Because khulafā' didn't take their positions for fun. They sat there for the Nation of our Prophet. They sat there to raise the word of Allāh. They were humble and merciful. When they gave salām on Fridays to the people, people used to show respect by saying, "Long live, Pādishāh." And after that, Sultans used to have it said: "Long live, Pādishāh," because it's good that they live. And in order that there is no pride in their egos, they would ask them to say another sentence like – "Don't get proud. There is Allāh above you." It continued for centuries, based on this. They were never proud. They were humble. And the most important is that they were murīds to their beloved shaykhs. They obeyed and loved them. Many times even the greatest Sultans, like Fātiḥ Sultān Meḥmed and Sultān Sulaymān, went to their dergahs and said, "We don't want this world. We want ākhirah. We don't want this throne. We want to be servants in this dergah." Most

of them said so. But of course, the shaykh's order was: "Your duty is there. Go and carry your duty." Otherwise, they didn't desire saltānāt, money and power.

They ruled under such conditions. They were wonderful people who followed the way of our Prophet. Therefore, to be Muslim and to live under a Muslim ruler in justice, to live under a ruler who knows Allāh and accepts our Prophet, is a great favour. Of course, there are few people like this in the current world conditions. It is very rare. May Allāh return those old days. May He raise Muslims. May they live under the rule of khulafā', in shā'a Llāh. Those days are beautiful because there is justice for everyone and everybody is pleased. But of course, shayṭān says the opposite. He oppresses them but oppression cannot last. The truth will come out at last. May their maqāms increase, In Sha Allah.

Today we are living in this world. Allāh 'Azza wa Jalla create us and we are living [in a] time, we didn't want to be here, but Allāh He doing what He like to do. And we thank Him to be this time we are living, to be from Nation of Prophet. To be Nation of Prophet Muḥammad it is the biggest favour for humanity. Who accept to be from his Nation, he is lucky. Who not accept, he is unlucky. Because this chance Allāh give for whole human being, to be from Nation of Prophet. But who are not like to be, also Allāh He not let him do. And he is unlucky because to be Nation of Prophet. honour for human being. All good manner, whole good thing, in this to be his Nation.

And now there is shayṭān nation. They are making exactly opposite what Prophet saying. Every dirty thing, every disgusting thing, they are making as it is nature for human being and it must be like this. And Prophet he said take this even first order for Muslim for believer to be clean. And this people they are dirty from top until the feet. And to be his Nation, Prophet he give every good thing for human being from his time and after until Ottoman. Last Khalīfah they was ruling by Sulṭān, Khalīf of Prophet, and they was ruling by justice and mercy for whole human, whole people who are living in their country. Not making difference between Muslim or non-Muslim or believer, non-believer. They have, everybody they have own right, everything. Even they was more sensitive if any non-believer for his right, to get his right, not to be oppressed in this country and they was living very freely and they can do everything the believer Muslim they doing. Sometimes they do, can have more freedom from them and Sulṭān Khalīf they was living for helping and serving and to follow Prophet order. They are not coming for enjoying.

Many of Sulṭān they was coming to, because they was very humble also – they not say, "We are Sulṭān. Nobody top of us." No. Most of them they have shaykh, murshid, guidance. They follow him. Many times they come to zāwiyah, dergāh for shaykh, and Sulṭān coming and he said for shaykh: "O Shaykh I don't want any saltanate, any fortune, any high position. I leave all this. I'm, I'm coming to your dergāh. I will be derwīsh here."

Many of them like this coming. But of course their Shaykh they said, "We have many derwīsh here. Your place to guide this and we are support you spiritually to be justice and to help people." This is what they was doing. And when they was greeting them, they go to place they say: "Long life Sulṭān. Oh long life Sulṭān," shouting people and the army, to not be proud, they was after this they say: "Don't be proud. There is Allāh He is bigger than you. O Sulṭān don't be proud, Allāh bigger than you." This was order from Sulṭān to people after when they say, "Long life Sulṭān," to not be like pharaoh, not be like Namrūd or to like tyrant. Just to remember he is, he is only servant for Allāh.

This what was doing and was like paradise because when you have justice, you are happy. When no justice in place, it is like hell. And nowadays most of world unjustice. Very few place they have some sincere governor, sincere president they are looking for helping people everywhere. Allāh make this people to be in our place because many we see all around us, since after Ottoman, they was only fear, blood, bad thing. Tyrants coming on them. This is unlucky for them. They must, we must ask for to send us one to make justice as it is full of oppression. In Sha Allah, he is coming. Looking very soon, In Sha Allah, Sayyidinā l-Mahdī 'alayhi s-salām.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

80. FOLLOW THE AUTHORITY OF YOUR COUNTRY

Monday, 14 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There are Madhāhib due to the mercy of our Holy Prophet. What we call Madhāhib used to be many. There were many true Madhāhib. There was no one left following them so there are four remaining. And they are a mercy for the Nation. A person follows whichever one he likes that fits himself accordingly. He does his work according to its rulings and performs his worship. So it is both for his work and for his worship, both of them. Every Madhhab has two parts one for worship and the other for activities. They showed them to people as well. May Allāh be happy with those Imāms. Through their high aspirations and efforts most of the Islamic world follows the four Madhāhib.

A fifth Madhhab is unacceptable, it is not accepted. Because there are no more perfect people who can do independent reasoning (ijtihad). Until when will these madhāhib remain? Until Mahdī 'alayhi s-salām. When Mahdī 'alayhi s-salām comes there will be no need for Madhāhib, since the absolute independent reasoner (mujtahid) is Mahdī 'alayhi s-salām. Nonsensical people are appearing. They do not have the slightest intelligence whatsoever. They read this and that book and come out in front of people claiming to be a scholar, claiming to be a mujtahid. The religion is not good enough for them. The scholars are not good enough for them. They are making religion like democracy. They are criticizing everybody without knowledge or experience. This religion does not move with such people. People who do that harm themselves.

There, on this topic now we will pray the Tarāwīḥ tomorrow. They are questioning whether to begin to pray the day after. The government agency, who are those in authority, have looked at it, made calculations, written about it, and said it [Ramaḍān] is Wednesday. People who are living in this country should be following this. They said it is Thursday in another country. So that is also OK, because we follow those in authority. We cannot see. We neither see the sun nor the moon, we do not know when it rises and sets, where it rose and where it set. They have the responsibility. It is somewhat difficult for them to see the moon in these countries. It is not flat etc. Therefore, they have their calculations and methods. They said it is Wednesday because it will rise at such time and set at such time. Turkey and Cyprus decided this way. Another, India looked

at it – "No, we haven't seen it yet. Two days later." It is their responsibility, not the people's.

People should follow according to where they are. So there is no need for anxiety. Because even if a person, if all the people, got up and looked at it, again it is useless if they do not understand. It does not make sense. Therefore, wherever the person is, he will abide by the time, the date, and the day according to what the government said now and follow it. This is also the case with the Ash'arī (theological school) Madhhab. Because sometimes in old times there was not much calculation like this. They ask: "What about a cloudy day?" "Is it 29 or 30 [days]?" If 29 holds, and it is a cloudy day then because the moon will not be apparent they complete it to 30. If not, if it appears, then it is 29. However, so this is not much of a problem. Therefore, where these people are, let them follow the government and be at rest. There is nothing else to do.

Sometimes they begin Ramaḍān a day early, that is possible. But let them certainly follow the government where they are, on 'Īd day. "The others broke the fast a day before. I will take my water, soft drink and what not, and appear in front of people in this country having broken my fast." That is not all right. You should break your fast like the rest of the people there. This is the way shown by the shaykhs, especially what Mawlānā used to do. Mawlānā would sometimes be fasting a day or two before, the day before Ramaḍān, sometimes two days before. But he would for certain make the ifṭār, meaning the 'Īd, together with the government of whichever country we were in. We make ifṭār together with that country's 'Īd. We need to be careful about this, since it is unseemly to break the fast and appear in front of people one day before.

If you are not in a Muslim country, there are also lots of communities there. Then things are different. You can still do your ifṭār and offer your 'Īd prayer according to which one you prefer. Whatever day has been set. For example, people in Turkish mosques, do it according to the Diyanet (Religious Affairs). Everyone will be coming to that 'Īd prayer. Well, they are coming. "No, it is not today. It is tomorrow." There, that does not work either. For that, again either the Diyanet or whichever country you are in, if Turks are the majority – time it according to the Diyanet. If others are a majority, then you do it according to them. Because there are people who only pray on 'Īd. If you mix it up too, that time they would be missing 'Īd as well. They would not come a second time.

So these Madhāhib are a mercy for us. Therefore, we will follow these Madhāhib until Mahdī 'alayhi s-salām appears. This is what Mawlānā said. In addition to the Madhāhib, Ṭarīqah is the same way. When Mahdī 'alayhi s-salām appears, they will all connect with Mahdī 'alayhi s-salām. No other Ṭarīqah will be left. May Allāh make us all reach those days, in shā'a Llāh. Prophet he make this Madhhab for who, for us to following some guidance – mercy for us. We have, after Prophet, many Madhhab to follow. Whole they was right. For each ṣaḥābah he like mujtahid, he can be Madhhab for himself. But the

Madhhab, many of them, there are no follower, they finish. Until the four Madhhab only remain – Ḥanafī, Shāfi'ī, Mālikī, Ḥanbalī. This is right. They are on right Madhhab – only four. Fifth why? Because they are real awliyā'u Llāh and they are real connecting with Prophet with ṣaḥābah and they was the pillar of Islām this. And they are following only Prophet. After them, no any mujtahid. There is fifth Madhhab we not accept and because changing every time, they can change so it is not important for us to follow this Madhhab.

Only four Madhhab it is important and it is every thing you need. You have it from, for worshipping and for daily life; for everything from trading, from inheritance, from married, from everything you can you want to ask. You, they make very hard researching, writing all what we need and it is enough for us until when this, until Mahdī 'alayhi s-salām coming. When Mahdī 'alayhi s-salām coming all they will be, in shā'a Llāh, one. Because he is Mujtahidu l-Muṭṭlaq, after Prophet. Everything he will give judgement for everything. What he done, what he do – we must follow him. Even ṭarīqah also. This is Mawlānā he was saying. Ṭarīqah it will finish when Mahdī 'alayhi s-salām coming. No more ṭarīqah because all in reality with Mahdī 'alayhi s-salām.

This is why for we are saying this four Madhhab because they are showing us what we will do. Now tomorrow, In Sha Allah, we will praying tarāwīḥ. After tomorrow in our country beginning first of Ramaḍān. Beginning of first Ramaḍān normally, tomorrow after Maghrib. But there is other country, they are not following this. What will happen Madhhab they accept this. Each country they can do their own calculating or looking for the moon to see if it is Ramaḍān or not Ramaḍān. So we must follow our country or where you are living. If they say Ramaḍān, okay we make Ramaḍān from tomorrow. But other country they said, "No it is not Ramaḍān." Maybe Saudi they saying after tomorrow Ramaḍān. What we will do? We will not fasting tomorrow, after tomorrow? Not making tarāwīḥ tomorrow? No. We will make. They can, they are free. And for people who living in this country, no problem. Allāh not asking, "Why you done this?" We are following our Madhhab – authority they are saying this and madhhab saying follow authority. But you here, authority here, you must fast here.

So many people they make it problem. It is not really problem. Maybe they can fast one day, two days. Especially Pakistani brothers, they after two days, three days they are beginning, so is not... It's all Allāh accept because they are not by themself. The authority they are doing this. Authority responsible. If they are making by to some reason – maybe they want to make it little bit before, later. Sometime they do this, authority also. But for people it is – Allāh will not ask them. They, if they are this, authority they doing this, they will asked by Allāh 'Azza wa Jalla. You all do this and you will be punished because it is not joke must be careful for this, this for Ramaḍān, In Sha Allah. Everywhere whole Ramaḍān, In Sha Allah, fasting. You can beginning before Ramaḍān, maybe in other country they can do Thursday. If you are in other country, you like to beginning, you

hear some country beginning one day before, you can begin. Mawlānā was doing this many times. Even we pray tarāwīḥ also before.

But for 'Īd you must make with your authority with your country. This is important. Not saying, "Oh that country in Hijaz their 'Īd before one day, so we can take cigarette and going around people or drinking." Yes this there are people they are they are in Hijaz must follow Hijaz. This is not joke. It is very important. maybe one day, if you fast, break your fast, you must fast sixty days with because you are knowing and you are fasting. So it is important for 'Īd in every place everywhere to follow authority of your country – not other country. But for Ramaḍān, beginning of Ramaḍān, also if there another country fasting before you, you can fast with them. But if they are fasting after you, you cannot also break your fast and say I will fast with this country.

And there is also, now I remember, the new kind of fatwā coming from most sincere the they said, from Arab who are knowing Qur'ān, knowing Ḥadīth. They said if you are in country it is such Russia or North near North Pole – so it will be maybe after... If you are fasting more than twenty hours, no need for you to fast more than twenty hour. You follow Makkah. How you follow Makkah? Makkah breaking fast before us, eight hour before us. You must follow this? How it is this very ridiculous, very... They are... There is Ḥadīth of Prophet – if you have such not twenty hours maybe twenty two hours – because sometimes it's really you cannot – just follow the nearest city for you who maybe twenty hours they fasting. You follow this, not follow Makkah. And Arab they was real happy. I see many Arab in London they was very happy with this. They say I tried to – I was thinking they are joking but they are no, they are very happy. They said, "Yes our children they have exam. They must, this fast it's too too much for them. It is very good fatwā. We follow this." And they finish all their... Even in London they are doing this because also more than twenty hours.

So it is something – this people destroying Islām more than enemy of Islām. Allāh finish them, In Sha Allah, because this they are real big fitnah all around Islāmic country and they harming Islām more than the enemy of Islām. In Sha Allah Mahdī 'alayhi s-salām when coming he will clean all this and you will see the right and good thing, in shā'a Llāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

81. DON'T MISS THE REWARDS OF RAMADAN

Tuesday, 15 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Shahru Ramaḍāna alladhī unzila fihi l-Qur'ānu hudan lil-nāsi wa-bayyinātin mina l-hudā wal-furqān" (2:185). "Fa-man shahida minkumu sh-shahra fa-lyasumhu wa man kāna mariḍan aw 'alā safarin fa-'iddatun min ayyāmin ukhara" (2:185). This āyah came when the fast of Ramaḍān became farḍ (obligatory) for our Prophet. Because before that, fasting in Ramaḍān was not farḍ. They would fast in Muḥarram. But after the hijrah it became farḍ.

So it became one of five requirements of Islām. Iqāmatu ṣ-ṣalāt, itā'i z-zakāt, ṣawmu r-Ramaḍān – it is the fourth requirement. It is from the farḍ of Islām. To skip it without excuse is a big sin and misfortune for a person. For those who skip it, there is punishment from Allāh When it is farḍ – there is punishment for skipping farḍ. No punishment for sunnah, but still it is not good to skip that either. And to do farḍ is the same for everyone. Everyone should do farḍ. There are some farḍ that as long as someone does it, the others can skip it. But fasting, praying and zakāh should be done by everyone. Regarding ḥajj – if someone can't go, he can send others. That is possible. But when it comes to fasting, in case someone can't do it, others can't fast in his place. He should pay its fidyah. It works that way. But others can't fast for him. Ḥajj is different and fasting is different.

Allāh 'Azza wa Jalla appointed everything and created it beautiful. It has wisdom and wisdom cannot be questioned – "Why this is created and why it is so?" There are uncountable wisdoms in fasting. The main one being to educate the ego of a person. To educate the ego, fasting is the biggest weapon. When a man is fasting, it is easier for him to control his ego. Moreover, Allāh gives more spiritual powers to a man when he's fasting. He increases his light and from physical aspects too. Our Prophet says, "Ṣūmū taṣiḥḥū." Fast and you will get health and wellness. Who doesn't fast, no matter how hard he watches after his health, he cannot attain it. Only the fasting ones are healthy. They feel better than other people. The body is revitalized. The body releases all harmful poisons and toxins it has inside. And it lightens, getting rid of excess. A man is released from them.

From all aspects, fasting is a big favour for a person. And our fasting is easier than that of other nations. During the time of Mūsá ‘alayhi s-salām they fasted for six months. And there wasn't food from the evening till the morning like we have now. They had their ‘iftār only. Next ‘iftār would be only after 24 hours. It was like this in the beginning of Islām too. Then Allāh ‘Azza wa Jalla showed mercy on us and we fast during the day only. We break our fast after sunset and are free to eat until fajr. Sometimes people get confused. It is rare, but it happens that people do without knowing. Because everyone says something. They say dawn has come. People think dawn is sunrise. It is not so. Mu‘adhdhinūn recite the adhān on time during Ramaḍān. Because according to our Ḥanafī madhhab, they start praying half an hour after adhān. Shāfi‘ī start immediately. Or we make tasbīḥ starting immediately and begin farḍ when Ḥanafī time comes.

But it's not like this in Ramaḍān. They make adhān on time in Ramaḍān. Therefore, when you hear adhān, you should rinse your mouth and make your intention to keep your farḍ fasting. Or when you break your fast, you intend for your tomorrow's fast, In Sha Allah. That is ok too. Intention is important. When you wake up for saḥūr, that's accepted as your niyyah. There is a lot of easiness. May Allāh increase our light and fasting is the biggest thing that increases light. Many people are scared they cannot fast. That means you don't have willpower. Even small children can fast and grown adults say they can't. They should be embarrassed. There are many people who don't pray but who never skip fasting in their lives. It is not easy to leave fasting. Because when a man breaks his fast intentionally, there is penalty for it. You can't just fast for one day in return for a missed fast.

For example, if someone never fasted in his life, he should fast for 60 days as penalty at first. Then slowly, slowly he will fast the missed days. No need to fast 60 days for each day. Penalty fast is just once. And people can do it any time. They don't have to do it in the middle of summer. They can fast for two months during the shortest days. But it has to be all at once. Ladies can make a pause during menstruation and continue after. But men should fast 60 days in a row without missing a day in between. Our Prophet is saying even if you fast your whole life for a missed day, you won't reach its value. Therefore, people should be careful. Don't miss fasting. Don't miss this benefit, in shā‘a Llāh.

Bismillahir Rahmanir Raheem. Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Shahru Ramaḍāna alladhī unzila fihi l-Qur‘ānu hudan lil-nāsi wa-bayyinātin mina l-hudā wal-furqān fa-man shahida minkumu sh-shahra fa-lyaṣumhu wa man kāna mariḍan aw ‘alā safarin fa-‘iddatun min ayyāmin ukhar yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l-‘usra wa-litukmilū l-‘iddata wa litukabbirū Llāha ‘alā mā hadākum" (2:185). This is āyah for fasting, showing fast it is obligatory, one of pillar of Islām. Who is Muslim first making shahādah, after praying – iqāmati ṣ-ṣalāt, itā‘ī z-zakāh – third to give zakāt, fourth to fast Ramaḍān.

Before Ramaḍān before it was another time they was fasting in Muḥarram, 'Āshūrā' that that month. But when coming to Madīnah, Allāh give this fasting in Ramaḍān to be obligatory for Muslim because it is important and it was before. Other, all prophets also from Ādam 'alayhi s-salām until our Prophet, they was fasting. Some of them some days, some some more, some of them maybe very long like Sayyidīnā Mūsā 'alayhi s-salām time they was fasting six months and their fasting it was not like our fasting. When coming sunset they was eating, drinking and no more for after twenty four hour again. There was no saḥūr, nothing. Only once a day they was eating and it was like this for beginning of Islām. After Allāh make mercy for us and He give us from sunset until fajr – fajr meaning before sunrise two hour or one and half hour. Until all this night we can eat, we can drink, make saḥūr.

To make saḥūr also very important, very reward. Prophet saying don't miss saḥūr, make saḥūr. So it is for benefit of human being, for believer to fast and to be in Ramaḍān daytime fasting, nighttime making 'ibādah – worshipping, especially make tarāwīh and saḥūr. Before saḥūr make tahajjud.

It is nice Allāh give from His light for people who are they fasting. And to be fasting it is very benefit especially for to control your ego. This is spiritual power and to Allāh give you more light when you are fasting. For other benefit for us all this bad thing going out from your body because Prophet saying fasting to be healthy. Who fasting he is healthier more than they are not fasting. They sometimes, people they fasting with some, without religion, is not also not important because when Prophet saying something – ṣūmū taṣīḥḥū – meaning you must be believer and make intention to fast for sake of Allāh and for order of Allāh in Ramaḍān. For other times, sake of Allāh nāfilah fasting.

We can fast many times in year but this one month we mustn't lose it because it is – you cannot put what Allāh give you in this month, because if you are not fasting one day, two days, as much with knowing – "I'm knowing. I'm not say I cannot fast. I don't want fast this day Ramaḍān." For this day you must make it again but before to make this you must fast sixty days. Sixty days, kaffārat we call this. If you break one day or break thousand days, or ya'nī eight, fifty years you are not fasting. Also before fasting to make this you must fast sixty days continuously for man. For woman of course they have excuse they can cut. After they can continue. But this once, only after you can fast your what you lose. But Prophet saying also: if one day, for one day you with knowing and said, "I don't want to fast today. I know it's Ramaḍān but I don't want to fast." If you after you be regret and say, "No oh what I done?" You fast from what sixty years it is not comparing this one day from what in Ramaḍān you lose it. So don't be follow your ego or looking for people they are not fasting. Said, "I also I can fast I will not fast." Be careful there is now many people they are not praying but fasting – they not losing fasting. It was like this before but now it's become more people they are not fasting. But they don't know what they are missing. They missing very big favour, cannot reach any more this.

Not like what you, if you fasting for sake of Allāh out of Ramaḍān, if you break your fast you can fast again and it will be more valuable because it is become obligatory. But in Ramaḍān you cannot catch it again. So must be very careful and to be happy with this month and real it is the most blessed, most happiest month around the year. In shā'a Llāh if we forget something we still Ramaḍān coming thirty, thirty days we can say it. But in daytime also you can follow Khatm Qur'ān with people in mosque. In dergāh they have in Ramaḍān every day they making time for reading Qur'ān all together or imām reading you listening. Also this don't miss this also.

Make this month it is holy month for your spiritual, enjoying yourself in spiritual bless, In Sha Allah. Allāh make it bless for ummah and make our Muslim brothers in everywhere in this world they are suffering from... We are we must be thankful for Allāh we can fast, we can do everything. There is million of people they are prohibited by this oppressor people to fast, to eat, or drink what they want. They give them bad thing. Allāh open for them. Allāh send Sayyidinā l-Mahdī to next year to not be. Because we are weak people. We cannot say anything only we are sad for this people. We cannot say because this is tyrants. Nobody, everywhere in the world they are shouting for this and for that government but there is tyrants nobody in this world open their mouth for this. But Allāh know them and there is Allāh. He is Greatest. Not this people they say "we are great people." They are not great. In shā'a Llāh Allāh to next year we are praying for Allāh for to make Sayyidinā l-Mahdī coming and help this people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

82. TIME OF IGNORANCE

Wednesday, 16 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People today are living in the time of ignorance. They think ignorance is knowledge. It is a difficult time for people. Muslims are the same. Muslims are making judgments without knowing the matter. It is not acceptable to make judgment. Muslims and other people – for everyone it says, "Walikullin darajātun mim mā 'amilū" (6:132) – people have ranks. We are not communists. Even with communists, they claimed everybody was equal and that turned out to be a lie. They had ranks and it wasn't as they said.

Allāh created people in levels and ranks. Why are we saying this now? In this, the end of times, shayātīn have increased. And shayṭān's tools have increased. They take phones now... Before there were computers, but they had to turn them on. Now there is no need for that. They take the phones, search for whatever they want, then say, "I know now this is like this." That is not so. It doesn't work that way. You are not a muftī. You are not an imām, not an 'ālim. What you learned as knowledge becomes ignorance because of what you do sometimes. Today is the first day of Ramaḍān. May Allāh bless it for everyone. Everyone knows it here. But shayṭān is not standing still. It is not Ramaḍān in Australia today. It is not, I don't know, somewhere else. They say, "Let's not fast today." Look what they're doing. If you don't fast today, do you know what happens? You will have to fast 60 days of penalty. Because it is announced that today is Ramaḍān by the authorities. Everybody knows it is Ramaḍān. If you look as you like and follow what some scholar says in some country, you miss one day. And you put yourself under penalty. And even if you fast all your life, you can't reach the reward of one day, says our Prophet. It is a big game of shayṭān. This shayṭān has his part in everything. We are giving it as an example so that Muslims pay attention.

These incompetent people, sometimes their reading of books is not accepted. Because, as we said, what they read takes them out of the way. It takes them from the right way and puts them into the way of shayṭān. And now even worse are these tools: computers, smartphones, and internet, as we said. People of shayṭān are working not 24 hours but 48 hours. They destroyed the whole world. They are showing oppression as beauty and beauty as oppression. They are showing evil. We have to be careful about it. It is not a toy. You can't learn religion from the phone. Pay attention to this. Ask. Ask the

competent ones. Don't act according to your mind. If you are in ṭarīqah, you follow your murshid. If you are Muslim, you should ask from a mufti or imām. They will show you the way, they know it. Even an imām cannot give fatwá. He should ask a mufti.

These issues are not playthings. These are the most important things. The matters of religion are not like the matters of this world. The matters of this world are worthless like a toys. "Lahwun wa-la'ibun" (29:64). The matters of the world are games and entertainment. They have no value. People ask everyone about those worthless things. They look up in the internet, in their phones and can't decide. They consult people and ask for advice. They go for consultants and pay money. They take it seriously whereas it has no value at all. That is just a game. Children play pretend games. That is the same. We are just bigger and it is a bigger game. We have to pay attention to a really serious matter. Don't listen to anyone – Fatwá came from here, someone said something there. Don't ask anything from incompetent people. Don't act according to their opinions. Allāh 'Azza wa Jalla said: Bismi Llāhi r- Raḥmāni r-Raḥīm. "Wa in tuti' akthara man fī l-arḍi yuḍillūka 'an sabili Llāh" (6:116). If you follow the majority, they will lead you astray. They will take you out of your way. May Allāh protect us.

Today first of Ramaḍān mubārak, in shā'a Llāh, for all of us. Even in Ramaḍān shayṭān he go away but he left his deputies everywhere. Even in Ramaḍān making people to be doubt for what they are doing. Now here it is first of Ramaḍān in this country. There is many country, even only this country it is Ramaḍān only, it is not important. We must follow here. We must follow this because shayṭān he is make people to be doubt. They said, in Australia, in China, or in other place, tomorrow it will be Ramaḍān. Today Wednesday – we make Wednesday and they said it will be Thursday in another countries. So what we will do? We will break our fast? If you break your fast, you know what you will be, you have done? You must fast sixty days kaffārat for this day and one [more] for this day. And Prophet, like yesterday we said, if you fast whole your life after this it will be not enough, not reaching the reward of this days.

This day this in our country. Other country they can follow their country, no harm for them. But if you are saying, "I'm following this people and I will break my fast," it will be like this and shayṭān he will be happy, very, very, happy – "I make all this people to destroy this day of fasting and they get no reward." And even sometimes there will be punishment. Why punishment? Because we are, Allāh create us like in level: high level, second level, third level. "Walikullin darajāt" (6:132), He said Allāh 'Azza wa Jalla. Shayṭān try to cheat people and make communism. He said you are all one same level. And they, it was the biggest lie because only they have tyrants they have level more than another not communism place. And it is normal for Allāh, He can do everything to – there is level and this level there is 'ulamā', imām, mufti, other. They can give fatwá. So you cannot look for your internet, your phone, and saying, "I see this and I will follow this."

This is ignorance time, our time. You see all around you thought it is knowledge time but no it is real ignorant time because they ignore Allāh ‘Azza wa Jalla. It is ignorant time, ignorant people. The most ignorant people in this time. Even Muslim they are ignorant also. They thought if we look for book we can be give fatwá and give to be scholar. No. To be scholar you must study, you must be in under teacher, under guidance, under murshid, under Shaykh. Not easy to look and to understand. For this so many mashāyikh was forbidding their murid to read book because when they read book they make it not to be good – to be opposite, to to be bad for them. For this they was sometimes saying "don't read." And now there is worse than book, this internet and telephone and computer. All people they become crazy and they are brain dirt – not brain washed – brain dirt. Now people, even for Ramaḍān, whole people they say, "Egypt like this. Saudi like this. Syria this, Lebanon this, Pakistan this." You are living in Turkey. You are living in Cyprus and this government they saying this. And it is it must be you follow them.

We are not saying anything for how we – who is right, who is not right. It is... there is permission but normally it must be, even yesterday or today, for tomorrow it is very difficult to be [beginning Ramaḍān] but it is ok for people who are not saying, "Allāh ﷻ give permission to follow their country," and if they people who are doing this with knowing, they will punished by Allāh ‘Azza wa Jalla. So this is important for people to not learn their religion from internet. Especially to listen to people they are not known what they are or, there is people they are known, they are only speaking against mashāyikh, against Ahlu s- Sunnah, against imām, Madhhab, against awliyā’u Llāh – this don't listen at all. This is only they are pouring ignorance for people to make their brain dirty, full of dirt, not washed. Washed it must be clean. This is dirty. Only in Ramaḍān, first of Ramaḍān, we are saying this.

In shā’a Llāh to be people satisfied because if you fast now maybe some people fasting, some country fasting tomorrow. And what will be harm for you? It is not ḥarām. Even other country, maybe they fast one day before. We can fast one day day before. After, but if they are fasting one day after, it is not. We lose many thing. If we fast one day before, like yesterday maybe in taqwīm Hāshimī it was first it was yesterday. If we fast it's okay we get reward, even nāfilah you can reward also. But if it is tomorrow, you break your fast today – problem, big problem. Allāh make our people, give them good thinking to be more clever to know who are they are following, what they have from favour from Allāh, and to be thankful for Him – thank You for thank Him Allāh, shukran liLlāh

Wa Minallah at-Tawfeeq,
Al-Fatiha.

83. THE MIRACLES OF QUR'ĀN

Thursday, 17 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismi Llāhi r-Raḥmāni r-Raḥīm. "Shahru Ramaḍāna lladhī unzila fihi l-Qur'ān" (2:185). The Holy Qur'ān, the Glorious Qur'ān, the ancient word of Allāh was sent down to our Holy Prophet in the month of Ramaḍān. It was sent down in Ramaḍān. Then it was conveyed gradually over a period of 23 years. The Glorious Qur'ān was revealed to our Holy Prophet during his time of prophecy piece by piece over 23 years. And he recited it to his Nation, his companions. They preserved it. It was preserved till our time and is preserved until the Day of Judgment. Bismi Llāhi r-Raḥmāni r-Raḥīm, "Innā naḥnu nazzalnā dh- dhikra wa-innā lahu laḥāfizūn" (15:9). "We sent down the Qur'ān and We are its Preserver." Meaning it has not been altered like the heavenly books that came before it. The Gospel and the Torah: they changed them a lot. However, this Glorious Qur'ān is not so. It is protected.

Allāh Azza wa Jalla sent it down to our Holy Prophet as a miracle. It says it is a healing for those who read it. It is a means to guidance. It becomes a means for their station to rise. Our prayers are offered with the Qur'ān. Our ṣalāh would not be accepted without the Qur'ān, if you did not recite the Fātiḥah and the following sūrah. The farḍ, sunnah, and nāfilah – none of them would be accepted. Therefore, the Glorious Qur'ān is a great gift from Allāh 'Azza wa Jalla to our Holy Prophet. And our Holy Prophet tells his Nation to recite it. Recite it so we may memorize as much as possible. And preserve what you have memorized. Do not forget it. Now people are sending their children. Their children become ḥāfiẓ and they get happy. What follows is more important. It is to work so he does not forget it. Just as you are trying and toiling to teach him, you should help him to preserve it, so that it stays in his memory and advise him so he does not forget – if he is going to forget, then as much as he will not forget. He should not forget what he knows again. Some people forget what they know. Repetition is required.

Because it came down in Ramaḍān, we need to read it more in Ramaḍān. Therefore, those who listen to it also, Bismi Llāhi r-Raḥmāni r-Raḥīm, "Wa-idhā qurī'a l-Qur'ānu fa-stamī'ū lahu wa-anṣitū" (7:204). The Qur'ān. Thank Allāh the Qur'ān is recited every day in Ramaḍān, in mosques, homes, and dargāhs. A person recites and the others follow along with him. Those who know still follow silently. Or those who do not know can

open the Qur'ān and follow them while listening. They also gain that benefit. This, what Allāh Azza wa Jalla gives us, and we do not appreciate it. It is a great gift, a great bounty. May Allāh make us know its value and worth. There is everything in the Qur'ān. There is healing. There is physical and spiritual strength. Let us know its value, In Sha Allah.

Bismillahir Rahmanir Raheem. Allāh 'Azza wa Jalla saying, "Shahru Ramaḍāna alladhi unzila fihi l-Qur'ān" (2:185). Holy Qur'ān sent for Prophet in Ramaḍān. Once whole the... Allāh send this for him. After, in twenty three years, He, Allāh 'Azza wa Jalla, little by little, little by little, sending Qur'ān for verses, chapter, and juz' for Prophet Prophet teaching his companions, ṣaḥābah. They were remembering and they keep it in their memory and some of them they was writing all in leather. Even they write in bone of camel to keep it. And it was keep it – not like holy books, heavenly books, who coming for Mūsā 'alayhi s-salām, 'Īsā 'alayhi s-salām, Tawrāt and Injil. This they change. Many they write as they like – like Injil Gospel. There is now four. Before there was maybe four thousand. Each one, everybody he write as he like. Real one they have one from Barnabas but also they have many they not accept this. Only they accept four. How can be four Injil and each one different? It was one only but they change it and they make it like this.

But Qur'ān forever it will not change. It is same. This is big miracle for Prophet and big gift from Allāh for him and from him for his Ummah. Qur'ān it is incredible thing. Fihi 'ulūmi l-awwalīni wa l-akharīn – knowledge for everything for in this universe in this book, holy book. Qur'ān 'Aẓimu sh-sha'n – for this nobody can change it. Nobody can make it different. Now there is people they not happy with this, they try to put something, to take something from this but it is they doing for tiring themselves without any benefit for them. It will be same like this, Qur'ān it will be same like this until before Qiyāmah, to blessed it will be go from this world. This also miracle. The Qur'ān it will be taken out by Allāh 'Azza wa Jalla. If you open Qur'ān you will be not find any word. Ḥāfiẓ – no you cannot find any ḥāfiẓ who remembering this. It's end of time but forever it will be still with saved and kept for Allāh 'Azza wa Jalla even in Jannah. They can read Qur'ān also and Qur'ān it is very important.

You cannot pray without Qur'ān. You must learn first. If you are beginning for Islām, you can make it without but when you are many days you must learn. Fātiḥah you must learn, sūrah – to be your praying complete. And it is also many people they can if they can memorize, they can keep many sūrah, important sūrah to read every time like: Yāsīn, Tabārak, 'Ammā, Sajdah, Kahf. These sūrah most of people who are following, if they can memorise, they must try to memorise this and not forget. To forget Qur'ān it is also not good. You will be ashamed in front of Divinely Presence of Allāh when you are forget – you are learning and forget. And nowadays people, many people, every people, they coming saying, "Make du'ā' for our children, they make ḥifẓ – memorise Qur'ān." Okay we can make this and you, they are very hardly happy to make their children to memorise. After this they are not important. It is more important, after when they

memorise Qur'ān, to look after them and to let them continue, not to forget. They memorise – everyday You must read, make one hour to not forget. This is more important from make your children to memorise Qur'ān.

And after – "Okay my children finish Qur'ān." After you say him: "Read Tabārak." They cannot read. "Read Sajdah." They cannot read. What is this? If they it will be like this, better to teach them some sūrah not forget, to not forget. It is very important to continue.

And for, Alhamdulillah, who are listening to Qur'ān, he is also rewarded as who is reading. In Ramaḍān because month of Qur'ān, also many place they are reading Qur'ān with jamā'ah (in congregation) – in mosque, in house, in dergah, in zāwiyah. They are making this who can. Some people reading from loud and other listening. Who can read, he can read by himself, also following with this who are reading. He don't know also, only open Qur'ān and they follow. It is also reward as he is reading. It is real big gift from Allāh for us Qur'ān but we are not knowing value of this. Allāh make us to know value of Qur'ān, to be from Ahlu l-Qur'ān, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

84. MAWLANA SHAYKH ABDULLAH AD-DAGHISTANI

Sunday, 20 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Today is holy. May He make this holy month's blessings constant upon us. We have reached the fifth day of Ramaḍān. In this month of Ramaḍān Grandshaykh Shaykh 'Abdu Llāh ad-Dāghistānī [passed to the other side] in '73. It was the third of Ramaḍān. But of course that time Ramaḍān was in October. In October Grand Shaykh Efendi went to ākhirah. His 'urs, meaning his commemoration is also in the beginning of Ramaḍān. Grandshaykh Shaykh 'Abdu Llāh ad-Dāghistānī.

Most people here [have not seen him]. I think among those who are here, one or two people might have seen him. The rest have known Grandshaykh very well. How did they know about Shaykh 'Abdu Llāh ad-Dāghistānī? From our Shaykh, Mawlānā Shaykh Nāẓim. He would always speak about his – what he did, his sayings, and his states. That is why most people feel as if they have seen Grandshaykh ['Abdu Llāh ad-Dāghistānī]. Because the spirituality of great people is strong. They come to help. They certainly also come near to the ones who love them. Their himmah comes to our gatherings when their names are mentioned.

Grandshaykh – grand meaning one of the great Awliyā'. He is the Sulṭānu l-Awliyā'. Sulṭān Grandshaykh. His state, his manifestation was different than Shaykh Mawlānā [Nāẓim]. He would always be in seclusion, in 'uzlah longer. He had done a five-year khalwah, a one-year khalwah, and a six-month khalwah. And the khalwahs that he entered were not easy, khalwahs like this. He was also in his dergah during the end of his time. Seldom would he leave to go outside. He would always be in the dergah. This holy one would come out in the morning and in the afternoon and give ṣuḥbah. His ṣuḥbas would last long. He would either speak Turkish or Dāghistānī. He would speak in the Avar language of Dāghistān. They would translate it to Arabic. Sometimes a ṣuḥbah would last for two hours, and sometimes he would have ṣuḥbahs that lasted for three hours. Then he would have dinner, most of the time with guests, but he would have dinner after 'Aṣr, after offering the prayers.

Afterwards, after Maghrib he would not accept anybody. He would say he had duties. He would pray Maghrib and 'Ishā' by himself. Because his age had also grown much.

On Fridays, he would lead the prayer, after the ṣuḥbah, after the khatm. Then he would go down. Normally Shaykh Nāẓim Efendi would lead as imām both in the mosque and in the dergah. As we said, his state was different. He would not accept anybody after Maghrib prayers. He would rest after 'Ishā'. Then he would wake up at night and perform his service by himself. He would make tea. He would do Tahajjud, his worship, morning prayer, sunrise [prayer], and sit until ḍuḥā. And in the morning he would be busy with family. In this way, [he would meet] at noon, in the afternoon, or a little before noon was possible, but he would not accept anybody after evening.

Of course, that time, due to his power of sainthood, his service was to raise awliyā'. He was busy raising Shaykh Mawlānā. He would not deal much with people. He would not open his jadhbah. Sometimes he would open it and people would be filled. With them, as we said, because his state was different, more secretive, neighbours would not know him as Shaykh Efendi. They would call him Ḥājī. They would say Ḥājī 'Abdu Llāh Efendi. Whereas he was the Great Sultānu l-Awliyā' Shaykh 'Abdu Llāh. Even the neighbours next to him would not know his value. And he, of course because he was always with our Holy Prophet, in the presence of Allāh 'Azza wa Jalla, in the presence of the Beloved because he was in the presence of Allāh he would never be concerned much with who came and who left.

As we said, each of the Awliyā' has a different state. They are not all in the same form. Allāh gave each one of them a specialty. Their qualifications are different. However, of course what they manifest is the same. Meaning even if their external appearance, state and actions are different, what they manifest is the same. Their dergahs are identical too. Wherever you go, it is the same method back to our Holy Prophet. Because that place has an owner. Its owner is making people continue with the same method. Allāh.

May his himmah be present for us. [We saw] his karāmāt (miracles). We were children then. He would say, "Nothing would happen to Sham as long as I am alive." So many wars happened and nothing had happened to Sham. In '73, there, a week after his passing away, a big war erupted. Sham, meaning all around, was damaged and wasted afterwards. But now the karāmāt continue still. Now, within all this, because of the war there, the whole place is broken, there is not a place that is not destroyed. Only that dergah is standing. There are people coming and going. Services are provided. The poor and needy come, and the rich come. With his himmah, with his barakah, Allāh willing, safety will be reached in the end, In Sha Allah. As we said, karāmāt appeared while he was alive and they appear now. When trouble occurs and we ask for his himmah, he becomes present Allāh willing. Do not forget him. Ask for himmah from all the awliyā', especially our shaykhs. They pay more attention to us Allāh willing. May their himmah be upon us, In Sha Allah. Allāh 'Azza wa Jalla send His beloved people around us and this is month of, beloved month also, Ramaḍān. In this month many thing happen. One of them for Mawlānā Shaykh 'Abdu Llāh ad-Dāghistāni, his 'urs it was in beginning of

Ramaḍān, third of Ramaḍān. And it is blessed to remember him because we are, many of us maybe in this place, maybe one or two people they meet him with body – not in dream or other. But we are very familiar for him. We are as we are with him whole time. How it was this? With Mawlānā Shaykh Nāẓim he all time, every time saying about Mawlānā Shaykh ‘Abdu Llāh ad-Dāghistāni – "He was doing this. He say that. He do this." So we are as we are with him. With Mawlānā Shaykh all time he was with him and we are happy to be such, we have such great Sulṭān of Awliyā’u Llāh, .Sulṭānu l-Awliyā’ Shaykh ‘Abdu Llāh ad-Dāghistāni. So he is real beloved one for Allāh. This very rare people. One of them Mawlānā Shaykh ‘Abdu Llāh ad-Dāghistāni. We are trying to follow him.

And he is, because we are very familiar, also because he is with his spiritual coming for where he is they we calling him or we ask him, blessed from him – he help. He has many karāmāt, many miracle in his life. After his life also many miracle of him. He was every time saying, "When I'm in life, nothing happen to Damascus." And really, after his passing away from one week, it was Ramaḍān that time and it was October, beginning very big fighting between Arab and Israel and many bombs coming to Damascus after him. Now also, al-ḥamdu liLlāh, whole Damascus it is there is fighting very near maqām for he is buried but in maqām even no one thing happen. And it is continue to serve ṭarīqah and poor people and every people. It is a blessing for Damascus. In Sha Allah, with his barakah, it will be saved from this bad condition also, In Sha Allah.

Mawlānā Shaykh he was has different type of life from Mawlānā Shaykh Nāẓim. Each one they have special life but main line it is same. Mawlānā Shaykh he was morning making breakfast with family or some guest. After going after zuhr. Praying zuhr in his place with some guest and going to up big room for dargāh afternoon. If it is normal day, there was big pot of tea and he gave ṣuḥbah and people drinking tea and listening to ṣuḥbah. Because ṣuḥbah lecture is was so long, sometimes two hours many times also three hours. Because he is speaking in his language, Dāghistān language or Turkish and somebody translate to him. And the best one it was when Mawlānā Shaykh Nāẓim translator for him. It is very, very nice. Sometimes others also translate but it is the best it was with Mawlānā Shaykh [Nāẓim].

After he was, after ‘Aṣr he was eating dinner and after Maghrib he not accept anybody. Pray in because there was like here – this side different, other side also. There is door between. For ‘Ishā’ and he sleep early. Awake nearly midnight and for making tahajjud or worshipping for his waẓīfah duty until sunrise he not sleeping. After this. After Maghrib he wasn't accept anybody, not like Mawlānā Shaykh [Nāẓim]. He is, every awliyā’u Llāh they have a special type of living. They are not like in one school – everybody must be same. No. This some of them like this, some of them they have different, different life but the main thing – their dargāh, their main line not changing. Exactly – where you go in, everywhere in world you see same. No different for this.

Mawlānā Shaykh ‘Abdu Llāh he was not like Mawlānā Shaykh; not travelling. Even the last years of his life not going from his house. Very rare he was going out. He was all time in his house and he is meeting people. Sometimes he slaughter. He was slaughtering by his hand. His hand really was very strong. Even more than eighty years was carrying one sheep by his hand and real Awliyā’u Llāh – they are special people. The main thing for us, when we love them they love us and they are happy with us. He is, they are never be angry when you are follow them. They are, you can get bless from them. And we are asking bless from them and to protection for whole our believer, for ṭarīqah people, for other people also to make hidāyah for them.

All this people who coming to Islām, coming to ṭarīqah through his teaching, through Mawlānā Shaykh because he is – main thing for him to teach and to make good Awliyā’u Llāh, good people to be Awliyā’u Llāh. This is what he was doing and he was not looking for how many people coming, how many not coming. Because he has jadhbah, meaning jadhbah who attract people and to bring them. He can do this. Maybe whole Damascus can come for him but he wasn't doing this. Only looking for special people. Even the neighbor they are not knowing his value. He not knowing anything from him. Some, many of them they not calling him even Shaykh. They calling Ḥājī – Ḥājī ‘Abdu Llāh. And he was not care about this. Al- ḥamdu liLlāh we are, we nearly know him very good with Mawlānā Shaykh. Whole life he was, every day, telling about him, his greatness and his high degrees and he is highest and he is whole time with Prophet, with Allāh ‘Azza wa Jalla in Divinely Presence. He is not caring about dunyā or about people who are, if they are make him – accepting him or not accepting him.

Many people they are knowing him very wrong, very they make bad, bad thinking about him. That is, he is not caring about them. Even he said, "I will make this to change for them, to forgive them, to change this bad thing for good thing for them." He was like this. Not saying, "I will take revenge from this people. I will ask them in Judgement Day what they..." No. He was this is many time we hear from him: "What they saying, what they are doing for us, in shā’a Llāh, we forgive them and we ask Allāh to change this bad deed to reward them for this." This is greatness of him. One this millions of thing but very small thing we try to say here. Allāh make his maqām more and more higher, In Sha Allah, and to be with them in Jannah, In Sha Allah, forever.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

85. THE MIRACLE OF GRANDSHAYKH

Monday, 21 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Most of the nations of the prophets didn't listen to them. They didn't understand them. Therefore, the nation of some prophets consisted of one person, some were three or four people. There were thousands of prophets who were in this situation. It is the same with awliyā'. We mentioned about Sulṭān al-Awliyā' Shaykh 'Abdu Llāh ad-Dāghistānī yesterday. We want to talk about him again. Shaykh 'Abdu Llāh ad-Dāghistānī said, "I have two murīds: Shaykh Nāẓim and Shaykh Ḥusayn."

There were many murīds, many who came and left but these two were the only ones who understood the ṣuḥbahs of Grandshaykh. Our Mawlānā Shaykh Nāẓim said, "I wrote down 7,000 ṣuḥbah." These ṣuḥbah came from the knowledge of the Prophet to Grandshaykh. Who did Mawlānā give ṣuḥbah to? He would give ṣuḥbah after fajr. Grandshaykh would make ṣuḥbah and Mawlānā would write it. Of course, the assembly grew larger after that. But Mawlānā stopped writing by then. Because those 7,000 ṣuḥbah were amānah [a trust] for him. That was knowledge given to him. It was given both in writing and by pouring into his heart. There were many ṣuḥbah after that, that were written and recorded on the tape recorder. All of them became thousands of more ṣuḥbah. But of course, those who could understand them were Mawlānā and Shaykh Ḥusayn. The rest didn't understand or acted in completely the opposite way. Therefore, this word of Grandshaykh is a big miracle.

Moreover, there was one library that was full of Grandshaykh's tapes. By the wisdom of Allāh, that library was burned completely during the war. And that is a miracle of Grandshaykh too because even while Grandshaykh was alive, people were saying opposite things [to what he said]. If people look, they will see that the source of required knowledge, the core of those ṣuḥbahs are with Mawlānā. Because Grandshaykh transferred all the knowledge to him. Learned knowledge is not important. Because Grandshaykh would talk from the higher stations. Most people, those who didn't follow Mawlānā, fell into various states. They became a laughingstock for people because they heard as they liked. And when they did so, we don't know how it reached their minds. And when they acted based on that, there was no benefit for them.

And for those who followed Mawlānā, an opening came everywhere in the world. There are dergahs, murīds and associates in the furthest parts of the world. And it is from the miracles of Grandshaykh that it comes from the blessings and knowledge he gave. Because it can't be with knowledge only. There must be a blessing. There must be a spiritual support to be benefit for people. Otherwise, there are many people who learn and know everything, but the spiritual power is present only in a few people. Therefore, the miracles of Grandshaykh are always appearing. With his spiritual support, he always opened doors for Mawlānā, because soon after his departure from this world, these doors opened for Mawlānā. Şuḥbah and lessons given by Mawlānā became on a level people could understand. Of course, sometimes they were not understandable but most of the time people would understand his şuḥbah and be attracted to him. With that attraction, he became light and guidance for all those people.

And that, as we said, was the support of Grandshaykh to Mawlānā. All the knowledge transferred to him, all the spiritual support, love of Allāh and the Prophet, passed on to him. Therefore, when people say, "I was with the Grandshaykh," there is no value if you were there and didn't understand anything. It may be good for you that you were there because Grandshaykh supported you but you can't support others. You must come to Mawlānā's way. Otherwise, it doesn't work. Many people don't understand this.

May Allāh help, In Sha Allah.

Many of prophet, there is thousands prophets, their nations they didn't understand them. if they understand, they will follow them. For this [reason] many of them they was have only one nation. Nation? – One man. How it can be nation? They said must be thousand millions people. No. They for prophet ummah who following prophet – nation. Some of them two people, some of them three people, like this because they don't understand. But they was prophet trying, calling people for hidāyah for showing them way of Allāh. In awliyā'u Llāh also same. If there is great Awliyā', they have many sometime follower but they are not real follower. Like Mawlānā, we was speaking yesterday for Mawlānā Shaykh 'Abdu Llāh adDāghistāni qaddas Allāhu sirrahu Sulṭānu l-Awliyā' and he was saying I have only two follower murīd: one Shaykh Naẓīm Efendi, one Shaykh Ḥusayn Efendi. Other people they was coming but he not accept them as murīd, only as people they love to see him, to be with him. Important thing to be acceptable in with Shaykh. And this situation make people to think how it can be. It can be because he was hiding himself and only make two people, especially Mawlānā Shaykh Naẓīm. He was saying, "I'm coming after fajr and pray together and he make şuḥbah. I write seven thousand şuḥbah from Mawlānā Shaykh 'Abdu Llāh adDāghistāni qaddas Allāhu sirrahu." This until maybe '67 or something. Like after this he wasn't write because after this, follower coming more and more and he open door of to people to come and he was giving şuḥbah lecture every time and people writing and recording. And every day three hour, four hour şuḥbah. But of course this people they was listening

to şuḥbah but it was so high for them and they don't understand. But still their ego they said, "Oh look this is what we understand." They understand exactly opposite what he said and telling people and people not happy with what with they hear. Not what the Shaykh saying and they was too much criticising, for criticise for Grandshaykh. But he was speaking... If 'ālim coming, they was great 'ālim come to him, say, "Oh... he nothing wrong at all." But when this people going and around and saying for people, people they was running away.

This is what happen and people they not understand. For this Grandshaykh with his miracle he said for giving sign to Mawlānā Shaykh, he is he know because with writing, he also giving his knowledge by heart also, not only by tongue and writing, by heart also. The important thing this is. For this he said, "This my murīd two only – Shaykh Naẓīm Efendi and Shaykh Ḥusayin Efendi." And after he pass away, also was huge library from recording his voice but with miracle, also in wartime Lebanon, they was all burn down. Not important this because important what he give for Mawlānā. It was light and enough to collect hearts from whole around the world.

No place in this world you cannot find people they don't know Mawlānā Shaykh 'Abdu Llāh ad-Dāghistāni and Mawlānā Shaykh Nāẓīm al-Ḥaqqānī. Everywhere you, sometimes you are, you how surprise – what is people you are in country nobody know about this but you find also people they are knowing. This is miracle of Grandshaykh and to make this all his şuḥbah and people happy will listen this and speak like this. They don't understand the secret with Mawlānā Shaykh and even after this, Mawlānā Shaykh he make them to burn all of them. And the most important, most light one, his şuḥbah – alive şuḥbah – he was with Mawlānā Shaykh Nāẓīm. Because many of them as we said they are after Mawlānā, they try to make something but the secret it was with Mawlānā.

And he make this and he all time saying this is from which with my Shaykh, Shaykh 'Abdu Llāh ad-Dāghistāni. Not one minute he not saying this, not remembering this. Whole time remembering and telling people because all it is one – no difference between one to other. So, In Sha Allah, Allāh, give people good understanding and to be thankful for Allāh we have been with them, for here and hereafter, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

86. THE MOST MERCIFUL

Tuesday, 22 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla states, Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem,. "Inna Llāha yaghfiru dh-dhunūba jamī'an innahu huwa l-ghafūru r-Raḥīm" (39:53). Allāh ﷻ forgives all sins. He does not say, "I forgive this and I don't forgive that." He says, "I forgive all sins." Allāh is forgiving. Allāh 'Azza wa Jalla forgives as long as you repent and ask for forgiveness.

Once Allāh forgives, people also forgive. Well they may forgive. Some people hold a grudge and do not forgive. It is envy. Because of their envy they say, "I won't forgive. Let him suffer his punishment on the Day of Judgment," or, "Let him suffer here." There are such people. Leave that aside, some people do not forgive when a mistake is made. The other person is repentant of course. If the mistake involves the rights of others, of course the person either can forgive or is unable to forgive or cannot forgive. And sometimes someone else has forgiven them. So for example, a murīd made a mistake, and his Shaykh forgave him. Others might not be able to tolerate this. This is from the ego. It is from a disease of the ego. It is envy. Envy – not to forgive is the character of shayṭān. Forgiving is the character of Allāh. We are obliged to abide by Allāh's attributes, not shayṭān's. Whatever shayṭān does, we stay away from.

It happens. Sometimes even during Mawlānā's time, many people, not too many but some people, because Mawlānā was being tolerant – as a result of their envy many left this way and got out. Of course not many but some people. It means it was no use for them. It was harmful. For it to be useful, so for this reason, when you see a good being done, when you see tolerance, do not see it as bad. See it as good. Because everyone has an ego. Everyone has the ability to make a mistake. Everyone can make a mistake. It was not just that man who made a mistake. Forgiving that man who made a mistake is a goodness for you too. He should say, "When I, Allāh forbid, also make a mistake, Allāh will forgive me too if I repent. These people might forgive me also." If not, if you condemn him: "This man became bad as such, made such evil," our Holy Prophet says, "If a person condemns another, certainly that fault might be in him too." So if you see a fault or a defect, do not condemn the person. Feel for them. If they repent be happy since they repented from their mistake.

Do not feel sad since he repented Allāh will forgive him now and not punish him. It is better. Let Him not punish. Because we do not want anybody to get punished. May Allāh protect us. We also have an ego. If he gets punished we could also get punished. Therefore, as we said, during this Ramaḍān we should forgive and be happy for those who are forgiven. We should not feel sorrow. As we said, to be happy is Allāh's attribute. Our Holy Prophet says, and there are so many ḥadīth that show how much Allāh 'Azza wa Jalla is happy. He is so happy when man repents and asks for forgiveness. Of course some people follow their ego. They think they are angels without sins, and do not commit any sins. No, all of us make mistakes. May Allāh forgive us all, In Sha Allah.

Allāh 'Azza wa Jalla saying, "Inna Llāha yaghfiru dh-dhunūba jamī'an innahu huwa l-ghafūru r-Raḥīm" (39:53), ṣadaqa Llāhu l-'aẓīm. Allāh He said Allāh He forgive everything. He is the most who forgive. What you done, when you regret and you ask forgiveness, He forgive you. This good tiding because many people, every people they make mistake, they make wrong thing and but the end Allāh forgive us. Not like human being they are not forgiving at all. Only forgiving for bad thing what they... If you do bad thing is ok you can continue but if you do good thing it is not good for them. For this Allāh 'Azza wa Jalla forgive and people also must forgive for people who asking forgiveness from them.

Because many people they are envious, they have bad attribute, they like this people to [be] punish[ed]. Even they regret and ask for forgiveness they are also they want them to [be] punish[ed] here and hereafter also. This attribute envious – attribute of shayṭān. He is envious. He is, he has every time hate, hatred in his inside. Who following shayṭān this people also same. They have the hatred and envious for people. But for Allāh 'Azza wa Jalla every time He is asking people to ask forgiveness, to forgive them. This attribute of Allāh so we are, we must follow attribute of Allāh. To be following what He is do, what He is like, and what He want people to like. Not following shayṭān who every time want bad thing for people, not good thing. And this envious it is some, many time it's taking people to way of not good end.

Because Mashāyikh also every time they have tolerance and they are forgive for people what they do from wrong thing but sometimes people in ṭarīqah even they are not like this and many, not many, some of them... Time of Mawlānā, because Mawlānā he was endless tolerance and forgive people – many of them, this people they left and this coming disaster for them – to left this nice and light way, way of mashāyikh for their ego. Because all of us we have ego. If Allāh saying, "I am forgive him," we must be happy because we are, we can do same mistake. We can do some wrong thing what this man or woman done. And Allāh forgive them so also we are, we must be happy because every time we can be in will forgive us. Not to angry for Allāh, when He forgive all people. No. We are, we must be happy because all life, our life, every minute we can do mistake, we can do wrong thing and it is be good tiding for us.

We must follow this, not saying for people, "Why you are forgive this? We forgive because Allāh He very happy. Prophet saying when somebody asking forgiveness – forgive. To forgive him from Allāh. Allāh He is very happy. He said, Prophet he give many example for this. As one bedouin, he is traveling in desert and he has everything in his camel. And when he sleep, his camel run away. When he wake up – only in desert. In desert nothing you can survive because water, food, to walk, you cannot walk. You must be have this camel and this camel he was running away. He was hopeless, this man. Looking they are here, and after he tired. He was sitting or sleeping. Suddenly his camel coming for him and Prophet saying this, from his happiness this bedouin he said, "O my servant I'm your Lord. Thank You for You" – for Allāh. He make it wrong. [He meant] to say, "O my Lord, I'm your servant." He said, "O my servant, I'm your Lord. Thank you very much from this." From his happiness he said this.

Allāh He is more happy than this when somebody asking for forgiveness from Him. Allāh Look how it is big thing and Allāh He is the most mercy Merciful. So we must be happy. We must try to be, to try to forgive people, to not be angry all time. Every people they are can do wrong. Nobody like angel in this life. Only angel without mistake. So we are here, Allāh create us to make mistake, to make wrong – to forgive us. Allāh forgive us , all of us In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

87. THE HEART OF ISLAM

Wednesday, 23 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, our Naqshbandī ṭarīqah is the heart of Islām, its reality. There is no such a thing as a change. It is to follow every Sunnah of our Prophet, to keep his orders and to love him. Our Ṭarīqah teaches adab. This is it. If there is something done apart from these things, that has nothing to do with our Ṭarīqah. You saw the practice of Mawlānā. He used to pay attention to every tiny detail. He used to pay attention to Sunnah and Sharī'ah. He would put ladies and men separately. The prayers were made on time. Ṣuḥbah is important but to pray on time is more important. Some people say: "You can make up the prayer but there is no make up for ṣuḥbah." Better not to make up such ṣuḥbah. If ṣuḥbah is made by missing the prayer, that means it's a useless ṣuḥbah.

We should pay attention to this because everything we do is what our Prophet taught Sayyidinā Abū Bakr. And people who are in Ṭarīqah do more or less from all of them, starting with Nafl prayers, Night prayers, Tahajjud prayer, Tasbiḥ prayers, continuing with Yāsīn read after Fajr prayer, Tabāraka after Ṣuḥr, 'Ammā after 'Aṣr, Sūratu l-Sajdah after Maghrib – all of these are Sunnah. And each has its thawāb (reward). For example, after Ṣuḥr prayer some pray two raka'āt. Our Prophet gave good tidings that whoever prays four raka'āt in the last Sunnah of Ṣuḥr and 'Ishā' will deserve paradise. These are not things coming from our mind. We do things in order to follow the way of our Prophet. Each has its separate reward and gift. We don't do them for nothing. The life of dunyā is for nothing. The life of dunyā is play and entertainment. A man can think he's a businessman or a doctor, it's just having fun. It has no importance. What is really valuable... Because these remain in this dunyā. If they do it for their ego, it remains in dunyā. And if they do it for Allāh, it will have a reward.

As we said, those prayers and worship will bring us benefit. And when you pray, you should follow the way of our Prophet. You shouldn't oppress people. You shouldn't

bother Muslim brothers. Our Prophet says if you don't love Muslim brothers as much as yourself, your faith is not complete. We should listen to this. We should understand it. Because most people, you tell them a hundred times and still it enters one ear and leaves from the other. That's wrong. We should pay attention. We are on this way. We should make shukr to Allāh No need to be on bad terms with someone for dunyā. If all dunyā remains for him, Allāh will give us something better.

May Allāh make us firm on the right way with good manners, not obeying our egos. They say, "We are in Ṭarīqah," then people look and get surprised, "What is this Ṭarīqah?" A man doesn't pray and says, "I'm in Ṭarīqah?" Then he gives ṣuḥbah and lessons. It can't be that way. Ṭarīqah is a serious matter. As we said, playing and having fun is in dunyā. When it comes to Ākhirah, it is serious. We should pay attention.

Alhamdulillah we are in Ṭarīqah, Naqshbandī Ṭarīqah. This Ṭarīqah coming from Prophet through Sayyidinā Abū Bakr aṣ-Ṣiddīq and it is heart of Islām. Not part of Islām, it is heart of Islām. Who like to know Islām and to follow real Islām, he must follow this Ṭarīqah because it is coming pure as like from Prophet time. What we are doing from worshipping, from tasbīḥ, from reading – all this coming through Sunnah of Prophet Everything we try to follow him and not to follow ourself.

We are praying all Nafl beginning from Ishrāq, Duḥā, after we pray after Ṣuḥr – not two raka'āt, four raka'āt. And this there is Ḥadīth from Prophet – who pray this and pray 'Aṣr four raka'āt, and is for Sunnah not for Farḍ, and pray last Sunnah from 'Ishā' four [raka'āt], Allāh promise him Paradise. And who pray six raka'āt between Maghrib and 'Ishā' Allāh accept him as he pray twelve years praying. And this all in Ḥadīth. And to pray also Qiyāmu l-Layl before sleeping two raka'āt, after you wake up Tahajjud, Tasbīḥ, other – all of this from Prophet. We are following. Because many people they are saying they not happy with Ṭarīqah but they are also not doing anything from Sunnah. even they are not praying Sunnah for for Ṣuḥr, 'Aṣr, or Maghrib. They just praying Farḍ and they run away. But for Ṭarīqah people they must follow, they must do as much they can do and to be careful for praying – not to make it for after time you pray for qaḍā'. It is not good.

Good thing – to follow Ṭarīqah and follow what Mawlānā Shaykh was ordering. He was looking for everything to be... Ladies place separate and to be for praying time also important. Some people they are saying, "We are making ṣuḥbah. Ṣuḥbah it is more important than praying." This is ridiculous. And they said ṣuḥbah cannot be make qaḍā'

and to as when you pray after time you make qaḍā'. Ṣuḥbah... Pray can make qaḍā' but ṣuḥbah cannot be qaḍā'. This ṣuḥbah useless ṣuḥbah. This ṣuḥbah it is not need, not, people it will be not useful for people. Most important to make praying and following what Prophet saying and our Shaykh: how they was doing. Not to make something wrong and say after, "We following Ṭarīqah and it is okay like this. We can do." No we cannot do. Important thing to be careful to not make anybody speak about your Ṭarīqah, about your Shaykh because shayṭān whole place they try to make people run away from good thing to go for bad thing. And many people they are helping them. No.

It is important to follow Sunnah of Prophet as much we can do. This is important for us. This is what we are must be serious thing to follow in this life – to worship. Other thing – all it is play and enjoying. This is "la'ibun wa lahwun" (47:36). Allāh 'Azza wa Jalla. What you do you think, "I do something serious thing." It is not serious at all. The most serious to follow, for you make something for your next life, to be in right way. Other thing all it is not important. People they thought, "We are doing something important." No. It is important to only follow what Allāh saying because He said, "Wa-mā khalaqtu l-jinna wa l-insa illā liya'budūn" (51:56). "I only create you for to worship Me," He said. Other thing if not – He didn't say, "I create you for eating for drinking, for making building, for making road, for making this..." No. All this other – like enjoying. As main purpose for us to worship.

Allāh make us to whole time worship for end of life, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

88. THE REWARDS FOR FASTING

Thursday, 24 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says, "If a Muslim goes to visit another Muslim brother of his, Allāh writes for him one reward for each step, erases one sin, and raises him one level." You came to both visit Mawlānā Shaykh, you came to visit his maqām, and your having come during Ramaḍān increases the reward a lot more. Maa Shaa Allah they came from all around the world. Allāh writes that reward for each step even if he does not walk but flies. That step is a step. Moreover, He writes in multiples. It is Ramaḍān and you came to your Shaykh's maqām. The rewards are great, thanks to Allāh.

So these things are a favour from Allāh. It is a favour Allāh has granted us. Because if a person is to get up and go they go as a tourist. They come here to refresh. These travels are to freshen up, to refresh. When it is for entertainment, they go out on trips and go to useless places. They fool themselves that they are happy but they do not come back relieved. They come back with more darkness. People who come to places like this go back relieved. They leave with gifts. They leave with spiritual gifts. In shā'a Llāh they also attain their purpose. So that is why when one attempts to come, a person's ego gets lazy. Sometimes they say, "We can recite and everything from where we are." If it is at all possible, there are great benefits in coming. If they do not have the means, then Allāh will give them according to their intention. They will get the rewards as if they had come. They will be revived. Their wishes will also be granted, In Sha Allah.

So this is a big ni'mah (favour). Because we are living in times of fitnah, if you attempt to do a good deed, if you attempt to set off on a good way, not ten but a thousand devils and your ego block you saying things like, "Why bother? What need is there?" They stand in your way. However, thanks to Allāh, you came all the way here. You came by the favour of Allāh. You came with the himmah of your Shaykh, In Sha Allah. May Allāh reward you for coming. May He make your needs that are good come true, In Sha Allah. May you leave with spiritual gifts, In Sha Allah.

Prophet saying when Muslim, when mu'min believer going to visit his brother in Islām, brotherhood in Islām, Allāh write for him one reward and He forgive him from one sin and give him one more high degree, In Sha Allah. This what Prophet saying and it is

here I see here, Maa Shaa Allah, many people. They are coming from very far distance and they are coming in Ramaḍān. This is make their... and especially they may come for make ziyārah for maqām of Mawlānā Shaykh and to meet with other brothers here. Allāh make them double, or ten times, or seven hundred times because Ramaḍān it is from Allāh generous – giving what He like to give. So it is good thing and it is gift from Allāh to us to be here, to visit here.

Because when you are coming for visiting some place, good place, shayṭān, maybe hundred, maybe thousand shayṭān saying, "Why you are going? No need to go. It is we can read from here." But it is not like that. To visit, Allāh reward you. If you have enough money to come and you can come and you can get this bless. But if you don't have, this is another thing. Allāh accept with your intention. But if you come here, Allāh, in shā'a Llāh, give you all this and reward you and accept your ziyārah and give you, In Sha Allah, every good thing from long life with strong belief, In Sha Allah, and happiness.

When you come in this place for visiting, not like you going to for tourist visit. You are coming here for spiritual tourist and you go from here with full of happiness, in shā'a Llāh. But when you go to this place who people normally, tourist going, it become with darkness and more heaviness. Alhamdulillah because we are in time, fitnah time, many people they not saying good. Say, "No need to go. No need to you can..." Even we hear from Cyprus, inside Cyprus, some people and they was follower for Mawlānā, they saying, "No need to go there, nothing there." And this what Mawlānā whole life he was teaching for to be like Salafi like Wahhābī to say this?

When you come here even in his maqām – everywhere he has maqām – he be ready there. When you are saying going to visiting and here, here especially here his whole time with us, Alhamdulillah. And he not let you go without giving any gift, spiritual gift. This the most important gift. Allāh make his maqām higher and higher and to make us to be with him because we love him, In Sha Allah. To be with him here and hereafter also because when you are love him, you must be also with him, In Sha Allah. Allāh give you long life, happy life, strong imān to be, In Sha Allah, together here and hereafter in jannah also with Mawlānā Shaykh also.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

89. THE IMPORTANCE OF ZAKAH

Friday, 25 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

This month of Ramaḍān is considered the month of fasting but it is also the month of Zakāh. Because many people assign Ramaḍān for Zakāh. Since a year passes from one Ramaḍān to the next, they give out their Zakāh during this month. Of course Zakāh is an important worship. It is one of the foundations of Islām. Doing it is obligatory, not wājib and not sunnah but farḍ. Naturally, next to this obligation it is a little amount so those who want can give ṣadaqah afterwards. Or if they give the ṣadaqah with the intention of Zakāh it would be worth more than farḍ, it would be more blessed.

Mawlānā Shaykh would always say Zakāh is one in forty, but if we leave it for ourselves, even one in forty is much. If you look at it, essentially it is all for Allāh. People do not pay attention to this and when they don't pay attention, things happen to them. "Why did this happen?" or later, "If we have money again, this time we will do good. We will do this and that." They say things like this. Many people would come to Mawlānā Shaykh while he was alive. Ever since our childhood, ever since we were in Shām, we would see many businessmen who went bankrupt. A very rich person would call and you see that he came to ask for du'ā': "May my business get better again so I may give." Lots of promises: "I will give like this and like that." They would scatter promises around. Now, the matter of earning money is not something in one's hand. It is Allāh's gift. Allāh gives when He wants. It does not work by your own intelligence – saying, "I ran around like this and like that." It is easy when Allāh wants. When He doesn't want, you can be as clever as you like, you can be as skillful as you like, it doesn't work. And when it does work, you should not think of it being from yourself.

We should abide by Allāh's commands and firstly give Zakāh. Then you will look to do charity. "This came from Allāh. If I spend it here and there in sinful ways then this opportunity might not come a second time." This opportunity rarely comes around a second time. Most of the time Allāh gives it one time. Just as, in the words of the common folk, they say the lottery hits once. Allāh's lottery is Allāh gives from the permissible. We should protect it. How do you protect it? By spending it in good ways. "The wealth whose Zakāh is not given, is wasted," they say. We read the Ḥadīth sharīf in the Friday khutbah.

That which is given is not wasted. So what has Zakāh given for it, stays put. If you spend it here and there in bad ways that also gets wasted and has no use. "Oh! I'm sorry. I've done very bad. When I had money I drank alcohol, I gambled, I did evil, I did all kinds of things. But now I'm back to my senses." That's tough. Not possible. You lost your one chance. Now that chance is with someone else.

At the time of Mūsá 'alayhi s-salām, there is a beautiful story about this. There was a very poor couple. They were good people, pious people. However, they were so poor that they could not get out of bed, to the point they did not have anything to eat or drink. The wife said to her husband, "Mūsá 'alayhi s-salām is going to Mount Ṭūr, go and ask Allāh to give us wealth." "Good," he said, "It's a good thing. You had a very good idea." The Prophet [Mūsá] 'alayhi s-salām might speak to Allāh 'Azza wa Jalla for us, for the poor like us. He is Allāh gives with His and Mūsá 'alayhi s-salām speaks with Him. What he says Allāh generosity." "I will go," he said and he went to Mūsá 'alayhi s-salām. He told him about their situation. Mūsá 'alayhi s-salām, went to Mount Ṭūr and he addressed Allāh 'Azza wa Jalla and in between spoke of this matter too. In fact, I think he forgot and Allāh 'Azza wa Jalla asked what about those servants of Mine. Of course Allāh knows everything. "You know. Their situation is as such," he said "They don't even have the strength to get up. They're asking for wealth from the permissible," he said. Allāh 'Azza wa Jalla told Mūsá 'alayhi s-salām: "All right, go and tell them I will grant them wealth for a year. Once the year is up they will return to their old state."

Mūsá 'alayhi s-salām of course came back and told them of the situation. Truly, after some time they started getting rich and got very rich. Extreme wealth was granted to them. They ate and drank and helped their friends, ikhwān brothers and what not. It was going nicely like this. It went on for a few months. Then it occurred to them. The wife said, "Now after a year has passed we will go back to our old state. What should we do now?" They both agreed: "While we have so much wealth and properties, so much riches, it is best we help everybody and treat them. This wealth will be gone after a year anyway. At least, after a year, people will love us because of our goodness, and help us in the future. So when we return to our original condition people will help us. Certainly, even if not all the people to whom we did good, but if even one percent give us we will be saved and make both ends meet, make it through," she said. They came to a junction in the road, a place where seven roads met. They built a huge mansion there. They were feeding people. All people who were crossing that road were passing by there. Feeding and hosting. Feeding and giving – the best food and service, extremely good. People coming and going are happy. They are continuing service like this. As they were serving like this they forgot about the passing of time So a year passed. Then more time passed. They continued serving people with the same love and eagerness.

Mūsá 'alayhi s-salām was surprised. When he went to Ṭūr Sinā for a matter again and addressed Allāh 'Azza wa Jalla, he said, "O Allāh 'Azza wa Jalla, O my Lord, how's this

happening to them? You had said one year. They passed a year. How so? They did not return to their old state?" He ﷺ said: "They did so much good. People are... to this. I would be ashamed to cut their sustenance after a year. I am ashamed. That is why I let it continue." So it is a big deal.

As we said, after losing what they possessed, people say, "I wish I had done such and such. I will do so and so." Whereas if they get rich again, they will use it for evil again and not good. People who do it for the sake of Allāh. People should be careful. Let it all be for Allāh. People who do it for the sake of Allah people who avoid the forbidden and evil, their sustenance will be lasting. If not, [people who say,] "I will do this and that," and spend for their own self indulgence, they will certainly meet with disappointment in the end. As we said, when Allāh opens up, you spend on His way and you obey Him, then He does not close it. Allāh 'Azza wa Jalla is the Generous One. Those who serve people and receive the prayers of others, will certainly continue. Otherwise, when it is the other way, they refuse when asked, they do not give when asked for good, but later give for show and give when you ask something for evil – it is of no benefit.

So as we said, ever since our childhood we saw hundreds of businessmen like this; businessmen who mostly only find the way of of Allāh, the way of dergah, when they are out of money. Come before it is gone. Come. A small amount. You spend a hundred thousand liras at the gambling house and when you try to give one lira to the dergah your hand shakes. The dergah does not need anyway. It is not giving for the dergah but for the sake of Allāh. Let them think about it. Those who do this, who lose their money, think about for what they should repent? Ask forgiveness so at least their sins go away. If his money does not return, he should repent for his sins. The Hereafter is very important. You have lost this world. Do not lose your Hereafter too. We say: May Allāh give mind and and understanding. The most important thing is having mind. Those foolish people are people who forget Allāh out of money. Come before it is gone. Come. A small amount. You spend a hundred thousand liras at the gambling house and when you try to give one lira to the dergah your hand shakes. The dergah does not need anyway. It is not giving for the dergah but for the sake of Allāh. Let them think about it. Those who do this, who lose their money, think about for what they should repent? Ask forgiveness so at least their sins go away. If his money does not return, he should repent for his sins. The Hereafter is very important. You have lost this world. Do not lose your Hereafter too. We say: May Allāh give mind and and understanding. The most important thing is having mind. Those foolish people are people who forget Allāh.

This month Ramaḍān it is month of fasting of course but also for Zakāh, to give Zakāh. They make once a year. They put this month Ramaḍān for Zakāh because this month also it is shorter than other [solar] year so best thing to calculate your Zakāh and you said, "I will pay this but in Ramaḍān from Ramaḍān." Maybe I must pay ten Lira, ten Lira. No ten Lira is very little maybe hundred Lira Zakāh for until another Ramaḍān. If

you can pay it same Ramaḍān ok but if no, you can separate this money – "This for this year but I can give it whole through this year. But I in Ramaḍān this for this year I not I'm not touch this anymore." And it is Zakāh make your money, to protect your proper property, money, your fortune. To protect you must give Zakāh.

In khuṭbah we read this. Who give this, Allāh keep safe his money, his everything he has. But if not, it will go and it will be also ask for Zakāh you didn't give. Money going and also you will punished. Because Zakāh it is obligatory farḍ like praying, like Ḥajj. In Islām five farḍ, five obligatory things. One of them Zakāh. Very important this. Of course this who has money. Some people they said, "If Allāh gives me one million dollars, I give I will give five hundred thousand dollars for ṣadaqah." But when they take [get] it, they not giving one penny. So it is important thing. You ask for to be rich. Richness it is good if you are remembering Allāh and it is good for you also to get more reward.

Since childhood there is people they not giving anything. After their money they went, they bankrupt, they asking for du'ā' to come back their company, their money back. And they will be give charity. They will give this. They will do that. They say this but when they are have this money, they was doing every bad thing that not remembering Allāh, not remembering Prophet, not remembering poor people, not remembering anything. This is what happen from childhood because Mawlānā they know for his asking, for his praying. Thousand of businessman coming bankrupt but when they are not bankrupt very few of them coming to ask. And it is this chance Allāh give very rare. Not every time you can find this chance. Maybe once a life Allāh give you very much big fortune, big business, everything good. But when you are, when you are in this business and only using this for enjoying yourself, your ego – not remembering. It will be because you not doing – Allāh will take this. After you will run after this and asking du'ā', asking praying, going here, there for to be come back your business, your thing. But you must know this is, you must remember before. Allāh will, if you remember before, Allāh He your business barakah for your money, barakah for everything barakah. But this people they are not remembering this. There was one good story from Sayyidinā Mūsā 'alayhi s-salām. In his time there was very poor couple, husband and wife it's very very poor. They was at the end – even from they cannot find anything to eat. They are lying down. They cannot stand up. In this position wife she said to her husband, "Oh my husband look Mūsā 'alayhi s-salām he is speaking with Allāh 'Azza wa Jalla in Ṭūr Sīnā. Many people asking something for them. We can ask for him to give us richness. We are really very bad and we like this." Husband he said, "You think very good, very good idea. We must, I must go and tell Sayyidinā Mūsā about this." And he went to Sayyidinā Mūsā and tell him about his situation very, very bad. Mūsā 'alayhi s-salām said, "Okay, in shā'a Llāh, I will tell Allāh 'Azza wa Jalla about this." And when they arrive, he arrive Ṭūr Sīnā he was addressing for Allāh and after he forget this. Allāh 'Azza wa Jalla tell him, "You forget this what he said." Say, "O my Lord You know better. This people very poor

people and they ask for richness." Allāh 'Azza wa Jalla say, "I will give them richness only for one year. They will be very rich but not whole life, only for one year."

And when Mūsā 'alayhi s-salām coming, he tell this man – "Allāh He will give you richness only for one year." "Okay," he said, "What He giving okay. It is good." And they was, Allāh give them. They become very rich and they was eating, drinking, making charity for people and they was very happy. Months pass away, maybe five, six months and they was like drunk – very happy. Not thinking about anything what will happen after this. After this the wife also become, "Oh my husband, what we are doing? We are after six months it will be finish this richness. So we must do something to be good for us after this. What I have idea – there is place seven roads coming in same from outside of city and we can make, build big building there and make charity for people, give drink – eating, drinking, clothes, everything. We must do this until this end of the year. And people they will be happy with us. After, when finish this, we come become poor again. So we make charity for many people they will help us after this so we be okay until end of our life – not like before because this only for one year." Husband he was very happy. "Yes this is good idea. We must do this."

And they make building, big building, nice building. And people they was coming, going, eating, drinking, sleeping, wearing. Everything they was giving charity. And this months pass but they was very busy, they are not remembering the months. Continuing like this, one year pass. Two year pass. Sayyidinā Mūsā 'alayhi s-salām he was looking for, "Oh this people still here. Is more than one year. What happen?" When he went to Ṭūr Sīnā also speaking with Allāh 'Azza wa Jalla. Say, "O my Lord, You said only one year for this people but still continue. They are they are still rich and maybe more rich than before also. How it is this?" Allāh 'Azza wa Jalla say, "I ashamed to cut their rizq (provision) because they are giving for people and they will be cut for other people also rizq. So I ashamed and let them to for this richness for them – no limit for them."

This what must people remember. Remember when you are rich, don't for enjoying yourself. For enjoying Allāh 'Azza wa Jalla – He to be happy with you and He will give you everything. To not put in your heart like other people, Allāh will continue this forever. Because this happen many times in time of Mawlānā Shaykh, as I was saying, even people they was promissing Mawlānā for this and they not getting, giving anything and Mawlānā not asking. But they saying this. After we see many of them bankrupt. Very, very, few people left and this people, sincere people. They don't have in their heart this... No in their heart, they don't put dunyā in their heart. Dunyā just for is distribute and for Allāh. Allāh happy with this.

This is – for to be rich it is no need for you to be clever. Maybe for to be scholar, to be 'ālim, you must continue studying, going from Shaykh to Shaykh, to murshid or to study this, study from university to university or from school to school – more higher and

higher. Take years. But for fortune, Allāh when He like, He give you quickly. And it is not from your cleverness. There are people more clever than you not hundred times – ten thousand times more clever but they cannot be rich. Why? Because Allāh He don't want. This gift from Allāh. This what we must think and to ask from Allāh. Don't forget, when you have something, to give – share for people and there will be barakah, more fortune, more and more.

Allāh 'Azza wa Jalla this is what we are saying. Allāh give us for people who has something like this to remember from now, to be thinking. Allāh give us good thinking – the most important thing. If you think this from Allāh and Allāh reward for this, you are happy and you are safe for everything you have, In Sha Allah. Allāh give us all of them, In Sha Allah, to not be in need to anybody, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

90. MIND IS A BIG FAVOUR

Saturday, 26 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the reasons Mankind and Jinn are responsible is that Allāh has given them Mind. Allāh 'Azza wa Jalla created Mind first. He ordered it to come and it came. He ordered it to go and it went. Allāh promised on His Majestic Glory: "It is the best thing I have created. With it, I give thawāb [reward] and punishment to people."

Other creatures don't have mind. They have brains but brain is not Mind. Mind is different. People and animals have brains but people's minds are different from the brains. Mind is the invisible power of Allāh. That power is given to people and Jinn. Angels have it too. Allāh 'Azza wa Jalla gave it importance. With it you know Allāh. Who knows Allāh uses his mind. Because who doesn't know Allāh and uses his mind for other things doesn't actually use it. He gets punishment. Mind is the biggest favour of Allāh 'Azza wa Jalla. A person with Mind has obligations to do. When mindless, that is different. Mindless is the insane one. They are not responsible. Responsible are those who are sane in their minds. You are responsible for getting ḥalāl provisions, and for obeying Allāh, for following the right way, and guarding your mind.

People these days say, "I am clever." They drink alcohol and lose their minds. Then they get high and lose their minds. This means they are not clever. They are not accepting but rather pushing this favour of Allāh away. Why are you being crazy when you have a mind? Is it logical? It is not. If you are doing this, you will be punished both in this world and in Ākhirah. You will get your punishment. And if you don't repent here, you will be punished in Ākhirah.

Therefore, Allāh 'Azza wa Jalla is swearing on His Majestic Glory that Mind is the best thing created. It is a big favour to us. We have to appreciate it and use our minds. Who uses his mind understands that he didn't come here for eating, drinking, and doing evil. We have to be careful. We came to this world. Allāh 'Azza wa Jalla sent us pure. We are born pure. So we have to struggle in order to leave in the same way – pure. That's why we always pray that Allāh gives mind and understanding to people. When there is no mind, people do the opposite. They come to this world and think they came to do evil.

They think they came here to turn everywhere into a mess. No, you came pure and you'll leave pure if you use your mind. It is a big favour. You will be fine in Ākhirah too.

Because Allāh 'Azza wa Jalla says, "I will reward you with your mind." And he punishes with it too. There is punishment for those who don't use it. Who does this on purpose and acts mindlessly will receive his punishment. Not only with alcohol and drugs, people lose their minds with other things – by being with bad people, by not knowing Allāh. May Allāh protect us. May He keep our minds in our heads until our last breath. It is a big favour.

Allāh 'Azza wa Jalla, He say, Prophet saying in Ḥadith: Allāh give us intelligent Mind, it is the biggest favour for us, for only human being and Jinn and Malā'ikah they have mind. Malā'ikah they have mind, they don't have ego. We have ego and we have Mind. Jinn also same. When Allāh give this He make us to, He make us to follow way other to not following Allāh 'Azza. Prophet saying Allāh He said: "I first create Mind, Intelligence." And saying to him, "Come." He come. Say him to "Go", he go. And He swore for His Mightiness, 'Izzat wa Jalāli swore, "I never create better than this from Mind. With this I give. With this I take. With this I reward. With this I punish."

So it is very big favour for who has Mind. Who not have mind, it is brain – not only mind. Brain in animal also. They have brain. Every creature they have brain but to be brain but mind only with human being and Jinn. But unfortunately, people they are not using. Even many time they like their mind to go away. They drink alcohol. They using other thing like to take your brain, your mind away – to be like crazy, like animal. Drug or other many thing they can do. They are every day they work hard to find a new thing to take mind from head of people. Drug, tablet, inject injection, smelling, eating, drinking – all this they... Why they do this? To take their mind away. This big thing Allāh was giving for us. If you are animal, they don't have anything. So you try to be like animal.

And Allāh 'Azza wa Jalla He give this for human being and Jinn and they make obligatory, for who has this, to use it. How to use it? Use to find Creator who give us all this favour and to be thankful for Him and to be whole life our life in good not to be bad. If you use your mind you will be safe here and Hereafter. But if you not using, in this dunyā you have many trouble before Ākhirah and in Ākhirah also you will be punished. Because, "I give you all this and you are making not thanking for this favour and you are doing opposite so you must be punished." But in before Ākhirah, before last, next life, in this life also they have big problem.

But in this world now the most of people they are not using Mind. Mind it is like jewel but people they not happy. They want to throw it away. Allāh He is mercy for us to give us this big favour. And when you have this, you must do. If you are not, you don't have mind, like crazy people in mental hospital, this is their – they have excuse. Allāh not

saying for them anything. No obligatory for them. Obligatory only for who has good mind. He must obey doing what Allāh 'Azza wa Jalla saying. Many people they are trying ways who not good – it's away from religion. Religion it's with mind. Sometimes say with mind you cannot find way in religion. No. You can find. It is all this miracle, all this what happen – it is in mind because we are believe in Allāh in God and in Rasūlu Llāh, in Awliyā'. This not strange. You can explain with Mind. Many people they said you cannot explain this with Mind. No. It is, of course you explain Allāh. He create everything from nothing and it is also you can explain in religion what with Mind everything, Alhamdulilah. We are not outside of Mind. Who outside of Mind is crazy.

Allāh keep our Mind, In Sha Allah, until the end of our life, In Sha Allah. It is big favour this.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

91. MENTION ALLAH AND BE FORGIVEN

Sunday, 27 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla states Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Fa-idhā qaḍaytumu ṣ-ṣalāta fa-dhkurū Llāha qiyāman wa qu'ūdan wa 'alā junūbikum" (4:103). To remember Allāh is always important. After finishing ṣalāh Allāh 'Azza wa Jalla says make dhikr standing, sitting, and lying down. Our Holy Prophet states that whoever says after ṣalāh thirty-three times Subḥāna Llāh thirty-three times Al-ḥamdu liLlāh thirty-three times Allāhu Akbar, which makes ninety-nine and in the hundredth: Lā ilāha illā Llāh waḥdahū lā sharīka lah lahu l-mulk wa lahu l-ḥamd yuḥyī wa yumīt wa huwa 'alā kulli shayin qadīr, even if his sins were as much as – not the waves of a sea but the sea foam – Allāh would forgive him.

So this tasbīḥāt is not done for nothing. We are making it with ease following every ṣalāh thanks to Allāh in these countries. It is done continuously in the mosques. People do it in places where it is not done also because it has become a habit. Even if one prays alone, he certainly recites this afterwards. They recite Āyatu l-Kursī then these and then make du'ā'. The du'ā' is also answered once all sins are forgiven. Therefore, thank Allāh ﷻ that it is easy but it is a great bounty and of great benefit. It takes our sins off of us since even if they are invisible they are heavy. It is very heavy for people. When no sins are left, that heaviness goes away. That is why between the ṣalāh, what we mean is between prayers, these sins go away too. You feel comfortable.

Otherwise, those who do not pray, people who do not make tasbīḥāt, keep living in heaviness and distress. They are not aware of it either. They say there is distress, heaviness, and unease, and they try to entertain themselves or they begin to get used to bad habits in order to find relief. No. If you want to be relieved, offer your prayer and make your tasbīḥāt. Let that heaviness leave you. So religion is ease. When it is easy, your life becomes easy too. People who have nothing to do with religion have it tough. Their life is hard and every business of theirs is hard. No matter how much worldly things they have in their hands, it does not benefit them. Religion is important. Being religious is a great gift. In Europe, they call religious people crazy and mentally ill. It is they, they themselves are the mentally ill since they do not know how to get rid of that

distress. Distress goes away by being religious. A person who believes in Allāh does not have distress, Allāh willing. The stronger his faith the lighter that distress will be on him.

Allāh 'Azza wa Jalla saying for in showing important to be mention His Name for us – Bismi Llāhi r-Raḥmāni r-Raḥīm "Fa-idhā qaḍaytumu ṣ-ṣalāta fa-dhkurū Llāha qiyāman wa qu'ūdan wa 'alā junūbikum" (4:103). If when you finish your praying Allāh 'Azza wa Jalla saying you mention Allāh 'Azza wa Jalla when you are standing up, when you sitting, when you are lying down. All time remember Allāh and mention His name. And Prophet saying, when you finish praying who make three – thirty-three times Subḥāna Llāh, after thirty-three times Alḥamdulilah, after also thirty-three times Allāhu Akbar – is ninety-nine times and last one for hundred: Lā ilāha illā Llāh waḥdahū lā sharīka lah lahu l-mulk wa lahu l-ḥamd yuḥyī wa yumīt wa huwa 'alā kulli shayin qadīr. If this man or woman or child or who doing this, if they have sins [as much as] like wave – not wave of sea, even bubble of wave – whole world sea [of] sin, Allāh forgive him.

And it is really very easy because, Alḥamdulilah, in this country of Ahlu s-Sunnah wa l-Jamā'ah all these mosques after praying Farḍ they are with Jamā'ah they are doing this. But some countries they not allowed and said bid'ah. They are free. Maybe they like to have still their sin. They can try to or they thought they don't have sin. But we are every minute we are in sin, we are must say ask for forgiveness. So Alḥamdulilah, when we are used to this with Jamā'ah with mosque and even who has don't have Jamā'ah not going to mosque, when he praying alone also he [is] used to do this dhikr so, Alḥamdulilah, our every time sin forgiven by Allāh 'Azza wa Jalla. And it to have no sin it is nice because sin it is very heavy. You cannot see sin but it is real heavy thing, not easy. But Allāh forgive and He give us chance every time to for be forgiven from Him. Of course this is for who are believer. It is not so difficult. It is very easy but for people who are not remembering or not doing or not praying, not making anything – it is heavy for them and they are trying to take this heaviness by many kind of thing. They try to enjoy themselves. They try to make work to forget what they have but they never can rid of sin without asking forgiveness and accepting Him. Because we are, Alḥamdulilah, we say about ourselves we are religious. To be religious it is big favour and it is big pleasure for who are has to be religious one. Because now in Europe they especially, like country like secular, secular country, they looking for religious people as they are they have illness, mind illness. But the real who has mind illness [is] who not accepting Creator and he is not religious. He has very big short from think – he is not complete. He is half or not even – nothing he is. Because without Creator you not accepting, you are lost. So, Alḥamdulilah, we must be religious. We must be do what Allāh saying for us to be more happy, to be more protected. Allāh protect us from evil and his army also.

Wa Minallah at-Tawfīq,
Al-Fatiha.

92. DON'T BE CHEATED

Monday, 28 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We should always warn people. This time is the end of times. People don't have a notion of what is ḥalāl and ḥarām anymore. People are trying to cheat each other. That's why, we are saying to be careful. There are all kinds of cheating now. They are taking some people's money, some people's belongings. Some are selling cars or mobile phones with fake documents. Some can take over someone's land by cheating. In some places, they even take children by cheating – saying he is my child. There are many such tricks. Therefore, we are saying to be careful. We should warn you. We pay attention to this cheating.

But what is more important is that they want to cheat people and take them out of religion. Or even if they can't take someone who is on the right way off of it, they want to take them to a wrong way that is disliked by our Prophet. Who does this? Shayṭān. In order to cheat people, shayṭān says, "La-ughwiyannahum" (38:82). And Allāh gave him permission until Qiyāmah: "Whoever is cheated by you will be with you. But who is cheated by you and repents, his repentance will be accepted. Then everything you did will be lost."

As we said, a day is not passing without someone being cheated. Thousands and millions of people are cheating each other. And as we said, the worst is that shayṭān is cheating people and making them faithless, taking them off the straight way. taking them to hell. That is the worst thing. We should pay attention to that. And these people who look to be religious say, What you have learned is wrong. It should be like this. It's wrong to respect our Prophet. It's wrong to respect 'ulamā'. It's wrong to respect anyone." They have a couple of 'ulamā' and you shouldn't respect any others besides them. There is this type and there are other types. Some people say, "I will tell you from the knowledge of the unseen," and tell about things which are not in Ḥadith or Qur'an and which are the

opposite of the actions of our Prophet. And people are cheated by them.

If the cheated people were illiterate, who didn't know how to write and read, that would be okay. But among the cheated ones are people with university degrees. They are the majority. Because they don't care about shaykhs and dergāhs. And when there is someone who speaks pleasantly to their ears, they get cheated, taken like lambs by him. And then he can tell them all kinds of things and use them as much as he likes. They exchange their Ākhirah for this world. There is punishment for both of them – him and his followers. "I was cheated." How were you cheated? Allāh 'Azza wa Jalla gave you a good mind. Not many people can graduate from the university like you. Not many people can reach your rank. How were you cheated? "Somehow I was." If you are cheated, then you will carry its punishment.

Therefore, be careful. It is the end of times. Beware all kinds of cheating. Protect yourself. Be alert. As we said, be alert in things of this world as well. If they say, "I give you one today and three more tomorrow," there is something wrong in it for sure. And if they push you by requesting things to be done quickly, there is cheating in it too. If they say something is wrong with your child and money is required to fix it, that's cheating too. Such hurry is from shayṭān. Don't be in a hurry, don't be cheated. And don't be cheated in other ways by those who are not on our way. Mawlānā's way is clear. Mawlānā's way goes up to our Prophet. It is the way of mercy, softness and goodness. Don't follow a way where there is no mercy and goodness. Be careful. Don't be cheated.

Our Prophet says, "Don't be cheated." "Lā yuldaghu l-mu'minu min jahri l-marratayn." A believer doesn't get bitten by a snake twice. It is possible that you were passing by it and without you noticing it tried to bite you. When you pass by again and let it bite you, you are a fool. Be alert. Be alert in everything. As we said, the most important thing is to be alert against cheaters who mess with our Ākhirah. In Sha Allah.

Beware we say for this, now we are living in time whole most of people they try to eat each other. There is, ya'nī, the more than good people – bad people, crook people plenty. For this we are saying for our people, "Be careful to not be cheated." Now they have many kind of cheating people. Some of them they cheat by selling you something not useful. Some of them they take money for you and say they said we will do this for good for people. Some of them say, "You must pay this. If you don't pay government will catch you." Some of them even they send sometime telephone number – if you answer for this number they take your money. I don't know how they do this. Many time they come

people sending for us. Be careful it is full of crook now in this world.

You must be very careful but more important than this matter to not be cheated for Ākhirah. The biggest cheater – shayṭān. He said when Allāh throw him from Paradise, he said, "Give me permission until I will make cheat this people: "La-ughwiyannahum" (38:82). To Allāh 'Azza wa Jalla, he said, "I will cheat them to bring them with me to Hell." And Allāh say, "If you cheat them, who follow you they will be with you." And he try very hard to until Qiyāmah not tiring, not... If another, if people they doing good thing they will tired but shayṭān never tired, all time active and he try to for this people. Many people they was cheated by him but if even they cheat and in the end they ask for forgiveness from Allāh Allāh forgive them. This is another matter.

But people they are cheated by shayṭān. Many of them they went out from way of belief. They are looking for way, searching for way for themselves out of belief. Even believer also, who are Muslim, they also. The, this end of this time, the many of them cheated by this people also they not accepting to be respect for Prophet and for Awliyā'u Llāh, for Ṣaḥābah, for others and they are make this people to take less reward from Allāh and to fight between Muslim – "You are not Muslim. I will kill you. You are mushrik. I will kill you." Like this they are doing this. This is also this people is cheated by shayṭān, the most cheated people. This the worst one but there is many kind of people also they are not accepting Ṭarīqah or right way way of Prophet what he give us from Ḥadīth and Qur'ān and they are trying to, they say, "We are right. No need for praying, only you can make ṣuḥbah, you can to be together."

And many people they was cheated with this people. Who was cheated? This ignorant people? No they are not ignorant. They are most educated people. They finish university they finish. They have big position from their – this... They are seeing themselves higher than other. They not happy to be with other. They are looking for something suitable for their ego and they are following this people and they will be punished. Because there are people using religion also for their pleasure, for their ego, to make their ego happy. They are using Ṭarīqah, they are using religion, they are using everything. We must be, we must be careful. This is what we saying. Many people cheating people and people, if they are happy giving them for their ego something, they are happy and they thought it will be save them. It will not save them. It will be punished in Ākhirah. And if they said, "This people cheat us." Allāh will say, "I give you mind. Nobody can reach what you are study when you finish, you are very clever. And you was cheated by ignorant people. This is cheater so you are, you must be punished."

You must be careful. Most important to not be cheated by for Ākhirah. For dunyā maybe they take your money, they take your property. They may take your car. They take everything, still you are alive, you have belief and in the Ākhirah you will be safe. But if they take your belief in Ākhirah what you will do? This is most important and we see in our island here the most people cheated by this. But what we will do? They are proud: "We are this, we are that." But they will be regret when they go to Ākhirah. Allāh save our belief from crook people the most dangerous people, crook people. They like... Prophet say, "They are like snake." Prophet he said, "O believer don't be bite twice from same hole." "Lā yuldaghu l-mu'minu min jahri l-marratayn." Believer he must be awake, not to be bitten every time through this stupid... "We can every time we can cheat him, we can ride on him, we can do this and that." No you be careful.

You be, when you see this people look first. If they are because way of Mawlānā, way of Prophet – way of mercy and softness and help people and to be good with people, not harm people at all, not cheat people. If they are like this, you can follow. If they are, they don't have any mercy, they don't have any good, only looking for their benefit. Run away from them because they are not right. Allāh save us from this people and save believer from them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

93. FIGHT FOR THE RIGHT WAY

Tuesday, 29 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It says life is a struggle. Struggle. So life is struggle. With who? There are two things in this world. Fight. Life means a fight. Our fight is with shayṭān and shayṭān's fight is with us. They call it the struggle of the masses. A guy wrote a book called "My Struggle". So this is how it is. There is a struggle. There is a fight. However, the real fight and struggle is between truth and falsehood. You should always be on the side of truth. Don't fight with truth. Don't struggle against truth. Let your fight and your struggle be against falsehood. Do not be with falsehood. If you are with falsehood you are ruined. Your fight will be for nothing and your suffering will be for nothing.

This life is short. The path is clear, but still, as we said, people are doing the opposite. They do evil instead of doing good. Instead of being with good people, they are with bad people. They attempt to help people who are not in need. They do not help people who are in need. So everything they do is for nothing. They found an institution, an establishment – at first you think it is good. It looks like it was founded to do good. Then you see that it is the worst, it is the most awful, the most useless. Why? Because it is not with truth. If it were with truth, it would continue on the path of truth and be fine. However, because it is not with truth it immediately unmask itself. It is evident that it is bad, because it is fighting with truth, it has animosity towards truth. It does not like truth.

Truth is clear. Our path is clear. The means is clear. That is why our Holy Prophet says this path is the path of truth. He said that those who are off this path are the innovators. Now they understand innovation, bid'ah, differently. Those who are on our Holy Prophet's path are not the bid'ah. Those who do not follow our Holy Prophet they are on bid'ah. They have gone off the path, and bid'ah leads to Hell. May Allāh protect us. May we be with Allāh and truth, In Sha Allah. May we be advocates of truth. May we be defenders of truth, In Sha Allah. May we not be with falsehood. May we not be with shayṭān, In Sha Allah. This in human being or people every time they saying, "Our life fighting. From morning until death, struggle and to try to fight to survive." But there is two kinds of struggle. You must struggle for Allāh. There is two, only two: one for right and one for not right, bad. One with Allāh – this we must try to keep us in this way.

Other one shayṭān – not-truth. There are many books they write for this, like one he write "Mein Kampf". Other write people struggle – this thousand of books they write about this subject but all of them they are fight against way of right way, way of Allāh. All they are with shayṭān and they try to make a new way for themselves away from way of Allāh.

Allāh show us good thing, good way. You must try, struggle to hold this way. Don't let other, who attacking you, to take you from this way. Be strong. Hold this way. From beginning of your life until end, you are in war with shayṭān, with ego, with their army. You see sometimes... from beginning you thought it is very good – they will be good for nature, for human being, for other. Some people they are coming cheating people like this. But later you find this people they are the worst. They are worse than the others also. Every new thing coming, coming worse and worse because they are not with right. They are with not-right, with shayṭān and bad way, against Allāh. But they are quickly, people they know them.

But people they are happy with this people who because they are giving their ego what they like. You can do everything you like, they said. No anything against you. You are completely free. You can do everything. But this is way of Allāh. Everything – not everything you can... You must keep your ego, not give all freedom for your ego. If you give freedom for your ego you will be under control of your ego, you will be not free. So we are fighting against this – our ego, our shayṭān, and the way of shayṭān.

We are following way of Prophet and it is the safe for us, save us from every badness. And it is way of Prophet, to love Prophet. If you love him you will be safe and this is what Prophet saying: don't follow bid'ah. Bid'ah – some people they use it to make people run away from, to make people run away from good, the way of Allāh. Take them to other way. But bid'ah – what they are doing bid'ah. And bid'ah [is] not accepting Prophet and his love. So we must love Prophet and accept him and accept what he said to be safe, to be strong against shayṭān and his followers. Allāh keep us safe from them, In Sha Allah, to give us power to be more stronger and stronger, to fight against them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

94. TARAWIH IS A STRONG SUNNAH

Wednesday, 30 May 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

In order to be closer to Allāh, apart from farḍ prayers, there are prayers we call nafl sunnah. We have to pay attention to them. There is sunnah mu'akkadah of our Prophet. None of us can pray as much as our Prophet did. He prayed all night long. Allāh 'Azza wa Jalla said to him, "This is too much. Those who are with you can pray less." To do sunnah is a sign of our love for our Prophet, a sign of following him. The Prophet tells us good things. Therefore, we should pay attention to nafl sunnah and sunnah mu'akkadah and not skip them. Don't underestimate them. They are complete goodness. The more you do, the closer you are to Allāh and the Prophet. This is the smallest benefit, it has even greater benefits.

But the less people want to do it, the more shayṭān is trying to keep them away from doing it. Because, shukr to Allāh, they used to keep the sunnah in the Ottoman lands the most. They are divided into many countries now. And after they separated, no importance was given to the sunnah. And people who keep sunnah are not received well. People say, "It's unnecessary."

We are in Ramaḍān now. The most important sunnah is the prayer we make at night. Our Prophet says: "Ṣūmū yawmahā wa qūmū laylahā." "Fast during the day and get up to pray at night." And that prayer was shown by our Prophet ṣallā Llāhu 'alayhi wa sallam. He led the Tarāwīḥ prayer. When he made it the first night, people were so happy by its manifestation. And more people came on the second night. Our Prophet led the prayer the second night too. Some people are saying now that Tarāwīḥ is not sunnah. They say our Prophet didn't do Tarāwīḥ. It is sunnah. Moreover, it is sunnah mu'akkadah. He didn't lead it on the third night so that it didn't become like farḍ. He prayed it at home. He didn't skip it after that because it is such a strong sunnah that it should be done. It would become like farḍ. Therefore, our Prophet said, "You can't carry it. That's why, I leave it as sunnah." Now we pray it twenty raka'āt. And people... Shukr to Allāh, as we said, during the Ottoman time from the time of our Prophet all khulafā' made it twenty raka'āt – twenty- three raka'āt: twenty raka'āt sunnah and three raka'āt witr wājib – not just twenty raka'āt but twenty-three raka'āt. As we said, in the Ottoman lands they prayed twenty-three raka'āt. After that, they were praying twenty raka'āt, but

some fitnah occurred saying that eight raka'āt is enough. They always prayed twenty raka'āt on Anatolian land. They didn't pray eight raka'āt and leave. But in other places the imām completed twenty raka'āt, but after eight raka'āt, only one line remained behind him. The rest of the people would leave after the eight raka'āt were completed. What is this? It is just laziness, laziness to carry out Allāh orders. A lazy person should feel embarrassed in front of our Prophet.

It became even worse afterwards. Imāms looked around and said, "Why are we praying twenty raka'āt when everyone else is praying eight raka'āt?" And they pray eight raka'āt now. What is that if not bid'ah? This is the real bid'ah. They call sunnah, bid'ah after that. They call mustahabb and good things – bid'ah. Whereas, bid'ah is to cut short the sunnah mu'akkadah of our Prophet and make it eight raka'āt. And when it was twenty raka'āt, people prayed eight raka'āt. When they made it eight raka'āt, people stopped doing it at all. "It is sunnah. We don't pray Ṣuḥr sunnah or Maghrib sunnah anyway. Farḍ is enough," they say. As we said, shayṭān is managing them well. He is giving his fatwā and cheating people.

We should pay attention and not ignore sunnah. Sunnah is a gift of our Prophet to us. Its benefits cannot be bought with money or exchanged for something else. Only you do and get. Our Prophet has come as a mercy for us, not as an oppression. Don't say, "I pray and get tired." That prayer is for your benefit. Allāh's Mercy comes down on you. You become the closest to Allāh at that time. The blessings of our Prophet come down on you. The more you can pray, the better for you, especially sunnah mu'akkadah, the sunnah of our Prophet. And the most important among them is Tarāwīḥ.

Normally, of the daily sunnah before farḍ, the sunnah of Fajr prayer is the strongest. That is such sunnah mu'akkadah that it is like wājib. Then come the first and last sunnah of Ṣuḥr prayer. The sunnah of 'Aṣr – though they are not as powerful, they are sunnah too. Most are skipping them. Even our hojjas made it a tradition not to give importance to sunnah. Who is hojja and doesn't give importance to sunnah, his sins count as double because he is an example for people. When he neglects and doesn't care, other people see it. It becomes a reason for them to miss this benefit. Repeating it, as we said, they become like others. They will do no sunnah. They shortened Tarāwīḥ to eight raka'āt. Let's see when they remove it. Because every day ignorant bad scholars are saying, "This is not sunnah, that is not sunnah."

May Allāh protect us. May Allāh not separate us from this sunnah, In Sha Allah. May we not be separated from the way of our Prophet and his intercession, In Sha Allah. Who follow his sunnah doesn't miss his intercession. Who don't do his sunnah won't be able to face our Prophet from their embarrassment on the Day of Resurrection. We are, al-ḥamdu liLlāh, in time, holy time, holy month Ramaḍān and to be more near – our aim to be more near to our Lord and to Prophet. And the way for this, to make the order – pray

five times, to fast, and after this to make nawāfil, nafl – meaning to pray what it is not obligatory – praying, praying of sunnah. Obligatory one you pray in time. Fajr you pray two rak'at in Fajr, four rak'at for Ṣuḥr, four rak'at for 'Aṣr, three for Maghrib, four for 'Ishā'. This is obligatory. After this sunnah – sunnah mu'akkada it is for Fajr the most stronger one. This you must not lose it at all. For Ṣuḥr – before, after. 'Aṣr also sunnah. For Maghrib two raka'at after Maghrib. For 'Ishā' two of four raka'at before, two raka'at after but we make it four – for Ṣuḥr also.

This is sunnah with praying time and this is make you come closer to your Lord. But there is also, especially for this sunnah, if you lose farḍ you can make it again but for sunnah you cannot make. If you not make Ṣuḥr sunnah you cannot make next day, or 'Aṣr you cannot make next day. "I could only pray farḍ. I will make sunnah now, make qaḍā' for sunnah." No qaḍā' for sunnah. And time of Ottoman Empire they was all praying with sunnah, with tasbīḥ – doing every thing what Prophet. Whole scholar, whole imām, they have chosen and well educated to show people and people it was very normal to do this. If you didn't, you didn't do this, they will be looking for you – "What this man is doing?" And especially for Tarāwīḥ.

Nowadays this bad scholar – there is good scholar and bad scholar Prophet saying. Bad scholar they are saying Tarāwīḥ not sunnah. No it is sunnah and Prophet was praying this – and strong sunnah not like nafl. There is nafl very but Tarāwīḥ it is strong sunnah. And Prophet he was praying twenty raka'at. One night in Ramaḍān, because Ramaḍān pray, fasting, become after Hijrah making obligatory and Tarāwīḥ also coming with this. So Prophet saying for people, "O people in Ramaḍān fast day, daytime and wake up to pray nighttime." And what praying? This Tarāwīḥ is most important for the... So Prophet he went to his mosque and pray twenty raka'at and three raka'at with Witr Wājib first day and it was very blessed. Every time blessed but this it was more. People was very happy with this.

Next day also Prophet praying twenty raka'at but this time people coming maybe five times more people when hearing about this and they are coming to pray jamā'ah (together) with Prophet. Third day he didn't go out and they ask. He said, "It is sunnah but if didn't pray in mosque. He I pray every day it will be obligatory farḍ." So for this he pray in his house. So it is strong sunnah and all Khulafā'u r-Rāshidīn they was praying. They did twenty-three raka'at with Witr. And all Sayyidinā Imām Mālik, Imām Abu Ḥanīfa Imām Shāfi'ī – all they was praying twenty raka'at. Until day, after Ottoman, people after Ottoman... Alhamdulillah in Anatolia still they praying twenty raka'at. But other countries, first they said, "It is okay. It is not sunnah but we pray." And they spread around people it was eight raka'at but this people they make it twenty. So was Imām was praying in mosque twenty raka'at and when coming to eight, maybe full of mosque all people running away, only one line left. Imām continue for twenty raka'at but still spread like this. And after this now we hear Imām also looking, "What is this all this?"

Am I crazy to pray twenty raka'āt this people all praying eight? So I can also pray eight. It's enough because all jamā'ah saying eight, it must be eight." Now whole countries they praying eight raka'āt outside of Anatolia. And this is they said about bid'ah. "For what we make for sunnah, for following Prophet?" They saying, "Sunnah bid'ah." Bid'ah it is what they doing. They make sunnah to from twenty to eight and now what second stage they saying Tarawīḥ it is not sunnah – they [Tarawīḥ] are coming in time of Sayyidinā 'Umar ibnu l-Khaṭṭāb. Maybe after some years they will take it out because bid'ah from Sayyidinā 'Umar ibnu l-Khaṭṭāb and they will be enough for them to pray 'Ishā' and enjoying drinking, nargile, shisha, going around nighttime drinking, eating. It is not as Prophet saying, you fast daytime and wake up nighttime. They doing this: all day they are fasting sleeping. Whole night awake around. After when Fajr time coming, they sleeping until Maghrib and wake up for ifṭār and no need for Tarawīḥ. This is the religion of Ahli l-Bid'ah. Subḥāna Llāh what we are? We come to days the Prophet saying, "Nothing left from Islām only the name." This is days. But it is not important for us, everybody... Saying in Qur'ān – also they will be ask for them what they are doing. And who do sunnah and become closer for Prophet, Prophet he will make shafā'ah for him in Ākhirah. But who are not doing this, when they are going cannot be in front of Prophet from – they will ashame and they will melt from what they do from in dunyā: not following, only following their ego, following their laziness. This is real laziness. It is from shayṭān. 'Uluwwu l-himmah mina l-īmān – it to be not lazy from īmān but to be lazy from shayṭān.

Allah help us. Allāh make us to follow Prophet for everything like he done. We, in shā'a Llāh, we intention to do like him. Allāh accept our intention.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

95. ALLAH IS THE GUARANTOR OF PROVISION

Saturday, 2 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh created us so we may be His servants as a duty. He created us as servants. He is the guarantor of our sustenance : "Your sustenance is with Me. You do your servanthood. Obey Me. Turn to Me. Let your hearts be with Me," says Allāh 'Azza wa Jalla. Allāh is the guarantor of your sustenance and livelihood. He will send it to you. Some of us become farmers, some become shepherds, some become doctors, and some become drivers. Allāh has shown everyone a way for their livelihood. We should not forget Allah for that. He sends you your sustenance. Sustenance comes from Allāh. Allāh makes you work and He gave you a specialty accordingly. Your sustenance will come like that.

You should not run after sustenance and work and forget Allāh: "We are working. We cannot pray. Because we are working we are getting tired." It cannot be. That work of yours is to strengthen your body so you may worship Allāh anyway. Not for work. Work is not the goal. It is the means. The real goal is Allāh 'Azza wa Jalla. "We cannot fast. We are working." That is not all right either. Your fasting is worth your whole lifetime. The lifetime that passes without ever fasting is not worth five pennies. The lifetime that passes without prayer is also not worth a penny. What is important, as we said, is that Allāh grants the work for you. The man might be a professor, but he is unable to do the work you do. Allāh gave that specialty to you. You will do that job and earn money from it. He gave the other one another talent. He will do that. He will also earn his money and sustenance.

Sustenance can be permissible or forbidden. The permissible is of course the one that is for Allāh, and the forbidden is the one that does not have Allāh's consent. Therefore, we need to be careful. We did not come to the world for dunyā. We came for Allāh. That is our real goal. We should not forget Allāh for dunyā. We need to always remember Allāh and make dhikr for Him. He should never leave our heart. It might not be through our tongue, but He should be in our heart. His being in our heart occurs with the worship we do with our limbs. The one who has nothing in his heart has no worship and no thought. He considers himself from the four-legged class and roams around. As we said, he dies with an empty life, a useless life, and a worthless life. Whereas, if he had a little

bit of love for Allāh, it would add value to his life and it would be worthy. You are worthy with Allāh.

When you are not with Allāh, your position can rise as much as you like, and you might think you are something, but you have no value. Your value in the end is you will be thrown in a hole and you will rot there and be gone. That is your value and there is nothing else. However, those who are with Allāh are worthy. They will be treated with respect and honor in the sight of Allāh. Due to the good they have done, Allāh grants them paradise, and grants them the highest stations. However, as we said, this life might change in an instant if you repent and ask for forgiveness. Allāh accepts your repentance. He replaces the sins with good deeds. So we should not despair from Allāh.

Therefore, let us not forget Allāh, In Sha Allah. May Allāh always be in our heart.

We are, Alhamdulillah, we are living in this life and this life it is, Allāh give us for remembering Him, to worshipping Him, to do what He like to do. Our main aim - pleasure of Allāh, to He be pleasure with us. This is our first thing. But we are in this life. Allāh create us to worship Him and He is guarantor for our provision, rizq, provision. Our provision from Allāh so we must not be running away from Allāh after provision.

With provision Allāh He guarantee for us. Everybody, everyone [He] give him special, speciality to get his provision. Some of them farmer, some of them doctor, some of them driver, some of them engineer, some of them cleaner. There is thousands of jobs and Allāh give this people from this job their provision. Who like follow and asking from Allāh. Allāh He guarantor with provision. He give him from His ḥalāl, clean money to continue his life and to continue worshipping for Allāh - fasting , doing everything good from Allah be happy with this. But if other people they are saying, "Oh you pray?" "No I have work I cannot pray because I'm working." "Do you fast?" "No I cannot fast because I also I have work. How can I fast in this hot weather? I cannot because I'm working." But here the main aim not work. This people they are not thinking.

They are thought they are coming for this life for working or for eating, drinking, like animal. Animal also only they are whole time doing same thing - not praying, not fasting. All time they are, Allāh create them like this, for this purpose. But our human being Allāh create them for purpose of to be worshipping Him. This is main aim and people not caring about this, only they are tiring themselves and make difficulty from, for themselves running after dunyā, after provision. And they are, they are not looking for provision it is clean or not clean. Ḥalāl, ḥarām they not looking at all. Just they want money they can, how they can bring, and this is not good and Allāh not happy with this. Allāh happy with people who depend on Him and saying, "We everything coming from Allāh. We want from Allah And Allah He will be happy with them.

Other people difficult for them but also Allāh accept to from people to be ask forgiveness from Him. If they asking and they whole life they are doing bad thing, Allāh accept and change this to good - rewarding them. Allāh He is the most Merciful. He is giving for provision for everybody - for believer and nonbeliever because this dunyā, this world or this universe it is not, don't have any value in divinely presence of Allāh. For this He is giving for believer and nonbeliever and this is also we must try to imitate our Lord to not give any value for dunyā. Only for Ākhirah it is important because Allāh 'Azza wa Jalla saying, "If this world, universe, world it has any value like mosquito wing, I will never give one drop water for nonbeliever. But it is no, not impo... not... No value for this. So for this I'm giving this people provision and giving everything."

So be careful. Don't be give value for this dunyā. Give value for our Lord happiness. If He is happy with us, we are happy, In Sha Allah. Allāh give, make Him, Allāh all time, In Sha Allah, He be happy with us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

96. I'TIKAAF: A GIFT FROM ALLAH

Sunday, 3 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We are nearing the end of Ramaḍān meaning the 20th. In Sha Allah there is I'tikāf in these ten days, the last ten days of Ramaḍān. Those who wish can do it. This was a worship always done by our Holy Prophet. He would do more worshipping when it was Ramaḍān. When it was the last ten days, he would stay in the mosque, and not go outside the mosque. This is called I'tikāf. I'tikāf is the sunnah of our Holy Prophet. In fact, it is said that it is farḍ kifāyah, meaning if nobody does it, all people will be accountable as having not done what is obligatory. When one person does it, it will be dropped from the others. However, doing I'tikāf has a huge reward. Our Holy Prophet says the one who does I'tikāf gets the reward of two Ḥajj and two 'Umrah. I'tikāf can be done anytime of course. For example, when you enter the mosque you can say, "Nawaytu sunnata l-I'tikāf," and it is counted as I'tikāf. Again, if you worship between Maghrib and 'Ishā' and do not talk of worldly things with anybody, that is also considered I'tikāf. For this Allāh 'Azza wa Jalla builds you a palace says our Holy Prophet, for those who do I'tikāf between Maghrib and 'Ishā'.

So I'tikāf is of all kinds. The best that can be done, the most beneficial is the I'tikāf done in the last ten days of Ramaḍān. It is open for men and women. Men cannot do it at home, it has to be in the mosque. It has to be a mosque where the five prayers are led for i'tikāf to be done there. It cannot be done in a mosque that does not do all the prayers and does not call the adhān. The five daily prayers should be prayed with the adhān. It is done at home for the ladies. They arrange a place in their home and reserve it. They make the intention there and make I'tikāf. When the tenth day starts, you enter, saying you make intention for I'tikāf. The person does the I'tikāf, and what is to be done, what can they eat and drink? I'tikāf is not like khalwah, a person can eat whatever he wants. Of course when fasting he eats at ifṭār and at saḥūr. The practices he does of course, when he is sitting there: tasbīḥāt, Qur'ān, Dalā'il al-Khayrāt and if there are other things to be read, the person can read them. They cannot deal with other, worldly matters. Remembering Allāh, making dhikr of Allāh, talking about the hereafter, loving our Holy Prophet and making ṣalawāt on him. That is I'tikāf. A person should do as much worship as possible. Even if they cannot do it, if they only say they are in I'tikāf and sit in the mosque, Allāh will still write those rewards for them. There is a reward of two Ḥajj and two 'Umrah.

That is also all right. The more they do the better they will come out. May Allāh bless it. May Allāh also help those who do it. May Allāh accept it, In Sha Allah. It is a beautiful, a very beautiful worship. In Sha Allah, may it be good for those who do it. May it be good for the Ummah too. May it be strength for Muslims, In Sha Allah.

Nearly we are coming to third part of Ramaḍān. The last ten days it is important for this days because Prophet, when Ramaḍān coming, he make more worshipping, more praying and most of time in mosque. But when coming to end of Ramaḍān, ten days before end, he order his mattress put to be ten days in mosque Masjid an-Nabawī. Not going out for his house or for only for wuḍū' but for other thing no. Ten days he staying, day and night, in mosque Masjid an-Nabawī. And many his wife also they was, raḍī Allāhu 'anhum, making. Some of them in house, some of them in mosque. That time it was okay but only for old ladies it was but now no need because no place for ladies. And Prophet saying who make I'tikāf Allāh reward him as he make two Ḥajj and two 'Umrah this ten days. Allāh reward them and it is Sunnah Mu'akkadah because Prophet was doing this and when once he couldn't do, he make it next year twenty days in Ramaḍān because he couldn't do one in ten days. So it is for Ummah also Sunnah Mu'akkadah. Sunnah but it is Farḍ al-Kifāyah meaning obligatory for everybody but if somebody doing, other people they are not responsible. If nobody doing this, everybody will be responsible and as [if] they left obligatory worshipping. But, Alhamdulillah, many people they are doing and it is real blessed one – I'tikāf.

I'tikāf most important in Ramaḍān, ten days of Ramaḍān but outside of Ramaḍān also. When you going to mosque, you can say, "I intention to make Sunnah I'tikāf." When go to mosque or between Maghrib and 'Ishā' you can also make I'tikāf. And Prophet reading Qur'ān, making tasbīḥ, praying. Prophet saying who do this, Allāh He build for him one palace in Paradise. And I'tikāf it must be in mosque for man – mosque who five time they can pray inside. No I'tikāf outside of mosque for man. For ladies, for woman in their house or where they can find place away from, to be private. And they can do ten days in their house. And it is real gift from Allāh for Ummah to make more bless coming for Ummah for who are following this and the neighbours and family. Allāh give from His bless spiritually and material also. Allāh help people who are doing this and to help Muslim from this, to give, Allāh, more power for Islām, for Muslim, and to help us to be safe from every badness, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

97. THE SHORTEST WAY TO PARADISE

Monday, 4 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Enemies of Islām are many now. There are many who want Islām to be destroyed but Allāh 'Azza wa Jalla, since Islām is Allāh's religion, Allāh protects it. One man of His is worth a thousand people. The Awliyā' of Allāh are many. The Awliyā' of Allāh are those who show His path, His beautiful path. Some are known and some are unknown and some are known until the Day of Judgment. One of them is the person they dislike the most in these days, a person they attack. He is the person who shows Islām, the path of truth, until Judgment Day. Many bad ideas emerged after the second century of Islām to lead people astray – the Mu'tazilah and Dahrī – and others. Things and groups you could not imagine emerged. Most of them lead people to ruin. Allāh 'Azza wa Jalla showed us this situation and the right path until the Day of Judgment, through one person. And that is Ḥaḍrat Al-Imāmu l-A'zam Abū Ḥanīfah.

That is why he is the one being attacked most now. However, all the 'Ulamā' and Awliyā' are among those who follow the beautiful way of his. This way did not create a new way. It showed the way of our Holy Prophet. He taught that knowledge and wrote books. So the books that Ḥaḍrat Al-Imāmu l-A'zam wrote, a person would not be able to write in 300 years if he tried now. People did not live so long in the past. He passed away between the ages of 50 and 60. He left so many books and so much knowledge that it will suffice until Judgment Day. He showed the knowledge and the truth of our Holy Prophet.

All of the Awliyā' are people who are on this path. There are no Awliyā' outside of this path because how can one be a Walī when one is not on the true path? Can a Walī come from shayṭān's path or a munāfiq's path? No. This path is the path of the Awliyā'. Following it is good for everybody. This what everybody needs. They should not deviate from this path. Whoever says bad words against people like this, they are certainly friends of shayṭān. They are buddies with shayṭān. As we said, lately wherever there is something right, they start attacking it little by little, little by little. In the end, they are directly attacking Ḥaḍrat Al-Imāmu l-A'zam. Once they attack him, it means none of the Ahlu s-Sunnah who follow the sunnah of our Holy Prophet are on the right path. This would cause – Allāh forbid – them to fall victim to Allāh's wrath, these people who talk

badly about him, who do not respect him, and who do not like him. So they are off the path.

Wherever there are Awliyā', in the East, West, North, and South, they are certainly people of this path. They do not arrive on any other path. They have neither come from those who do not like the Ahlu l-Bayt of our Holy Prophet, nor from those who do not like the Ṣaḥābah. The Awliyā' are those who, first of all, accept Allāh and our Holy Prophet. Then, according to their levels, accept the Rightly Guided Caliphs – Abū Bakr, 'Umar, 'Uthmān, and Haḍrat 'Alī. The Awliyā' come from among those who accept them. They have not come from others.

So this is it in short. We are on the true path. We need to defend the truth. Whoever opens his mouth, we need to warn them to mind their manners. Unfortunately, they are coming here and there claiming to be teaching religion. However, thanks to Allāh there are not many who listen to them. They, however, listen to themselves and they get misguided and ruin themselves. If a few people join him their sins are his responsibility. Allāh forbid. May Allāh make us firm footed on this path, In Sha Allah.

This is a beautiful path. This is a straight path. It comes from the Prophet and reaches a beautiful place. It reaches Paradise Allāh willing. There is no deviating right, no deviating left, and no stopping on the road. The others, since they say Lā ilāha illā Llāh Muḥammadun Rasūlu Llāh, even if they are on a crooked way, as long as they do not enter unbelief, in the end Allāh 'Azza wa Jalla will let them reach the road we reach – but after suffering and sometimes thousands and hundreds of thousands of years later. However, even if they reach it, they cannot reach the same high stations. Allāh 'Azza wa Jalla will place them in a corner of Paradise. However, they will be sorry: "Why did we suffer so much pain waiting for hundreds of years and thousands of years at the Resurrection. We were thrown in Hell in order to be cleansed of the sins we committed." Whereas, while we have this beautiful path, there is no need for those things, to suffer pain.

May Allāh make us firm footed on the right path, In Sha Allah.

Allāh 'Azza wa Jalla He has beloved ones and this beloved ones even they are sometimes you cannot see them but it is enough for to destroy the not good one. And one of them, he is the greatest one, we are saying about one Awliyā'u Llāh. There is Awliyā'u Llāh, many kind of Awliyā'u Llāh. Some of them you cannot see them at all. Some of them you see them with people. But this one he is, Allāh give him knowledge to save religion from bad people. ...Because after second century of Prophet Sayyidinā Muḥammad ṣallā Llāhu 'alayhi wa sallam he said, "The best generation, my companions until Khulafā'u r-Rāshidūn. After first century, second century, and after second century it will be the only until that. After it will be fitnah." And it was real like this. The beginning Khawārij,

Mu'tazilah, Dahri – this many kind of people giving idea for people to be away from belief, to be non-believer, or to do what their ego like to do. And it was like this, Awliyā'u Llāh, Allāh He give him power, inspiration to collect what Prophet, real Islām it was. And he is Abū Ḥanīfah Al-Imāmu l-A'ẓam – meaning greatest imām. He is, he has, Allāh give him knowledge. This knowledge coming from Prophet. What Prophet give for Ummah, he collect this. Not bring a new thing. No. He like to give people what real Islām it was since Prophet and to show people. And, al-ḥamdu liLlāh, he was succeed and he was real Imām A'ẓam. The greatest Imām because every, all other people, scholar from who following Prophet, they was taking from him.

Until Qiyāmah he has books. He has from his students, from other imāms also, all taking from him. And it was light for Ummah. When somebody coming and saying something, "This is not from Sharī'ah," he said "Look Imām A'ẓam. He know better than you." And he give proof and give everything very strong so no need for you to do this. For this nowadays the most enemy for this people, the people who are claiming they are Muslim and they are not real Muslim. The biggest enemy for them – this Awliyā'u Llāh, Sayyidinā Imāmu l-A'ẓam Abū Ḥanīfah because he showing everything. And subḥāna Llāh from you cannot find one from Awliyā'u Llāh outside of this line, this line of Prophet, coming through from Prophet and Abū Ḥanīfah Until Qiyāmah only this line, the Awliyā'u Llāh coming from this line. You cannot find at all, outside this line, one of Awliyā'u Llāh – all because they are following the right path, the best way. No any coming – here, here. Straight, straight and safe. And this way take to the shortest way and safest way and the best way to take you to Paradise.

There is another way also, many way. You can go long, long way. Maybe hundred thousand years you waiting in Maḥshar; you going to Hell first to clean yourself, and after you can come to Paradise. Because Allāh saying who said lā ilāha illā Llāh Muḥammadun Rasūlu Llāh at the, after he clean from his sins, he will come to Paradise. But even in Paradise also you will not be in high position like this people who following this good way, nice way. But other people they are trying, they are envious. They said, "No. This is not good. He has this, he has that." And it is impossible to reach his knowledge, to reach his aware from ḥarām, and to afraid from Allāh to say anything wrong. Even he said, "Sometimes you saying," for his student, "if you know the best you can tell me. Don't be silent. Be speak what you, if I'm, if am I wrong. You can tell because it is important. We are not playing. This very important thing." And they was, many times, correcting until giving us this nice, very good, very nice way.

So we must be following him. And who are enemy for him, you must know they are friend of shayṭān. And enemy can be harm you. If you follow them, take you to long, long way, to bad way, to miserable way. And when you have shortcut and this very nice, very quick way and the end you find yourself in the best place. You must quickly follow this way. Don't follow other. This is all our Mashāyikh following this way. All Awliyā'u

Llāh from whole Ṭarīqah, they are also in this way. Also Allāh make us to be hold this way strongly and to be with them. We love them. Because when you love them, you must be with them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

98. KULLU HALIN YAZUL

Tuesday, 5 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Firstly, in shā'a Llāh, may Allāh accept it from those who entered i'tikāf. May it be blessed, in shā'a Llāh. In shā'a Llāh, may it be for the good.

It is said, "Kullu ḥālin yazūl." Everything ends. It says nothing is everlasting. Nothing but Allāh is forever. Everything changes. Every state changes. Everything ends. This is the nature of dunyā. It says there is no need to be upset for dunyā. Be upset for Allāh Recognize this opportunity so you may benefit. You will not stay here forever. You will stay for a short time. You should spend it living according to the will of Allāh. Youth goes away, health goes away, and beauty goes away. They are all part of this state. This state starts from infancy – childhood, youth, maturity, then lastly old age. Then a person is completely taken from this world. He is sent back to where he came. Such is the nature of things. Everything happens bit by bit. What Allāh wills happens.

Allah 'Azza wa Jalla made it this way for people to learn a lesson but those who learn the lesson are very few. They say time is the cure for all things. This means if there is distress or this or that, its cure is time. You see that it was very hard in the past, and you tell yourself to wait a little more. It is still hard. Later the person gradually gets used to it. Then they just manage it and keep going. So time is the cure for everything, for the painful and the good. That is why Allāh 'Azza wa Jalla created mankind to be able to withstand this life. "Can I withstand it or not?" Allāh gave everybody a separate strength to be able to endure. Some people are called troubled. They spend their whole life in trouble and calamity and still get along. You think, "Anyone else wouldn't be able to stand it." But Allāh 'Azza wa Jalla gave them the strength to withstand. He makes them able to live in that state. Others have some different states.

As we said, there are lots of states but they are all transient, meaning they do not last. This is the nature of the world, it comes and goes. Therefore, there is no need to be too sorrowful for dunyā. No need to get distressed either. Let us be relieved, in shā'a Llāh. Let us be contented with the command of Allāh. We need to be content because it comes from Allāh, so that we may earn His pleasure when He says, "My servant is not complaining." We are happy with this state. May Allāh also be contented with us, in

shā'a Llāh. It remains the same even if you are not content, so being discontent is useless. Be pleased. You will earn its rewards, its good deeds. If you are not pleased you only continue in distress.

There is a saying "Kullu ḥālin yazūl" – everything, we, in this life it's not forever. Changing from, it is changing. Our life whole time changing – beginning from childhood, young, after we go old and very old. Like this our life it is also every time, every day, changing. Only Allāh 'Azza wa Jalla not changing. This life, it is Allāh create this for human being, for other also, to change. Every time new thing. Every minute different from other minute. Your shape also becoming different. Nothing going for continuous in this life forever. Forever in next life but in this life it is changing.

So we must be accept this because not, it is not from ourself – from our Creator. He create us and testing us if we are accepting or not accepting. If we accepting, Allāh He, we can, He will reward us. If not accepting, only you will be carrying this miserable life and nothing for you. But if we are accepting, Allāh reward you. And it is not easy. Some people they have more burden on themself. Allāh create everybody different from other. Some of them He give them more suffering, some of them give them less. Some of them give them long life, some short life. It is like this. All from Allāh 'Azza wa Jalla, from our Lord and He now, He do what He like to do. Not asking us what we, I will do. Only we are accepting and asking, praying to make us to be strong in belief.

If you have strong belief becoming more easier for you to carry this burden, this life. If not believe, it will be terrible for who don't have belief, it is real terrible. For this, many of them they are suicide. They are kill themself and said, "We are not, we don't want this." And, but they will be punished more than what they have. We are accepting what Allāh saying and not, no need to be sad for what happen. All, everything, one day it will be finish. And this day if – we must be prepare ourself to be going with happiness to ākhirah. If we have this, it is, we are win this life. If no, only what you win – this miserable life and nothing else.

This is all Prophets they teaching human being to be happy with their Lord. if you are happy with your Lord, you are happy in every time. Allāh help us and keep us in right way, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

99. THE WORD OF OUR LORD

Wednesday, 6 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Qur'ān is the closest tangible thing that shows Allāh's 'Azza wa Jalla favour and His existence. The Qur'ān is Allāh's Word. It is His immemorial Word. He gave it as a gift to our Holy Prophet and to his Nation. There are Books of Allāh from before that as well: The Gospel, the Psalms, the Torah, and many more. There are those that came from Ādam 'alayhi s-salām but they were all altered. They were all subject to alteration. Except for the Qur'ān they were all altered differently, as they liked because they learned no lesson from them. Anyway, when a new way and a new prophet came, the law of the previous prophet would be over. They would do their worship and works according to that one's law at the time.

Lastly, our Holy Prophet came. Because he is the last, Allāh left every goodness and everything for our Holy Prophet. And that is why the Qur'ān is the Qur'ān and it will remain without a letter being changed until the Day of Judgment, forever. Because it is the eternal Word of Allāh, a Word from pre-eternity. It remains as it is, meaning it does not end. The world will end. The Qur'ān is never-ending because it is the Word of Allāh Allāh's Word is lasting.

Allāh's 'Azza wa Jalla existence is not like ours. The mind cannot grasp Him, His eternal Word is the same way, but somehow, it is in our hands through the grace of Allāh and we can read it every day. It is ash-shāfi', the intercessor. It is mushaffa', it is used for intercession. All kinds of goodness are in it. All knowledge is in it. Everything is in it. Its tafsir and explanations have no end. It continues for eternity. That is why Allāh 'Azza wa Jalla gifted it in Ramaḍān to our Holy Prophet. It came down in this month.

Great benefits, true benefits, are granted to the person who respects and recites it. Of course one has to be in a state of ablution when reciting the Qur'ān. And one has to sit with respect and good manners; not lying down or like reading the newspaper when reading the Qur'ān. Respecting it for its honor is showing respect to Allāh. Glorifying the Qur'ān is glorifying Allāh because it is the Word of Allāh 'Azza wa Jalla. You need to show all kinds of honor when you recite it and when you hold it. It is from adab. It is from the sunnah. You see people who show it no honor at all, sitting themselves down

and reading the Qur'ān, placing it on the floor or lying down. So there are those who read it being too casual in every way, without respect. Their rewards are decreased because they are not showing respect. If they go further they could even commit sin. Allāh forbid.

How lucky we are for being from the Nation of Muhammad and reaching such great blessings. It is a great honor, a great favour from Allāh 'Azza wa Jalla. We need to know its value. We do not need to look at other small things. Shayṭān is jealous of the blessings in your hand and wants to deprive you of them. Be careful. Give this advice to others as well. The Qur'ān is healing, the Qur'ān is barakah, and the Qur'ān is all kinds of goodness. May Allāh make it lasting for us, In Sha Allah.

Allāh 'Azza wa Jalla He send us one thing you are teaching, touching, teaching, touching, reading – the Word of our Lord Allāh. But we are the most... Some, many people say, "We cannot see Lord Allāh 'Azza wa Jalla." You cannot see of course. As Mūsā (as) saying, "O my Lord, show me Yourself." "You cannot see," He said but He said, "Look for mountain." And from mountain he saw what happen to mountain. And whole this billions of people, if they are have good thinking, they will be happy day and night because they have Book from Allāh 'Azza wa Jalla – His Word. Old, from eternal, it is old.

We not, it is only what we see in Qur'ān but it is here with you, the Word of Allāh 'Azza wa Jalla. You touching everyday. You can reading everyday this. This is a miracle of Allāh He give for Prophet and for his Ummah and it is, it kept as Allāh sent for Prophet Heavenly Books there is many heavenly Books from time of Ādam 'alayhi s-salām until 'Īsā 'alayhi s-salām – each prophet. There is prophet and messenger. The prophet – no message for them. They are reading other Book from other prophet. But messenger meaning Allāh send also Book for them. From Ādam 'alayhi s-salām until Prophet there is three hundred thirteen Messengers, last one Prophet. And all before Prophet they are change, they who, from time to time people slowly, slowly they change them. And Allāh He was not saying, "We are keep this heavenly Books without changing." No. Is, it is normal to change it. But for Qur'ān He said, "Innā nahnu nazzalna dh-dhikra wa innā lahu laḥāfiẓūn" (15:9). "We send this message for this Qur'ān and We are protect to not change any word from this Qur'ān."

This is wisdom to be miracle for Prophet and for to be proof for people who are asking, "Where is Lord? We want to see Him." We can see this His Word, pre-eternal Word in this Book and it is all good in this Book. When you read you can be blessed, you can be cured, you can be have any knowledge. Whole knowledge in this universe in this Book what we are touching and teaching and reading. Not outside, all this knowledge in this holy Book. We must be very happy with this Book. We are reading and Allāh give for each word, for each letter ten times, hundred times, thousand times, reward and it is

make us to for Qiyāmah to safe from hell. Shafā'ah, giving shafā'ah and it is also can be give shafā'ah for other people also.

So we are very lucky for this and when we are reading Qur'ān, Alhamdulillah, most of who following Ṭarīqah, following way of Prophet, they reading very respectful – sitting and reading in good respect with wuḍū', with trying to know what it is. But there is people not respecting. We see them they put Qur'ān in earth and they are sitting up looking, reading. Some of them lying down and reading Qur'ān like reading newspaper and looking for television. Some of them not taking care, any respect for this. So we must this, we will, we must be respectful very much for Qur'ān and try to take benefit.

Many of people who are not Arab they cannot understand Qur'an. What we will... There is shayṭān people they saying, "If you don't understand, you mustn't read Qur'ān." This is also trick from shayṭān because there is this people they cannot be, whole people scholar, 'ālim, or educate to know because need many years to learn the what Arabic. But to read it is enough. For who are not knowing Arabic, only to read Qur'ān it is enough for them. Also Allāh maybe reward them more than this people who are they claiming they understand Qur'ān and they put Qur'ān in earth and looking sitting up.

So, Alhamdulillah, we are have this big favour from Allāh. We must be very happy for this. But shayṭān also they make people to not take care from Qur'ān and not be happy with what we have. Only looking for small thing in this world – "I have this. We don't have this. We are looking for that. He is saying this for me." Fighting between each other and forgetting what Allāh give us from favour. All time we must remember this. And this is month of Qur'ān also, Ramaḍān. In Ramaḍān Allāh send Qur'ān. Allāh make He it, make Qur'ān for us every good thing from His barakah Allāh give us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

100.

GOOD BEHAVIOUR IN ISLAM

Saturday, 9 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states, Bismillahir Rahmanir Raheem. "Innamā bu'ithtu li'utammima makārimu l-akhlāq." "Allāh sent me to complete good manners, beautiful habits," says our Holy Prophet. It means the religion of Islam is the religion that has in it all beauties. It orders people to do good and prohibits doing bad. The most beautiful religion for people is the religion of Islam. It orders all goodness. It tells you to treat the one who harms you with kindness. It tells you not to do evil to the one who does evil. It tells you to do goodness to him too. Beat your ego. Do not be defeated by your ego. Those who are defeated by their ego do not have good behaviour. The ego's habit is evil. It orders evil.

There are many things our Holy Prophet orders. He loves generosity the most. "Allāh says He loves the generous," says Allāh 'Azza wa Jalla. Allāh is Generous and He even loves the generous person who doesn't worship more than the worshipper who is stingy. This encourages a person to give. He tells us to give. Allāh will give you more in return. Allāh 'Azza wa Jalla will give you ten times, a hundred times more in rewards. They ask: "To whom should we give and to whom should we not give?" Of course, the zakāh is a matter of zakāh. It is given to those in need among the people. It needs to be distributed to the poor. You also need to give from the zakāh to that person who collects the zakāh to distribute it. Other than that, you can give ṣadaqah to whoever you wish.

Our Holy Prophet tells you that if a person comes asking, even if he is riding a horse – meaning his situation looks good – he tells us to give him. Do not turn them away empty handed as much as you can. Of course what he wants could be... People do not have a limit in asking. When someone wants something, give to the best of your ability, says our Holy Prophet. Mawlānā Shaykh would do the same because his path is the path of our Holy Prophet. He would not turn anybody away empty handed. Of course he would not ask how much they wanted. Whatever they wanted, he would try and help as much as possible. Of course, this is a fine habit. It is not turning anyone away empty handed. You give as much as you can and if that one likes it, he likes it. If he does not like it, the responsibility will not be yours since you have obeyed the order. You will be rewarded as you have done what our Holy Prophet ordered.

Our Holy Prophet says again not to do something that is too much for you. If you give everything you have, then you will be in need of asking people, which is worse. Asking is very bad. Meaning it is not a good thing at all. Our Holy Prophet said it in his Ḥadīth too that anyone who is not in a difficult situation and has made it a habit to ask, it is a very bad thing for them. He says on the Day of Judgment the skin of their face will fall off. That is how embarrassed they will be due to their shame. Let us be the giving hand, In Sha Allah. May Allāh always make us the giving hand. May we not be the asking one, In Sha Allah. May Allāh adorn us all, In Sha Allah with this beautiful behaviour. It is an adornment.

Being generous is an adornment, but as we said, being generous and then, some people who have little intelligence, go and borrow money they don't have to do good. Well, you are going to borrow and this time you will not be able to pay it and you will be embarrassed in front of them. In addition to being embarrassed, you will commit sin since you took the money but cannot pay. As much as one can, however much Allāh has reserved for you, you can give from that. As we said, everything has a limit, a boundary. We need to know this. Bismillahir Rahmanir Raheem. "Wa lā tabsuṭhā kulla l-baṣṭi fataq'uda malūman maḥsūran" (17:29). Do not open your hand [give] all the way for then you will be sorry. You will not have money or anything left. Then you will wish you had not done it and commit more sin. Everything has a limit. Allāh 'Azza wa Jalla gave you a mind, so accordingly do not waste and do not be too stingy either, He says.

Alhamdulillah we are, Prophet saying, "Allāh send me to complete good adab, to good behave, to complete good behave." Allāh send our Prophet so he was continuing this until he said, "Al-yawma akmaltu lakum dīnakum" (5:3), until He said, "I complete this good behave." Good behave whole Islām religion. Good behave what Prophet to teach people. Only teach them good thing and forbid them to do bad thing. And this is, what is better than this? Humans, they are looking here, there, up, down, searching for something. And Allāh send the most Beloved one for human being and he was suffering to teach them, to show them this good way. In Islām every good thing. In Islām nothing bad. What it is bad also, to forbid to do bad thing. Also in Islām showing what is this bad thing. They, Islām they said don't do this. If good, you must do this. If you do this, you make good thing for humanity, for whole creature, for human, for animal, for nature, for everything.

The smallest thing – you must be clean. Said Islām, even you take one stone from street and put beside. Allāh reward you. You take dirt from road, clean road, Allāh also reward you. But this "civilisation", we are seeing all around only dirt, plastic, and cans, and bottles. Plastic, everything they from this people they are claiming they are "civilisation" people. And they are not accepting Islām. Only to make this world be dirty materially and worse, dirty by spiritual dirt. They are have, because they are not accept this good

way, and making dirt. If you see what this dirt here you see in street, in seaside, everywhere, it is nothing compare this dirt what they have in this world.

And Prophet he say he was, Allāh also Generous. He like generous, generosity for people. He encourage people to be generous. One of them thing to what – when you give for zakāh, of course zakāh only you must look for poor people and you keep and there is who take can take zakāh distribute for people – also for him, he can take wages from zakāh. But other people – nothing for to build something, for school, mosque, anything – you cannot give for this. But if you give for poor man and he can do what he like for [with] zakāh after you give him. But he must be, not have enough money until maybe one hundred gram of gold less, he can be take. And this he can do what he like to do. Even he can give feast for rich people. But before you cannot give for anything. He can build for himself, he can do everything but not, we cannot give this.

There is place there is no enough money, so we can, "They building mosque, so we can give from this zakāh for mosque." You cannot do this. "They building school it is not finished yet. You can give from zakāh." No you cannot give from zakāh. This is for zakāh. But for ṣadaqah you can give what who like, because Prophet saying, "Who ask from you, you give him as much you can give. Even he come by horse." Because when he come by horse old time he is meaning rich. But he ask something, he ask, don't make him go back without taking anything. This is also good behaviour from Prophet.

Ṣadaqah you can give for every, anyone you like but not zakāh. But for ṣadaqah also, or for what you are giving, generosity very nice thing, but first you can give little bit and you look for your family. Don't say, "I'm very generous. I must be like Prophet" – running for to take loan from people and give for other people. After what will happen? It will be you cannot give back this loan so you will be in sin because you take from people and they will, cannot give [pay] back. No. Allāh 'Azza wa Jalla give us mind and there is limit for everything. Allāh said don't be your hand tight and in āyah also – don't open. "Wa lā tabsuṭhā kulla l-baṣṭi fataq'uda malūman maḥsūran" (17:29). Don't open your hand like this. After you will be regret, "Oh what I done? What I don't have anything. I'm poor man. I was, what I will do now? What happen? What we, why I done this?" Don't they say this. First you look for your family. Family it is most important for man. After, if anybody ask, you can give little bit, little bit. But don't let people going without taking anything. This is good behave from Islām.

And teaching people to be careful for everything. Especially advise to not take loan from bank. They are not, they don't have mercy. They are making people to... Say, we see many people they have take loan from bank and to give for poor people. This is Allāh not ordering this. Prophet not ordering this. If you have, you can give. Not take and give and after you be in bad condition. Because Allāh encourage us to give, to be giving-hand, not to ask. To ask it is very bad in Divinely Presence. Allāh, Prophet they don't like

people who asking. Even, in Qiyāmah he said the from face it will become all this meat down from ashaming what they done. It is very bad. Allāh make us to use our mind and to be giving-hand and help us to giving-hand, to not be need and take loan and to take anything from people. The best thing for this now, this days especially, to make your calculation – how you will live, how much you have, how much you take, how much you give – to not be in need to anybody, to ask from people, to ask from banks.

Allāh help us and give us from His endless treasure, In Sha Allah, to be not to be in need to anybody, In Sha Allah. For this sake of this holy days, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

101. THE END OF RAMADAN

Sunday, 10 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

These are the last days of Ramaḍān. Allāh willing, In Sha Allah, we will also reach Laylatu l-Qadr. Allāh knows best. This year it seemed as though it was yesterday night. However, our intention should again be for this night to worship and make du'ā' as if it were Laylatu l-Qadr, In Sha Allah. It also serves as a reminder that the end of Ramaḍān is near again.

More than the zakāh, the Ṣadaqatu l-Fiṭr will be paid in Ramaḍān. It has to be paid for each Muslim. They used to call it Zakātu l-Fiṭr. Everyone, rich or poor, needs to pay it. The poor, of course, to the best of their ability, and the rich at least 25 liras. The dollar and what not, they can calculate it accordingly. It is to be given before the 'Id prayer. If you give it, you gain the rewards. If you do not give it then you do not gain the rewards. If you give it later, after 'Id prayer, it does not count as having done it. It would only count as ṣadaqah. Therefore, we should not neglect it. Days are passing and before you know it, Ramaḍān is over and we have not paid Zakātu l-Fiṭr, the Fiṭr. They will be the losers. As our Holy Prophet said, it cannot be replaced. You can pay as much as you like afterwards but you cannot reach the same rewards. You cannot reach the same virtue. It will leave you as ṣadaqah. They would give you its rewards as ṣadaqah.

These days, as we said, the last ten days of Ramaḍān, have more virtue. There are those who are in i'tikāf. There are those who worship more. They are accepted. These days are passing. They are passing quickly. We need to make use of this opportunity. We need to seize the opportunity. People seize the opportunity for worldly things. They do not give importance to the Hereafter. There are many people who say they will do it later. Most of the time they cannot find that time they call later, and they leave the world without having done anything. Then they regret it. Yet regret, as the name implies, is of no use. We need to be careful not to regret. Let us do good and perform our worship, as the person who does so does not regret.

Who is regretful? The person who does evil is regretful. The person who harms others is regretful and the person who does not perform his worship is regretful. So regret is not a good thing. Still sometimes he regrets and repents. He asks Allāh for forgiveness for

what he has not done and for the evil he has done. This regret is still of some use. But the person who regrets and passes without doing anything, is in loss. Truly regret becomes like fire for him.

May Allāh protect us. May Allāh make us all amongst those who have no regrets, with the intention that we always be on the true path and always be on the beautiful path, In Sha Allah.

Alḥamdulillah today we are nearly coming to end of Ramaḍān and Laylatu l-Qadr maybe it was last night. Maybe it is coming but it is, I think it was last night. But for this night also, In Sha Allah, we will, our intention to imitate, to ask from Allāh every good thing because in Laylatu l-Qadr Allāh give every good thing, the best thing. The holy night more valuable than one life, more than thousand months, more than eighty years. Eighty years it is life for human being. Some of, many of them even they cannot reach eighty year old. Some of them, most of them sixty, seventy they pass away. But who, some of them coming eighty and it is also life and for one night it is life. So, In Sha Allah, we our intention to Allāh give us from barakah of this night.

And it is also remembering [reminding] us for what we didn't done in Ramaḍān. If we didn't give our Fiṭr, Zakātu l-Fiṭr, we must give this because it is nearly end. If you make it little bit lazy – "Tomorrow I give, after tomorrow" – maybe you forget and after Ṣalātu l-ʿId it is not value like Zakātu l-Fiṭr, only like ṣadaqah, Prophet saying. So we must give it before and to be not be regret. Regret it is not good thing because what you regret you must be done bad thing and you not doing good thing. And in next life you will be regret. And it is not important if there is also some kind of regret in this dunyā. To regret and you ask forgiveness. You regret for bad thing you done and good thing you didn't done, Allāh from Allāh will forgive you. But if you regret and the end and you are not doing anything, it is no benefit.

So Allāh make us to be all time doing what He like, not leaving anything to be regret. Regret it is real difficult thing because you suffering in this life. You doing every bad thing and next life you will be asked for this. So if you not doing bad thing in this life, no need to be regret. Allāh reward you. Allāh happy with you. But if you done something you regret and ask forgiveness, this give you for good thing.

And for Ramaḍān also, we are nearly finishing, we must for Zakāh. Also Zakāh you can give every time. You make, take one part of Zakāh when you can, this for this year. You can distribute whole year if you like. If you like give them once. This is not important. Zakāh for, it is you take this money from your money, 2,5 percent, and this is what Allāh, He for His mercy for people, giving this quantity – one part from forty or two and half percent. Any country in this world giving tax for people such a small quantity? No. And still no barakah for people. They taking from money and they thought it is still we not

enough. Taking forty percent, fifty percent, sixty percent. Some place eighty percent I hear. Maybe there is ninety percent also. This country but also no barakah, no barakah.

If you Muslim country, they give two and half percent as Allāh ‘Azza wa Jalla order it will be paradise for themselves, for whole country, for whole Muslim. Nobody will be in need to anything. It enough for them because Allāh give, with this two and half percent, barakah and bless. But Muslim also they are not taking care for this. They are looking only very small know better and we ask Allāh thing they are looking also. But Allāh ‘Azza wa Jalla He to help us to be all time in His way and way of Prophet, the best way, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

102.

LIKE NIMROD

Monday, 11 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Afara'ayta mani ttakhadha ilāhahu hawāhu" (45:23), says Allāh 'Azza wa Jalla in the holy verse. There are some people who take what they like, their desires, as god. Some egos, of course all egos are the same, it wants everything for itself. It tries all ways. If it can take a way as an opportunity and you give it the chance, it will not hesitate. It will make itself god, meaning a deity, and make you worship it. Like Pharoah and like Nimrod – when they had the chance, they declared themselves god. Their egos are the same as our egos. That is what happens when it gets the chance. Allāh forbid.

Do not give your ego a chance. Of course it would happen if you gave it the chance. Even if you gave it the chance, you do not have that power. However, for people who have power, they can hardly control their ego. They will harm themselves. The greatest enemy is the ego. Everywhere, the ego is ready to disgrace a person. When it finds a few people following it, it can immediately change the religion or interpret it according to its own mind. It says, "It is better if we do it this way." It sees that the group behind it is clapping and applauding what it says. In order to make them more pleased it can do more silly things.

Liar prophets appeared even at the time of our Holy Prophet. One wrote a letter to our Holy Prophet, From me, prophet Musaylimah, to Prophet Muhammad ". When our Holy Prophet received it, he said to that liar prophet, "From Prophet Muhammad Rasūla Llāh shallā Llāhu 'alayhi wa sallam to the liar prophet Musaylimah." He wrote a letter: "You are a liar. Repent and do not destroy yourself." But he continued on that path and went so far as to find a woman and made her a woman prophet. Then he misled people. People followed him. Even at the time of our Holy Prophet there were people who followed him.

So you need to be careful because there are people who will follow you. Don't give in to your ego. Do not deviate from the path of the Shaykhs and our Holy Prophet. Do not change your path for the sake of anybody. Those who change their path can suit themselves. You stay on the right path. Whether there is one person following you or

nobody at all, you cannot change the religion to please people, as you like. Those who want can do like this.

Those who do not, can suit themselves. They can find a shayṭān and follow him. But never deviate from the right path.

Of course, it is relaxed in some places. Of course our Ṭarīqah is the most beautiful, the most tolerant. Our Holy Prophet also tells us to make it easy. Show easiness but do not change, do not change the rules. Those rules fit and are appropriate for everybody. Those who want can do it harder. Those who want can do it easier. But it is on this right path. Those who deviate from the right path go to Hell, like those liars, Musaylimah the Liar, like the liar prophets. They all go to Hell, along with those who follow them. They were all defeated in this world and in the Hereafter there is worse punishment waiting for them.

Therefore, as we said, continuing on our path should be the same way. Do not believe the person who tells you anything that contradicts Mawlānā Shaykh's (q) and our Holy Prophet's way – no matter how much or how well he speaks. Being able to speak – the one who talks a lot is certainly in error. Therefore, be careful. Shayṭān pesters people who are on the right path more than other people, in order to mislead them. Allāh forbid.

Allāh 'Azza wa Jalla saying in Qur'ān Bismillahir Rahmanir Raheem, "Afara'ayta mani ttakhadha ilāhahu hawāhu" (45:23). You see what this, he takes his ego and what he likes as God. What his desire, his what he like, he make it like worshipping this. What they want, I must do. I must look for what they are happy with this. Not looking for happiness of Allāh. Running after ego and ego it is not good. If you leave your ego it will be take you to destroy yourself. And ego, as much you give it, is still need more. And when they find chance they can be like Pharaoh, like Nimrod. This people they was because people following them and praising them. They thought they are God and they said, "Oh I'm the biggest god for you worship me." Also they have their ego exactly like our ego, exact. Allāh He create ego same. But they have chance, they make this. If you give your ego chance and it will, Allāh give you chance to be like them, it is can be you also worse than this people. Our ego must be kept... Don't look what it is like, they like to do. No. Look for what Allāh order, what Prophet order, what Mashāyikh teaching you – to follow them. Ego take you to destroy yourself, to finish yourself.

And when somebody from beginning, from old time and from Prophet time also, many people they destroy themselves and destroy people they following them. They invent a new way, new religion. They said this is Islām after they said this different. From time of Prophet also beginning coming liar prophet. One of them from time of Prophet he appear and he claim he is a prophet and sending letter for Prophet saying, "From prophet Musaylimah to Prophet Muḥammad." And Prophet taking this letter, he wrote to him:

"From Prophet Muḥammad the last Prophet, last Messenger for Allāh to this liar who claiming they are, he is a prophet. Beware and come to right way and accept your Prophet. Don't make this." And he, this one, he not accept and even going more further. He find one woman and tell, he tell her, "You are also prophet for ladies, for woman." And he marry her.

After, they was punished in dunyā and, in ākhirah become worse. But this also, they nothing left from them. Nobody following them until now. But after them there is many people like them. They have follower until now. This is, you must be careful. You must be aware to not give anything, any idea from yourself. Only what you give, from what you learn from Prophet, from Mashāyikh, from right way. Continue in right way, not follow what this people they like, they are like this. They can like to drink – "Yes we can, I give permission to drink." They like to go with, make bad thing with woman – "Also you can do this. I give permission." This is cannot be. This you will punished.

Our way it is known. And in way of Prophet he saying make it easy for people. Who can, like to do it more hard, he can do but for people Prophet all time saying – "You can make it easy for them – easy in limit of our religion, our good behave." Not outside of this. Many people, to collect people, to make people follow them, they are destroying themself and destroying this people. You be in right way even you have one follower for you or even you don't have any follower. If they like they can follow like this. If they not like, no need. Because to take sin for people – you will be asked for them what they do from wrong. You also will, you will [be] ask[ed]. So be in right way all time. And shayṭān he is attacking the people who are in right way more than other people. Other people they are outside of way. It's enough – okay they are following him [shayṭān] without anything. But he is enemy this people especially who has Jamā'ah or he has friend they are following him. He [shayṭān] try to make this people to be proud, to be happy for themself. "Who I say something they are happy. So I may give them more and more what they like."

Allāh keep us safe from this, our ego's trick, trap and shayṭān's trap. And keep us in right way, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

103. CARRY EACH OTHER

Tuesday, 12 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet gives plenty of advice for people to get along well. People tolerating each other raises their station. Everybody makes mistakes and has faults. Everyone should tolerate each other. We need to be forgiving of each other. And that of course is not an easy thing. It is tough because nobody is pleased. You cannot please anybody no matter what you do. Only Allah 'Azza wa Jalla can please. It is said: "Lā yardā l-'ibād illā Rabbi l-'ibād." It says only Allāh can provide contentment and please His servants.

As an example of the matter of tolerance, Ibrāhīm 'alayhi s-salām would not sit at the table without a guest. He loved guests very much. One day, a Zoroastrian came as a guest. Ibrāhīm 'alayhi s-salām welcomed him. They sat at the table. Just as they were about to start he said, "Stop, just a minute. This is not possible. You can eat from these delicious foods, from this feast, if you become Muslim." The Zoroastrian refused leave his religion. In response, he told him he would not let him eat from the food. So he got up and left. Immediately, Allāh 'Azza wa Jalla revealed to Ibrāhīm 'alayhi s-salām, He said: "That man, that servant of Mine has not been worshipping Me but worshipping the fire for seventy years. He is Zoroastrian. He is rebellious towards Me. I tolerated him for seventy years, provided him with sustenance, and made him eat and drink without asking him anything in return. You did not let him eat one time but sent him off. How can you do that? Quick! Call him back."

So Allāh 'Azza wa Jalla is tolerant towards people, because people are all the time in rebellion, denial, unbelief, and all sorts of vileness against Allāh. Allāh is tolerant. Allāh is patient with them. So it should be a lesson for us. Then Ibrāhīm 'alayhi s-salām ran after the Zoroastrian. He told him he was very welcome to come and eat, and to do as he liked. He told him he would not interfere with his religion. The Zoroastrian was surprised: "Well, a little while ago you told me to leave. How come you're calling me back? What happened?" "Allāh 'Azza wa Jalla revealed to us that your situation was like this. He has been providing for you for seventy years even though you are not obeying Him." The Zoroastrian was surprised: "Allāh 'Azza wa Jalla respects me and He did so much for me. Teach me your religion." Then he became Muslim immediately. So this is tolerance.

People are hardly tolerating each other. Of course, people have plenty of faults. Another instance, this one has an amusing side to it. Someone we know, a secondhand, used car dealer – Let me say a word about secondhand car dealers here now. They are the world's, mā shā'a Llāh, what can we say? May they forgive us, but that is how their work is. They are the world's biggest liars. They sell you an old, the oldest car, as a super car. We were invited for dinner at someone's place with that friend. We were sitting and chatting: "What do you do?" "Well, I sell used cars and whatnot." "I'm going to ask you something. Are people ever happy with you?" "What?!" It is impossible even if it were a normal car. The cars the guy sells are the world's worst cars. No way for him to please anybody. And he is saying without regret, "Not possible sir. Nobody's happy. We do so much. Nobody but Allah can make them happy. We can never make people happy."

This can also be found. People can blame their own fault on others. Therefore, we need to be tolerant of everybody. Everybody needs to be tolerant. We will manage and get along. What can we do? The world is a place of trials. In Sha Allah we will come through the test to the Presence of Allāh, clean from the test, in shā'a Llāh. Today we speak about to be, can carry each other, to be happy with each other. Because Muslim they must be helpful for each other and be, not be not carrying anything, any word, anything from other. We must be soft for each other. This is to be happy. But people, nobody can make them happy with each other. Only Allāh He can make people happy. There is Arabic word: "Lā yardā l-'ibād illā Rabbi l-'ibād," meaning for human being, only Allāh 'Azza wa Jalla He can make them accept and to be happy, satisfied with what He give. Other what you done, what you do every time nobody happy with what you are doing with them. Even you maybe make with good intention, but other also not happy.

Difficult but we must be try to be happy with each other and appreciate what other doing. Not make all time to be not happy with others. Because Allāh 'Azza wa Jalla, His attribute to forgive and to make ihsān. He forgive and He giving for people. Once Sayyidinā Ibrāhīm 'alayhi s-salām – he is from great Prophet – he was very generous and when he like when he eat, he like every time to have guest with him to eat. Sometimes going out in street to looking for people bring them to eat together if he not coming guest. And once there was one majūsī, meaning fire worshipper – that time this his area it was like this people – and he bring him and put very nice table food. And this man he want to eat. He said, Ibrāhīm 'alayhi s-salām, "Wait. You are not Muslim. You cannot eat this until you become Muslim." And this man he look, he said, "No I cannot change my religion for this." As Ibrāhīm 'alayhi s-salām say, "Sorry I cannot give you food." And he send him away. And this time Allāh 'Azza wa Jalla sending waḥy for Ibrāhīm 'alayhi s-salām: "O Ibrāhīm what you done for this man? He is seventy years worshipping this fire not accepting Me and he doing everything wrong and I'm not looking for him. Seventy years I'm giving his provision, food, everything without asking about what he is doing. And you are only for one meal you kick him out? Quickly go and bring him

back. Give him this food." And Ibrāhīm 'alayhi s-salām, he quickly he run after this man and he said, "Come, come please come.

Have your food." And man he was very astonishing. "What happen? What? Why you do this? First you kick me out and now you are send..." He said, "My Lord Allāh 'Azza wa Jalla He worshipping not good thing but He, said for you, you are seventy year not obeying Him is giving you provision, giving you everything, not asking and for me, He blame me because I'm, I didn't give you one meal. For this I'm bringing you back." And he said, this man, he said, "Oh our Lord He speak about me like this? Teach me quickly your religion." And he become Muslim.

How He is, Allāh 'Azza wa Jalla, carrying all this world – they are not obeying, they are coming against Him, doing everything against. They are swearing. They are everything they can do against Allāh 'Azza wa Jalla He they are doing. But still He is carrying this people and not saying anything. This is must be for us also example and to try to do what we can do. But of course is not, not easy to carry people. Only Awliyā'u Llāh they was carrying people, and Prophets. For other people – sometimes carry, sometimes not. And there was one story happen with me. It was little bit funny because once we went, we was with one man from our friends, he is secondhand car dealer. And here also we said for secondhand dealer – Hajji Osman he was saying every time – the most crook people. Sorry for our, there many brother also they doing from our second hand and once I do also two months. That was really not for me at all. And he was sitting and at dinner this one man invite us to dinner, and he was speaking, chat together. And this man he was... What he didn't know, other one he asking him – his name, his job, what you are doing. He said, "I'm secondhand car dealer." And this was he was asking him one question, "Do you have any" – and this car dealer specially this one the was it was the worst in the world – cars he has but he making something selling people. Of course it will not be happy with him. This man asking him, "And do you have anybody happy with your thing, with you?" said this man. "Oh Sub Han Allah how they are. It is impossible for, I cannot make them happy. Only Allāh make them happy." But he was, it's funny to ask this question for this man. And he was trying, saying as he is selling the best car and saying, "Nobody happy with me." This people also everybody they have excuse for themselves, even they have the worst thing but they have also excuse to for themselves. So we are no need to make excuse, only to be, try to be good with others, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

104. HOW TO NOT FALL
Wednesday, 13 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
 Auzu Billahi Minashaytanir Rajeem.
 Bismillahir Rahmanir Raheem,
 Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
 Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
 Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
 Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh make us all firm footed on this way, in In Sha Allah, on this nice way. Because one's foot can slip on this way, as also a person can slip. Guidance is from Allāh. One can get guided or one can follow shayṭān too. Therefore our constant du'ā' to Allāh is, do not make us deviate from the right way, from the good way. We should also not look down on anybody. Because guidance is from Allāh. He can give guidance to anybody He likes and make them come to the right way. Anybody He wants can also deviate from the way. Therefore, it is not good to be proud, saying, "I'm this and I'm that. I'm an 'ābid, I'm a zāhid, etc." It is good to be thankful to Allāh since favours increase with gratitude.

‘Īsā ‘alayhi s-salām would always travel, sometimes by himself, sometimes with his disciples, and sometimes with others who were not his followers. They would walk around with ‘Īsā ‘alayhi s-salām. He is called the Messiah. The Messiah means the one who travels, Jesus Christ. Christians are called Masiḥī too because they follow the Masiḥ ‘alayhi s-salām. Once he was travelling on the road and one of the disciples was next to him. A man came up to them who had been a bandit for 40 years, and when he saw the Prophet ‘Īsā ‘alayhi s-salām, due to his light and his beauty, he was sorry for what he had done. He decided to repent and be one of the ones who followed that prophet. He approached him with regret. The disciple next to him thought: "Why does this man have anything to do with us? He's a bandit. His deeds are terrible. It isn't right for him to come with people like us who are next to the prophet. It is not proper." He was thinking and walking like this. The other one was coming from behind: "I'm not worthy of these people. I'm a terrible man. I've done very bad things. I don't deserve them. How am I going to be with them?"

Allah ‘Azza wa Jalla revealed to ‘Īsā ‘alayhi s-salām that, "I have erased what these two people have done in the past. Let them start new from the beginning." He erased the banditry the bandit had done for 40 years. He erased it in an instant. He also erased the worship, good deeds, and rewards – everything the disciple had done. Now they were both equal. "Now, start together," He said. That is Allāh. Allāh can do as He wishes. He erased the bandit's sins. He also erased the rewards of the other one because he became arrogant. They started anew. This time that man who was a bandit became one of the

disciples. So, as we said, these things are in the hands of Allāh. Do not trust in your thinking, "I studied for so many years next to such hodja. I learned knowledge for years in such a madrasah. I've been a preacher for so many years. I've been a dervish for so many years." Do not trust in your own works and get arrogant. If you do so you might suffer punishment. Allāh forbid.

What should you do? You should be thankful. You can say, "Thank Allāh I've been on this way for 10 years. Thank Allāh we're on this way for five years. Thank Allāh for 20 years, for 50 years, or 100 years we've been on this way." And this is a favour of Allāh. "It didn't happen with what I've done or with my will. It happened with Allāh's nice favor," you should say. This is adab. Otherwise, you would be without manners. As Allāh 'Azza wa Jalla says, you might have everything erased and would have to start over.

May Allāh protect us. May Allāh not make us follow our ego, In Sha Allah.

Alhamdulillah we are following nice way and we are happy with way of mashāyikh, for way of Allāh, Prophet. But it is also not easy. You must be hard-standing where you are standing, to not fall down. Because many people can be follow their ego. Many of them make to be proud and they be fall down from high to lower place. How we can be in, stay where we are and making getting higher and higher. To know this from Allāh 'Azza wa Jalla and He is giving more for people who are thanking Him for what He give; not saying, "This, I'm doing this hard. I'm good worshipper. I'm good doing this, good doing that, good." No. You said, "All this from His generous, min faḍli Rabbī (27:40)." Thank Him "Thank You O my Lord. Thank You, You make us to be in this way. Maybe if You don't make us like this, we can be other way, we not knowing this way at all." There is million of people they are not knowing this way – not million, billions. Not to be proud what we were doing.

Sayyidinā 'Īsā 'alayhi s-salām he was very humble and he was also travelling all time. For this they calling him Masīḥ, Masīḥ meaning who making travel travelling, going everywhere – sayāḥat from sayāḥat. Coming and he many time going with people or alone or with his disciple, sometimes with one, sometime with more. And once he was going also travelling with one of his disciple and when they travelling there was one bad man, gangster, thief, like bandit one. He say 40 year he was this doing this bad thing, stealing, cutting road, taking from people everything. And he from front of him when he see Prophet 'Īsā 'alayhi s-salām, he was, Allāh give him to his heart to be regret for what he done. When he see Prophet and his light and he said, "What I was done this for 40 year I do this bad thing? I want to be following Prophet and asking forgiveness from him." And he was going there and asking from Sayyidinā 'Īsā 'alayhi s-salām and he was following him. But he was very ashamed. He said, "How can I be with this people?"

And disciple of 'Īsā 'alayhi s-salām he said himself, "What is this man, he was very bad man, how he can be with us? We are following Prophet and we are going with Prophet and giving people advice, giving blessing people and this rubbish one following us? it is not nice thing." And other one he was also ashaming and going behind them. Every time, every step, he was blaming himself, "You are not deserve this to be with Prophet and follow him. You are rubbish. You are doing all this years and now you are going behind this Prophet 'alayhi s- salām." And this that moment Allāh 'Azza wa Jalla giving wahy for Sayyidinā 'Īsā 'alayhi s- salām. He said, "In this from until now what they done, this two man behind you. I He silmek ne demek? – erase what they do, what they... I erase all this thing. Now their book white. From now on I will write what they will do."

He erase this robber man and the, his sin finish. Other disciple also – reward what he was doing all his life also finish. From that time they are beginning again. This is from Allāh. Allāh when He want something we must be accept. And to look for everybody they can be better than us. We must be careful not be proud for what I'm doing, this, "I'm worshipping, 50 year. I'm studying religion, 10 year. I'm imām, 50 year. I'm proud for this." Don't say this. What you said, you say, "This is from His generous. We we are thanking Him for this." If you thank Him it will be giving you more and more. But if you know it from yourself, can be any time taking from you and no benefit for you and it will be you beginning from zero. Be careful and ask from Allāh to be save us from our ego. And thank Him for what He is giving us, this nice way way of Prophet. Allāh keep us in straight way to not fall down out from way.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

105. KEEP YOUR PRAYERS

Friday, 15 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

First, we congratulate you on the occasion of 'Īd. May it be good, blessed, and holy, in shā'a Llāh. May it be a relief, Islām's relief. May it be better next year, because the condition of the Islamic world is miserable. They want to destroy Islām. The ones who want to destroy it call themselves Muslim. They cause the greatest damage to Islām. They do not bother with nonMuslims. They bother with Muslims. It is a great fitnah. May Allāh help us, In Sha Allah. Everything has an end. It is their time. In Sha Allah, their time will also be over.

Islām, true Islām, will prevail again. This time around, as Allāh promised our Holy Prophet, the whole world will become Muslim. There will not be a place left that is not Muslim. And these people of fitnah will either be reformed or they will go away from this world. These are hard days, but they are days of exchange – the more you are on the right way, the more Allāh 'Azza wa Jalla looks upon you with His gaze of grace and the more He loves you. When Allāh loves you, you do not want anything else. May this 'Īd be good luck, In Sha Allah. It is 'Īd now as we fasted Ramaḍān. We have offered prayers and fasts. May Allāh accept them. Make the intention and the du'ā' for this virtue to last from now on. Because Allāh gives according to the intention of the person. Do not say, "Ramaḍān is over. Let's go back to our old state." Always remember Allāh. Make dhikr to Allāh. Anyway, making dhikr means remembering Allāh. Let Allāh always be with you so everything will be easy for you. Everything is hard for the person who is not with Allāh. Their life is hard. They will have a hard end. As we said, everything passes in hardship for them. Something will happen and he will not understand it but it is coming from Allāh. It is either a punishment or a reward. If it is a punishment, the person needs to fix himself. If it is a test, he is patient and he earns its rewards, he sees the prize in the Hereafter.

Thanks to Allāh we have finished Ramaḍān now and have entered the month of Shawwāl. In Shawwāl, of course those who want, there is a six-day supererogatory fast. Every day is the equivalent of one month, and with the thirty days it counts as a year. Therefore, those who can fast should fast it. Sometimes in some places, people might be working and they are unable to do it. They are people with heavy work of course. Let

them make the intention: "If I can do it, I'll do it. If I can't do it, Allāh will give according to my intention." Other than that, pay attention to the five daily prayers. Prayer is the pillar of the religion. Don't say, "We prayed in Ramaḍān. No need for the rest." Maintain the prayer. Offer your prayers. Do not neglect them. Do not go anywhere before praying. Make sure to pray. So do not show resistance. The one who does not know how to pray can learn slowly. But those who know should certainly not neglect it. Now they go some place and they look at people there: "They are not praying. Why should we? They look like smart people. Let us not pray like them." They are not clever. Those who do not pray are foolish people because they are displaying themselves as low class. They are either in the non-responsible class, and nobody wants to be in that class. Everybody wants to be considered... The non-responsible class is the four-legged class. Allāh did not offer that to them. He says about us, "Karramnā banī Ādam" (17:70). "We have honored and elevated human beings," He says. There is an offer for us. Therefore, those who can, should both do the prayers and of course the fasts. Yet prayer is the pillar of the religion that needs to be paid attention to now and later. We should not neglect it.

May Allāh bless it. Let's keep it short. It is 'Īd. Al-ḥamdu liLlāh, we are finish Ramaḍān and today is 'Īd, 'Īdu l-Fiṭr. It is given by Allāh 'Azza wa Jalla for people, for human being. Prophet when he come to, came to Madīnah he saw, he see there is they making two days celebrating, making celebrate. And Prophet said, "There is this, two days, it is not from Allāh. Allāh change this two for you for first for 'Īdu l-Fiṭr, second one for 'Īdu l-Aḍḥā." So this is from heaven coming for us and it is also blessed, very blessed day and happy day for people. After fasting, this day of reward from Allāh and it is gift for whole human being. Who accept, they can be also have this bless from this day. But if not accept, what will we do? And in Shawwāl also there is fasting six days. This is Sunnah also from Prophet. Saying each day for like one month, so it will be with Ramaḍān, like one year. If you fasting it will be like one year for you. You can fast from second of Shawwāl until six day or you can fast slowly, slowly whole month – one day, one day, and it will be... Allāh accept as you fasting whole year. Of course this is very blessed you can do it. You must do it but there is of course some people they are working, hard working. They cannot do. Allāh give them for their intention. And second one also in Ramaḍān we, the people fasting and praying whole and praying tarāwīḥ. They was happy with praying. But many people after Ramaḍān also they are, they are leaving praying. Praying very important in Islām. It is gift from Allāh for us, to make us getting higher and higher. We cannot leave it. We must keep it five times a day, not to be lazy to do. Some people they are lazy, they are not doing. They making, they said we will be pray at the end of day and end of day they cannot pray Sunnah, if they pray. Many of them and the end of day they try, they say, "We are tired. Today we cannot pray. Later we do." So like this. No be when you hear adhān, if you have place, time, quickly finish your praying and be light, not to be this heavy for you, heaviness for you. This is, In Sha Allah, for naṣīḥah for people to be all time in this way, way of Prophet.

And we hope to be Allāh next year for, In Sha Allah, we hope – because many people they are making, attacking Islām and the most difficult who attack from inside. They claiming Islām and they are more, most of, the more worst one – enemy for Islām. If you do something, quickly coming saying, "This is ḥarām. You cannot do this. This is shirk. You cannot make shirk." Of course we cannot make shirk. Who make shirk? They was your ancestor they was worshipping idol. And you make who praising Prophet like mushrik? This is you are making yourself enemy for Muslims, for Prophet, for whole good people. After you say "I'm Muslim" and making fitnah between Muslim?

But, In Sha Allah, Allāh He promise Prophet whole world it will, it must, it will be Muslim. And especially this people who making fitnah, they will disappear. It will be pure Islām, the best Islām. Not like this days. There is one, one man he writer and Mawlānā was saying, loving him too much from old time. And he is sometimes saying, good writer, saying there is Islām nothing can stop, only it's only one thing stopping Islām to spread all around the world because they know everywhere they are. What is this? He said "The Muslims" – who claiming they are Muslim and they doing against Islām. So people saying, "This is Islām." No this is not Islām. This is, they are claiming they are Muslim and they are making Islām by their idea. And they are also coming from people who cannot attack Islām. They if attack Islām, Islām can stop but they are coming, giving, putting this people inside Islām to destroy Islām.

This is only you can say. Because everywhere even one small boy coming for you claiming, "This is shirk. This is bid'ah." He not knowing to read Qur'ān and they are coming. Yes this is not playing. Who he is 'ālim, scholar he can say. Now everybody hearing from their ear and understanding different and they coming saying something. This is like playing. This no respect for this people. They are even, they are 'ālim who claiming they are scholar, they don't have any adab, any good behaviour, any understanding. They are have only what – day and night they are working to destroy Islām. But Allāh He will destroy them and it will be His religion from East to West spread. The best religion, not what we seeing now with this people.

Allāh make us to be in this nice day, In Sha Allah, maybe next Ramaḍān, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

106.

DON'T DIE WITHOUT A WILL

Saturday, 16 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla states in the Qu'rān: "In taraka khayrani l-waṣiyyah" (2:180). A will is an important matter. It is a sunnah to do it no matter how much a person has. It is not necessarily saying, "I'm leaving my possessions to such and such." There is no such thing if you don't have property you can't leave a will. "O children, I ask that you don't leave the right way. I leave you with the promise that you will get along, and do something for your country." This can be a will. It can include a lot.

It is a sunnah for us to leave a will. There is no need to look whether you are young or old because a sunnah can be done whenever. You gain its rewards whenever you do it. What is more important for us in the matter of the will is for people not living in a Muslim country. If you are living in unbelieving lands and you have not made a will, Allāh forbid, if something happens to you, they can take you and do as they like with you. They can cut you up and other things. Then if they want, in the end the worst is they can burn you. We need to pay attention to this. There is no burning in Islām. In Islām, there is respect for the human, for the Muslim, both dead and alive. There is respect for the bones and for the dirt. If they open the grave and the bones are still there, they move them aside. They do not take them out and throw them away. There is respect. Therefore, since there are lots of émigrés, in the millions, people living abroad, it is important for them to leave a will so they cannot do with us as they wish in those countries in which we are momentarily living. We will do as our religion requires. If you write a will, then they cannot say anything. If you do not write a will, then they can do with you as they like. For those who have newly become Muslim, their situation is more dire. Because if he does not leave a will that makes his family do as he wants, he is at their mercy. They can do according to their tradition and bury without washing, praying, and so on. What is worse than that, is burning and turning them into dust and ashes. That is why it is important.

When a person leaves a will, he gains rewards and he preserves himself, his body. He is not subject to that torture. Because when a person dies, most of the soul comes out but one-sixth remains, they say. So even when they wash a person, he feels whether it is cold or warm. Therefore, it is not good to keep the dead waiting for long in the cold morgue and such. These people are faithless. The more faithless they become, the more pitiless and ignorant they become. They think the person is dead now and he is unaware of anything. He can neither hear nor feel. He can hear, however. We remind him how to answer [talqīn] and he hears. Allāh who created you tells you. Who created him, you or Allāh? "A-antum takhluqūnahu am naḥnu l-khāliqūn" (56:59), says Allāh 'Azza wa Jalla. Is it you who creates, You are Allāh, or are We the Creator? says Allāh 'Azza wa Jalla. Alā anta yā Allāh You are the Creator. You know our condition. Therefore, we need to be careful. A will is more important for those kinds of people.

Today, In Sha Allah, we saying about will because in this month many of our brothers they pass away. Some of them, their family, because they don't have any will, not left any will behind them, some of them bury as without washing, without doing Islāmic procedure for dead people. Some of them they try to burn him. So Allāh 'Azza wa Jalla saying in, "In taraka khayrani l-waṣiyyah" (2:180), to be, to leave behind you right will it is sunnah. Prophet he say this sunnah. Everybody must do it. For Muslim also they can left will behind them. If they don't have money, even they can say, "I my will to be my children, my wife, to be in right way, to not go out of right way, not going to ḥarām, not going to be do bad thing." This also. But if he has money, he can also make will for money. And will cannot be for inheritors. Only one third of his what he left, can give for will. Now there are people they are making hundred percent and he can give for everybody even for inheritor. But in Islām inheritors they cannot be have anything from will. And not more than one third of inheritance. So this is important but more important for Muslim who are living in country, non-Muslim country.

There is millions of Muslims they are living there and now they giving, every day they making new law, law of shayṭān, law of bad thing. Only... as they destroy whole nature, also they want to destroy everything from human being from this world. Everyday they are making new law. So to protect from this law you must make will - "Don't make this after, when I die. Don't, I don't want this to done for me and I don't like this." This is when you do this, they saying, "We are following law and this law it is our law." Not for they not accept the Creator but they accept to what they done from law. Alḥamdulillah, they make law to be until now respected for will. Maybe after now, what we don't know what it will be accepted, but until now it's accepted. So who, especially for Muslim living

in this outside of Muslim country, and especially for Muslim who not born Muslim, they become Muslim after. Allāh give them hidāyah and they are following good way.

And once, one from our brothers, also he is living in Lebanon, he is saying he is become Muslim. Last time he come he said, "I the most thing I worry about what it will be after my death, how it will bury." So many of our brothers they not thinking about this. But this last month in Ramaḍān there was two cases. It is was one of our brothers pass away. Al-ḥamdu liLlāh, his family they want first to burn him but after they accept to bury him. But they bury him as without washing, without – in not like Islāmīc procedure. But also, Alhamdulillah, okay they can. Our brothers they pray janāzah for him and it is okay.

But now there is another case, they insist to burn him. And this is in Islām our body respected in life and after life also. And in Islām no burning at all. The most forbidden thing – to burn people. Even in war you not allowed to burn. You can, they can do anything else but not to burn. Because why this wisdom? Because Allāh He create us and He know the best and He saying when somebody pass away one of six, six, one-sixth of soul it is still in your body so you can feel hot and cold and even you hear. For this making for them so this people, materialist people, they not accept this. "It is he is just passed away, nothing affect him – burn him, crush his head after burn him." No respect for any. After they said, "We are respecting. We are human being we have humanist," and they are doing the worst for human. So for this, very important to our brothers and sisters who are not born Muslim to declare this in will for them. After them, if anything happen to not be done like this, to following procedure of religion of Islām. And it is who make will, Allāh reward him because he following also sunnah and he keep himself from this bad thing. Because people following their thought it is easy but it is not easy. It is very bad action they done, they are doing. Now the last days they are doing every bad thing but they are thinking they are doing good. Because they don't have any belief – only belief for when people he alive is okay. After finish. Nothing after this. But real life after this and to go to other life also you must be done something for you, for yourself because nobody else can object. Even whole people saying, "No no we must do this," they are not accepting. But if there is one piece of paper, everything easy. Allāh help us from this dunyā full of shayṭān and his follower. Every day they are trying to destroy every good thing. Every good thing they want to destroy. Be careful. Be awake, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

107. ALLAH LOVES THE BELIEVERS

Sunday, 17 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Who is Allāh's beloved servant? Allāh's beloved servant is the person who is a pious believer. He obeys Allāh, is patient with what comes from Allāh, and accepts. The person who does what He commands is the pious person. He is the person whom Allāh loves. Our aim in this world is to become an acceptable servant in the sight of Allāh and a servant whom Allāh loves. Allāh" : Inna Llāha lā yuḥibbu l-kāfirin" (3:32). Who doesn't Allāh like? He does not like the unbelievers. Who is the kāfir? The one who does not acknowledge Allāh and who disobeys Allāh's commands: "I don't accept these orders and can't do them. They are not good according to my thinking. My thinking is I want things that satisfy my ego more." The person who says, "The soul and the like, spirituality doesn't benefit me," who opposes Allāh's commands, and who doesn't accept Allāh has become an unbeliever, meaning a kāfir. In any event, most of the world is like that these days, Allāh forbid. They are kāfir. What becomes of them then? They are people whom Allāh does not like. He gives them sustenance and all kinds of things. Even though He does not like them, Allāh 'Azza wa Jalla tolerates them such that as long as they are in this world, as long they are alive, the door of repentance is open. If they repent, they enter amongst the servants whom Allāh loves. So He gives them all kinds of blessings. He gives them all fine things. Until the end of their life, even at the end of their life if they repent, Allāh will accept their repentance.

Therefore, if they ask why Allāh does not like unbelievers, it is because Allāh gives them all sorts of opportunities so they come to believe and they accept Allāh. When they do not accept... Of course Allāh loves His pious servant. If they repent and become Muslim, Allāh will also love them. It means they do not like themselves. They are harming themselves and are looking for all sorts of trouble. May Allāh protect us, In Sha Allah. May He make us amongst His beloved servants, In Sha Allah. Allāh 'Azza wa Jalla He, who He love? He love the believer and who are obeying Him, who doing what He like to do and accepting what coming from Allāh. This people ṣāliḥ mu'min - meaning good believer, nice people. They are accepting and what coming from Allāh they saying, "This is from our Lord. We are happy with this." Everything coming, not coming from anybody else, only coming from Allāh 'Azza wa Jalla. And Allāh 'Azza wa Jalla He is know what we need - He give us. Allāh He love them and our aim in this life to be loved

by Allāh. And when Allāh love, Prophet also he love us, Awliyā' also love us, mu'min also they are love us. Who Allāh He not like and He didn't, He not loving? He not love the kāfir. What meaning kāfir? Kāfir meaning who not accept what Allāh give us, not accepting His order. They are even coming against this order. They saying, "What is this? Not suitable for us. How we can be fast nineteen hours without drinking any water, without eating anything? It is not good for our health." This is what many crazy people say and "We are not accepting." This not good – not accepting praying, not accepting giving zakāt, even they are not accepting Allāh 'Azza wa Jalla. Now the most of world they are not accepting the real being – all, we are all false, only real one Allāh 'Azza wa Jalla. And this crazy mindless people not accepting. This is kāfir. But this is kāfir: "Inna Llāha lā yuḥibbu l-kāfirīn" (3:32). Allāh He, there is verse in Qur'ān – He is not loving this people. Why He didn't, He not loving? Because they are coming against Him and they are because they don't love their, themself. They are loving their ego. they are not loving themself. If they love themself, Allāh will love them. When they love themself, they will must be obey for Allāh. Allāh 'Azza wa Jalla, even with this people who is not accepting Him, they give him all everything from eating, drinking, water, money, land, woman, children, gold, treasure. Everything Allāh give them but they are not thanking, not accepting.

What, why Allāh He give them this? He, because if He not love them, He give because dunyā not worth anything in Divinely Presence of Allāh 'Azza wa Jalla. Even this He give this for people to make them if they accept, Allāh He will forgive them. He, until the last minute, He give them chance to be loved by Allāh but they not accepting. They don't love themself even so why Allāh He love them? If you are not loving yourself, why people will love you? Why Allāh He will love you? This is how Allāh 'Azza wa Jalla He is Merciful, He is very Merciful, giving all the creature everything without asking anything from them, only if they do, they do for themself. And we must be thankful for Him to He give us everything and He love us. Who are believer, mu'min, he must be happy because he, Allāh He love believer. He love good people who are following His order and accepting what He give us. Allāh make us, all of us, from lover of Allāh 'Azza wa Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

108.

THE STRONG ONE CONTROLS HIMSELF

Monday, 18 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It says: "Aṭ-ṭarīqatu taḥammulu l-addād." Tarīqah is to accept and endure opposition. You need to tolerate the things you do not like. That is how ṭarīqah people are. The regular Muslim gets angry at the smallest thing and could start a fight. However, one needs to tolerate it and be patient when one is a person of ṭarīqah. Even if one does not like it, he needs to endure and be patient. This is the way of the Shaykhs. When you face something you do not like and you say, "This is also from Allāh," and you are patient, it makes your station rise. It makes you gain rewards. You become valuable in the sight of Allāh. You go higher.

However, people agree with their ego when they are capable of not. Their ego says: "No, don't be like that. You need to answer him. If he has done something to you, you need to do twice as much so he may take lesson and get better." You do that, and the matter grows. It gets worse. This time it harms you too. Whereas, it is not useful for the Hereafter either. Most people can speak against others. They might not like someone. Now for that person to know this and tolerate it, is a greater character. It is a great power. Patience is power. Patience, meaning the person who can be patient is the powerful person. The powerful person is not the one with muscles and the like, but the one who is patient with that situation. Even though he is able to respond, he is patient and acts as if he did not hear it. Or even if he heard it, he does not take it into consideration at all. As our Holy Prophet said, it is proof of the strength of that person.

It is End Times now, and there are many things we did not hear about before. Now, a man comes out and using these tools and gadgets, computers and phones, they write things against each other. One says one thing and the other says three things whereas, you should not mind it at all.

There are plenty of people who wonder what people have said about them today. Those who are watching and reading: "What did they say today? What did they do today?" They look to see what people said about them. "Oh, good." Sometimes it is not bad, they said good things. Some said bad things. "I'll show you! How dare you? You're so lowly. You're so vile," and I don't know what. They start cursing. This is your situation. He is

making you worse than himself. In the meantime, through this empty talk, they both commit sin and feel bad. You become disregarded people in the sight of Allāh and the Prophet. Whereas, if you never look at it, or if you do look at it and are aware of it, you do not pay attention to it, and you do not say anything back, it makes your station rise.

We are saying this because while in the past someone would gossip and another would come to you telling about it, now it is immediate and there is no need for that. Gossip, backbiting, defamation and lying machines are everywhere. Slander... They look. There is no need for anybody. They look and tell. Now, in this matter, we need to not look at all. If you look, so if you glance, you should not take it into consideration. It could be that someone else might tell you and you hear that the person is such and such. You need to not say anything. Allāh will do the defending. He will send the angels to defend you against that person. If you attempt to tell him by yourself, then you would not be able to get out of the situation. And most of the time bigger problems result. There, being patient in this situation is what we mean for people.

They told a wali that someone said such and such about him. He said, "Sub Han Allah. Let me thank that man since he insulted my ego. He didn't do it enough. My ego is even worse." That is how we should be. When they say something: "Our ego deserves it. It is evil. Our ego deserves all sorts of insults and all." There is no need to respond to those people. May Allāh make everyone able to control their ego. May we not be tricked into such games of shayṭān, in shā'a Llāh. Prophet saying to be strong. Who is strong, who is controlling himself, because this time we are living in, time many people they like to argue, to say something for each other. Shayṭān give blow [up] their ego, they thought they are big and other not good. And beginning to say bad thing for people. This is time of this kind of thing but what we will do? We must not listen to this. Don't be coming to saying something against this people because their ego they are controlling them and if you are try to say something for them you are saying from your ego also. Because Prophet saying no need to argue, no need to say something. Allāh defend, "Inna Llāha yudāfi'u 'ani l-mu'minīn," Allāh He defend for mu'min. This time also. Before it was somebody coming and saying, "This man saying for this for you, this saying that for you." But this time no need for this, there is whole this machine - telephone, computer, other thing - they are doing this. And people they are only looking for this today. "What this people saying for me?" He open. "Oh he say... Okay didn't say anything." And looking other, "Oh what is this? He is saying this for me? How dare he is saying this, he is saying for me? I will tell what he is reality. He is like this. He is crazy. He is liar. He is untrustful. He..." He reply other reply also and became big. But to strong one, what Prophet saying - strong to not listening to this thing. Allāh will defend for him. Shayṭān making people to speak against each other. Now no need for people to speak, there is machine. Before to come from one to other, maybe need some days to tell him. Now in one minute. Beginning to look for each other, to swear, swear of each other, to say bad thing for each other. This machine for making gossip and making speaking against each

other and making lie for people who are not doing anything. They saying something. They never done bad thing. This machine like this so don't look and to be angry for this. Even you are knowing this people they are saying something for you, don't be sad or angry because you didn't do wrong thing. They are doing. They must be sad because when you are be silent, Allāh reward you and make your level higher. You coming higher and higher. But if you are beginning to barking, to speak to this against, you will be have no reward and your level coming down also.

Many people, the most of people this time, they are following their ego. Quickly coming angry for everything. Okay we can, we know people they can speak against you and you are doing, going quickly saying for them, "What are you doing? What you said this, you said that." And become big problem. But if you are keep quiet, it will be Allāh reward you also and no problem and you will be happy. There is one big Awliyā'u Llāh. They was saying, this man he was saying, sending one letter for him and was saying everything in this letter. And he [the Awliyā] give money for his servant and [said], "Take this for this man. Thank him for this because he said for our ego what we our ego deserve this. And he make this, and he also give us from his rewards because he... in Ākhirah when you say something like this, Allāh will take from your reward give for other man. And this is for money for this wages, his wages he will give us from his reward in Ākhirah and this dunyā. We thanking for his saying for our ego what he said in this letter and it is even not enough, for our ego it is more bad than this what he said." And when he, other one, when he see this, he be becoming asking for forgiveness and saying, "Forgive me for what I done. I, I regret for this."

Old people they was looking for order of Prophet – how to be behave. Now they are teaching in everywhere, "You must be defend yourself. Don't be afraid. You must speak. You must say..." No. When you say this, it be become more problem. If you, you know and keep quite also it is good because you know and Allāh know. Allāh help people to not follow their ego because this is from ṭarīqah. Taḥammu l-aḍḍād – ṭarīqah meaning to be can carry thing, tolerate, tolerate. But there are people coming against you, everything may be difficult for you, you must be accept and carry. Not to attack and not be refuse or to not be not happy with this. This is ṭarīqah and this is the most difficult thing. When people saying something for you and you can reply but you didn't reply – it really difficult for people.

Allāh help us to be real in ṭarīqah and following this order, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

109. NAZAR BAR QADAM

Tuesday, 19 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Ṭarīqah is the Naqshbandī Ṭarīqah. The Naqshbandī Ṭarīqah has millions, tens of millions, more than a hundred million, and even hundreds of millions of murīds and followers. A lot of people follow it. Because it is the Ṭarīqah that preserves the Sharī'ah and comes directly from our Holy Prophet. It also has lots of branches.

May Allāh... How should we say it? People go where their heart is at ease. One needs to follow his shaykh: "This is my Shaykh." It requires that he not look at others. Meaning whoever is in a Ṭarīqah and his heart is at ease there, let him face towards it and keep his heart there. The heart is important because faith comes from the heart. Shayṭān wants to ruin your faith, he wants to ruin a person's heart: "Your shaykh is good. That one is no good." That is how he makes Muslims fight against each other. He also makes people of Ṭarīqah fight against each other. Whereas Ṭarīqah is to look at your own ego. It says: "Nazar bar qadam." Meaning you need to watch yourself. You need to watch where you are going and look at your own situation. It is not your job to look if this is better or that is higher. You continue on your path. Continuing that way is the greatest of spiritual gifts. It is the greatest virtue. Allāh gives its reward. Affection opens up your heart and you get its virtue, believing in your Shaykh. Thank Allāh our Shaykh is upon the true path.

As it is, like we said, there are plenty everywhere but people with virtue are few. Yet still, even if there is no virtue for them there, if people are connected there and their hearts are there, then their kismet (destiny) is there. You should not interfere. It is good to bring people from the outside, others, to the way. There is no need to deal with other shaykhs and other murīds. Because, in any event, they are offering their prayers, they are fasting, and making dhikr. So there is no need to compare: "You are better. I'm better," between yourselves. Because this is not a competition. It is not a race: "I won. You won." If it happens like that, then the ego gets in the middle. You look at your own condition. You can meet with those who accept you. No need with those who do not accept. Anyway, the brothers around you are enough. Because shayṭān can enter from any door. He tries every way to ruin a person's faith and affection. He tries the way of Ṭarīqah, the way of religion, money, and all kinds of good and bad Shayṭān's traps are plenty. We

need to be careful. We need to not go astray. We need to be thankful. We are holding on to the skirts of Shaykhs. People who hold on to the skirts of Shaykhs, it becomes salvation for them. It also becomes a joy for them in this world. It is an even greater joy in the Hereafter, In Sha Allah.

May our, Allāh's, way be constant. May those who are not on the true way come to this way, in shā'a Llāh. May they come to the firm way. May they come to the way of the Prophet In Sha Allah.

Our Ṭarīqah, Naqshbandī Ṭarīqah, it is big Ṭarīqah. Their follower, there is millions of follower for Naqshbandī Ṭarīqah, maybe more than hundred million follower for Naqshbandī Ṭarīqah at least. There many more, much more I think. Al-ḥamdu liLlāh, and this they have many Mashāyikh, many ways, many teaching, but all going for Naqshbandī, from Naqshbandī. They calling Naqshbandī and our way also Naqshbandī and coming, al- ḥamdu liLlāh, from this Golden Chain. The bless coming, continuing, pouring from this way, al-ḥamdu liLlāh. Many of them they are stopped but still, with love of people, this continuing for giving happiness, giving hidāyah for people. But fayḍ it is different but also it is... Never mind.

And you, if you many time, shayṭān making people to be enemy even with this. You say, "Your Shaykh is not so strong like my Shaykh. My Shaykh is better than you. Other Shaykh he is better." This for murīd not acceptable. Mawlānā Shaykh all time saying, "We don't want to take any murīd from other Shaykh but if they have love and their heart coming toward us, they can come." But if... We not say people, who from another Ṭarīqah people, "Come here, we are better than you. You are..." and other Ṭarīqah, "No we are better. We doing this dhikr much more than you and we are this making this practice it is more important from you." This is not good because look like comparing each other and trying to win one for each other. Ṭarīqah it is not like this. Ṭarīqah only you look for yourself and you saying, "Naẓar bar qadam," meaning only look where you are walking, don't look for other.

But if... your heart it must be strong. Don't listen to other people also. If only you are following your Shaykh, it is enough for you to be with him and to be with Grand Shaykh also in Jannah. Don't make your heart, "Oh this they have different practice. They are stronger than us." We know this practice also but you cannot do it. So, al-ḥamdu liLlāh, Mawlānā he was making easy for you, for our Ṭarīqah people, to only make the minimum thing and to be with Mashāyikh. This is very important, al-ḥamdu liLlāh, this we have it. Power of Shaykh it's enough for us. So no need to tell other people, "Come here." But you can tell, not from Ṭarīqah, from outside Ṭarīqah, who they don't have any knowledge for religion, not knowledge for not practicing, you can encourage them, "Come to see for yourself. Come to find happiness. Come to see light." This people you

can give them, bring them to hidāyah. Not looking for already there is people following other Mashāyikh and to try them to bring them to you. No need.

We are not making game, who will win, who will get more people with him. It is not not like this but shayṭān using everything. He using Ṭarīqah, using religion, using money, using spiritual, he is using material. Everything he can use. So be you must be careful not to fall in his trap and be thanking for Allāh He make us in way and, In Sha Allah, when somebody coming, Mashāyikh they don't let him out. Even he went without asking, at the end, they will be also find him and take him with them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

110. IN THE MOST BEAUTIFUL WAY

Thursday, 21 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa Jalla, likes people doing their job as well as they can. In the hadith of our Prophet is said; "When one of you does a job, let him do his best, let him do the best that is possible for him." Do not do it just any how; whatever you do, it is good to do it perfectly.

Our religion is perfect. Our Prophet is the most perfect man. They are examples to us, [and] we ought to be worthy of them. We need to be on their path. Let it be any small ordinary job, one still receives the fruit of it [only] if he does it well. He receives its benefit here and in the next world. Here on earth too, people talk about a man and say, "So-and-so is doing a good job, or is building this gadget well." Even a painter who does his job well is in high demand. That aside, even a most disliked job receives people's appreciation. Even devaluing little jobs brings harm to a person.

Even if it is the most trivial job, do it as well as you can, so that you receive its benefit. What is done is then appreciated. Today most people do their jobs carelessly, because others are unable to check behind them. Not that others do not know, they do know, but the one who does the job is not aware of his own work's importance. Therefore great or small, a job must be done as well as possible. It should not be done in a hurry; it should not be done with greed, otherwise it harms [both] the one who does it and others.

Then Allah will ask, "Why did you cause this harm to these people? Why did you deceive them?" Our concern is not only this world, but also the next. May Allah let us do the best of all. Let us not follow our nafs and cause harm to ourselves and others, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

111. THE SOLDIER OF SATAN

Friday, 22 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Janab Allah tells us to keep away from Satan. Satan is not alone, he has soldiers, and there are those who are associated with him. There are a lot of people who obey their desires, a lot of people on earth follow their ego desires. Satan deceived those people. Allah Azra wa Jalla tells us "Be vigilant!" do not be deceived by the soldiers of Satan. They would move you from a good place to bad. It is said "Dar'ul bewar" meaning it takes one to the worst of places.

A man should be vigilant. He should check whether this thing is right or wrong. Because, once they deceive you it does not matter to them. About Hell; the inhabitants of Hell says: "show us those men so that we tread them under our feet, let's crush them." They say; "What is it to us. You should have been vigilant. You fell for it, which suited your needs, you obeyed your ego desires and follow them, now you are in this state."

It needs proper care. Especially today's people are not trustworthy. Being careful is a must. They must not obey their ego desires but be with those who are on the path of Allah. It is said to be vigilant at all times.

In the hadith of our Prophet it says; "La yuldegu'l - Mu'minu min juhrin marratayni". A mu'min (believer) would not be bitten twice from the same hole, hole meaning a snake. If he made a mistake once, the second time he is more careful, he does not put himself in danger.

We wish vigilant from Allah, because these people without religion, faith, in ture meaning without the truth think it is a gain to divert the people from their path.

They love it when each day they put people out of path. May Allah protect us. May Allah make our end blessed. May we be amongst those who are blessed In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

112. ISLAM HAS WON
Monday, 25 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah, this happened to be a help of Allah to Islam. Thanks be to Allah.
Allah's manifestation is with Islam. This manifestation is the manifestation of Mahdi AS.
The world of disbelievers has been defeated. Islam and the friends of Allah have won.
Thanks be to Allah.

When they win, there is baraka; there is mercy; there is beauty. Oppression is [then] impossible; revenge is [then] impossible. Allah only punishes a man who causes harm. Also, the state gives punishment. Also, the law gives punishment. Allah has again allowed these righteous ones to rule to show mercy to everyone within the law. This happened by the prayers of people, by the prayers of the world's Muslims. Thanks be to Allah. Because Muslims are in a miserable state, if it were to end here, it will be as they [i.e., the unbelievers] wish. They think they will finish the Muslims. In fact, they do not know, for had they known, they would not have been disbelievers, instead they would believe in Allah.

Because they do not believe in Allah, they are called unbelievers. The world of disbelievers does not want Islam. They cannot tolerate Islam, but only what Allah wishes happens. Thanks be to Allah that this is the blessing of Allah, His goodness to humans. Those who are followers Allah's religion do not oppress others.

Oppression is a darkness. It means dark, evil. May Allah help. May it be a blessing. Muslims are imperturbable. None would ask, "Why did you do this this way?" "Why did you do it that way?" "Who were you with?" But Allah forbade oppression and extremism. We hear it every Friday: "Inna Llāha ya'muru bil-'adli wal-iḥsāni wa'itā'i dhī qurbā wa yanhā 'ani l-faḥṣāi wal-munkari wal-baḡhī" (16:90) "Verily Allah has enjoined justice, the doing of good, and the giving of gifts to relatives; and has forbidden indecency, impropriety, and oppression."

This is sufficient by itself. The world of disbelievers is the opposite, with no justice. There is oppression and all sorts of evil, and therefore receiving victory by the help of Allah is better for people. It is better for the world. Of course, Satan does not want people to have

goodness. Allah wants people to have goodness. Thanks be to Allah. We need to thank, because Allah has looked at us with his mercy, looked with His favor. This has occurred thanks be to Allah. Give thanks for everything. If benefits (ni'ma) are to multiply, thanks are necessary. Thanks be to Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

113. BE AWARE OF WEAK-MINDED ONES

Tuesday, 26 June 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla said: “Wa lā tu’tū-s-sufahā’ amwālakumu llati ja’ala Llāhu lakum qiyāmā” (Qur’an 4:5)

And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

By “property” it means food, drink, and other things. It also means be careful how you treat people. He says do not give in to those who cannot manage themselves proper. Which means do not let the management of your homes, your work, be with those who are not good, because when you hand over your property, they divert from the right path and also commit sin. Allah Azza wa Jalla says it was your provision.

Watch out who you give your provision to. Watch out from whom you will take it. The sufahā’ are those who are without responsibility, irresponsible--do not give to those who do not care at all. Watch out because these are the End Days, and one must watch out for everything at all times. Be careful in the way you treat people. Those intelligent people have their money, and wait long to receive something in return. Though they have been running after this thing with records, paperwork, they run in vain. May Allah help them.

As we say, be careful when you give to other people, so that the other side does not commit sin. They should realise the value of the property, and avoid wasting it here and there, which [also] means that people should not consume forbidden things. As long as the other side consumes the forbidden, oppression increases, [and] we then are not fulfilling the order of Allah.

This is not something to be ashamed of. You should tell him, “Oh my brother you are a simple one. Please do not be offended. I cannot give it to you. First correct yourself, then I will think about it.” Even an inheritance is given slowly to these people. To make sure no one is a victim, Allah Azza wa Jalla has shown us everything. Allah does not say a thing to make one a victim. It is necessary to take care of this. With the permission of

Allah, the one who submits to Islam [and] understands it is not harmed. May Allah protect us from the harm of our desires. Let's not be simpletons. May people be free from these things, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

114. RESPONSE TO SHAYKH HISHAM

Monday, 2 July 2018

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh ‘Azza wa Jalla He is the most Merciful. We are whole time making mistake, making sin and Allāh forgive us. And this is to be Rabbāniyyīn Ḥaqqāniyyīn we must imitate them, imitate Allāh ‘Azza wa Jalla what He doing. Of course we are not, we cannot do what He doing but only we are... some we can imitate, Awliyā’u Llāh all of them they are looking for to be mercy for people as Allāh ‘Azza wa Jalla Mercy for people.

If anybody making sin or making mistake and asking for forgiveness from Allāh ‘Azza wa Jalla, Allāh He is forgive him – if he is not insist for what he doing. Even Allāh, Prophet say in ḥadīth, when somebody... There is, we have two angels. Everybody he have two angels, one right side, one left side. And right side one writing reward for people. Other one he is writing wrong things, faults, and sins. When somebody doing right thing, Allāh right tell this angel, he write immediately, "He done this one good thing." Allāh reward him when he do something ten times and more. And he intention to do good thing but he couldn't do, also writing one reward immediately. But for other, left side angel, when he seeing something wrong, sin, he must write but they say, "You must wait one hour, two hours, three hours, four hours." Not saying any even this for six hours, seven hours, until eight hours and left side wing angel asking the commander right side, "Am I write this?" All this time he asking, he [right side angel] said, "Wait, wait, wait until eight hour," said, "He is not asking for forgiveness, we do what we can do. Now you write for him." And they are writing. Even for this, if they are later, maybe years, months, years later asking for forgiveness for by sincerity – Allāh forgive him also. This is Allāh attribute.

And who are awliyā’u Llāh, beloved ones for Allāh, they also patient for people to come back from their wrong thing. Because people they have different kind people – there is people, sincere people, and Allāh help them. They are in way of Allāh and way of Prophet, continuing with mashāyikh, with awliyā’u Llāh, with ṭarīqah perfectly. And there is people also their intention, very good intention but sometimes they are following wrong people and this is also unlucky for them. And there is people also good people and who following them they are also good people and they have good intention and they do something but it is also what they are thinking they are doing good, sometimes the bad intention people they are using this. Allāh give for this people also for their intention because they are thinking they are right, they are good, but what result of they done it is becoming not good even for themself also. And there is people they have bad intention and bad action also. This people must ask for forgiveness from Allāh ‘Azza wa Jalla. But if they insist, as we said, they are making bad for themself. Allāh ‘Azza wa Jalla

not in need for them and for they what they are doing. But unlucky people who they thought they are good and they follow them.

Al-ḥamdu liLlāh, in our ṭarīqah most of them good intention, good action. But as we said there was also, we must say, they make good intention – we must say it here for by name because people we obligated to say this to not make people to be in sin. Because there was big fitnah going around and, alḥamdulillah, because barakah of Mawlānā, Allāh give inspiration to what, we say by name also, to Shaykh Hisham. And he become, his humbleness he write for whole his who are following him, by most of them by good intention, and he order them, "We are following way of Mawlānā Shaykh Nāzim. Some misunderstanding happening – we are doing something with good intention but people they use this to make big fitnah."

Al-ḥamdu liLlāh, this people they are very few people and Mawlānā enough for them to make them away with their... If they are not asking for forgiveness, Mawlānā able to take them away from ṭarīqah and people of ṭarīqah. Because after Mawlānā, immediately Mawlānā we put him in his maqām, and they was people real not practicing or they make practice against what Mawlānā was ordering, his acting, his worshipping. Everything it was, they was against. Look like by shape – they wearing like him but they was real problem. As soon we put Mawlānā in his maqām, subḥāna Llāh, they are saying, "Oh" – even they are not giving salām but for other people they said, "Here finish. You are in your way, we are in our way." And this was mercy from Mawlānā to make them away to not make fitnah inside.

But other people they use this, what Shaykh Hisham Efendi, he in good intention he like to make name for Mawlānā – but Mawlānā he has already he said about his name – like Khālidiyyah al-Mujaddidiyyah – Ḥaqqāniyyah he said. So no need for other. But he was in good intention he say this and this bad intention people they use it and they make big fitnah between ṭarīqah people. They become enemy. They become, they have... Our ṭarīqah meaning love for each other. This become hate for each other and they leave their respect. They are saying thing even who are not in, no have any belief they cannot say this.

So, alḥamdulillah, today, Maa Shaa Allah with barakah of Mawlānā this fitnah finish and Allāh He will reward Shaykh Hisham for his this khidmah, for this service for ṭarīqah. This is not small thing to be in his maqām and his position to say this. It is real. Allāh will reward him, In Sha Allah. And now, after now, who are claiming, "We are this, we are that," they must take adab from him to not say anything. Because they saying this but most of them by themself they are moving and who are doing this after now, this we are accept as bad intention from him, from his ego, from his bad character. We are not accept him as ṣūfī or following mashāyikh. Because nobody be can be responsible for

him. After now If anybody say, they saying, "We are from this people, from that people," you say, "You are liar. You are nothing. Go away!"

After now, In Sha Allah, we follow, we continue with love and respect and adab, In Sha Allah. We must respect who are respecting Allāh and making be humble and they are accepting right way and make fitnah to be finish. We are thanking all of you and as Prophet saying, who your belief not be complete until you love for your brother as much you love for yourself, even more than yourself. Alhamdulillah, we are thanking Allāh and Allāh ,help us, In Sha Allah. Mashāyikh looking for us everything. We are weak people. We can , we don't know what we are doing but only with good intention, In Sha Allah, we are following Prophet and make people to come to follow and love Prophet, love awliyā'u Llāh, In Sha Allah.

Allāh help us and, In Sha Allah, to reach Sayyidinā Mahdī 'alayhi s-Salām, In Sha Allah, soon and in Jannah to be with Mawlānā Shaykh Nāẓim, with mashāyikh 'izām, In Sha Allah. Because they will be happy when we are following them. You are be happy but if no, in Jannah nobody can see. So for this, be careful. Keep your adab. You will be good behave after this.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

115. THE SCHOLARS OF SHAYṬĀN

Wednesday, 4 July 2018

AE: Yes, upon popular demand we are gathered again in the studio for the second part of the Q&A. Again we are in the presence of the highest authority of the Naqshbandī Ṭarīqah, Ḥaḍrat Shaykh Muhammad Adil. We welcome him again: Welcome my Sulṭān.

SM: It's a pleasure to be here, may Allāh be pleased with you.

AE: You have honoured us. Our theologian, Hodja Mehmet Kucuk will be asking his questions as a specialist psychologist. In Sha Allah let us start without further delay. Please go ahead my hodja.

MK: Yes, thank you very much. It's also a pleasure for me to be in the Ludswighafen Harmonie Dargāh studio and I would like to express my utmost pleasure at the same time to be in the presence of Shaykh Mehmet Efendi. I would like to thank Ayberk Efendi again for giving us the opportunity.

AE: No, thank you.

MK: Sir, I would like to immediately get to our questions. Our questions in the studio will be a little different. We will try and analyse two fields. There will be questions related to academicians, meaning theologians, and their relationship to the areas of ṭasawwuf lifestyle, and science. First, I would like to ask you. We know you are authorized in both fields. We know you are an expert in both outer and inner sciences. That is why I believe you will give very enlightening answers to us and our audience here. That's why, may Allāh Jalla Jalālahu be pleased with you.

SM: May Allāh be pleased with you too.

MK: I want to ask this first: Mawlānā Jalāluddīn Rūmī's shaykh, his teacher and his pir, Ḥaḍrat Shams-i Tabrīzī is setting up a scale. He says according to this scale of his that the Qur'ān can be understood and read in four ways. The first, he says, is with external knowledge, the meaning that is written in the lines; reading what is in the lines and understanding what is in the lines. So this is more of our area, the area of academicians and theologians – to understand the outer meaning. The second, he says, is inner knowledge, meaning deep knowledge, spiritual knowledge. The third is the inner of the inner, he says. Deeper than the deep, behind the curtain, he says. The fourth knowledge, he says, is knowledge that words are unable to describe. Ḥaḍrat Shams-i Tabrīzī presents this as a scale to measure the ability of people.

After giving a lecture on this subject, highly placed academic friends of ours from the

university, friends with titles like assistant professor and professor, made the following accusation: "The person you call Shams-i Tabrīzī didn't even know how to read the Qur'ān. How can he be of help to humanity when he is presenting you with such a criteria of the Qur'ān? Do you know how harmful he has been to religion?" and made many other similar accusations. Sir, I would like to ask you. There are many academicians who make fun of, and even belittle, consider non-existent, or even falsify those in this area like Ḥaḍrat Rūmī, Ḥaḍrat Muḥyi d-Dīn ibn 'Arabī, and Ḥaḍrat Ḥallāj-i Mansūr, the friends of Allāh, whose names until now were written in the sky with golden letters. Sir, what do you have to say about this? What can you tell our viewers?

SM: Assalamu Alaykum wa Rahmatullah wa Barakatuh. Bismillahir Rahmanir Raheem. How can we say it? We will say: "Lā ḥawla wa lā quwwata illā biLlāh." We will say: "Ḥasbuna Llāhu wa ni'ma l-wakil." Such that we seek refuge in Allāh from people like that with those titles and from people who give them those titles. Because what they are saying is discounting as nothing the faith of this nation which serves Allāh and those who have given their lives for the sake of Allāh. Their service continues until the Day of Judgment. Hundreds of thousands of people have been guided by means of them until today. Those who are Muslim are coming to guidance, those who are not Muslims are becoming Muslim. Well, the books the most printed and most sold in the world are those of Rūmī and Muḥyi d-Dīn ibn 'Arabī. I guess they do not know this.

In any case the scholars have an illness: envy. They are envious. They cannot stand that they have nothing, they are empty. That is why they are jealous of others, they envy them and attack them. But only the false ones can do this, and as we said they have been trying to destroy Islām from the outside for a long time. All those Crusader armies from all over tried to destroy Islām. They have been trying since the time of our Holy Prophet and have not been able to do it. Now they have realized they can destroy it from within. This they have done unfortunately by founding these colleges, schools, and universities. The Muslims, the Muslims have sold their homes, sold their gold, sold whatever precious things they have for these to be built, in order to elevate Islām. The outsiders also used this well. All the corrupt men were put in these places. Now we see them by the thousands. In the past, there were a few academicians who did this job. Now there are thousands like them. Unfortunately, they emerge all the time.

Islām has no power if it is without spirituality. It has to be material and spiritual. As you said, they do not believe in karāmāt (miracles) either. However, karāmāt did not just appear in old times. They exist now too. There was an academician of the type you mentioned a little earlier who did this job only for profit. When he appeared on TV Mawlānā Shaykh would tell us not to watch him and to shut the TV. In the end he went crazy completely. A lady, an aunt of ours, got really upset and told Mawlānā Shaykh that this man said such and such. Mawlānā said, "This man will rot from the inside." And truly, as he said, he rotted away. So we are sad for people who believe in these people.

But our people of taṣawwuf don't expect anything from others. We are only working to help them come to the path of Allāh. We are not working for profit.

Again years ago they told Mawlānā Shaykh about a person, who it is unnecessary to name, that he was building schools, training students by the thousands, and giving hundreds of thousands of interviews. Mawlānā said, "He builds schools and such, and we sit in our dargāh and make du'ā' to Allāh." He said, "We raise people. Let them raise students." He said, "Our job is to raise people, our job is to raise human beings." So the job of the people of ṭarīqah is to raise humans. Those who are human accept the truth. They do not betray people. They do not sell their hereafter for a mere three to five pennies. These others are all people who have sold their hereafter because they do not have faith any more. These people do not have even the slightest faith. People who talk badly about those kinds of people [Rūmī etc] do not have the slightest faith. Amongst them are some whose own fathers have even denied relationship to them.

MK: Sir, I want to get to my next question because it is related to this subject. We have a problem. They are misinforming the Nation of Muḥammad. We have a problem here so that asking these questions to a sultān like yourself and getting answers for our viewers, I really believe is very important for us. Our second question is this, interpretist groups have increased in number lately. Again, leading them are academicians with titles such as professor and assistant professor who are giving talks to people every day on different TV channels and different social media and they are serving people such standards. Some of them are saying, everyone can open the Holy Qur'ān and see what is in it; read from the translation and can make commentary about what he understands. Meaning there is no need for anything more.

Of course, we are trying to warn people here about this view and are saying if you leave the Sunnah behind and try to understand the Qur'ān just with your mind and logic then you will get a philosophy derived from your ego not the Qur'ān Allāh has given us. However, because the titles of those people are higher, people are more likely to listen to them. "But he's a professor," they say, "But he's an assistant professor." They do not realize they are fooling themselves with such a perception. Sir, what do you say about this matter? Can anyone open the Qur'ān, read its translation and make commentary? Can they give a legal opinion to people, meaning can they make a judgment? This is something that really happens.

SM: Now we should not call such a person a professor but an absolute ignoramus. We should call him an absolute ignoramus because he studied and he should know. However, thanks to Allāh even though they tried so hard to ruin the study of theology all over the world, still people like you who know the truth keep appearing. There are plenty of you and you are the majority, but still there are thousands of the others too.

Hand a newspaper to a person and they will not know what they are reading about – the Qur’ān, let alone the Noble Qur’ān.

Even in regards to ḥadīth and the people who read ḥadīth – there is a muḥaddith who knows ḥadīth. There are fuqahā’, jurists. So there is no such thing as: I’m going to read ḥadīth and give fatwā. Besides this, even if a person comes and asks a ḥodja, a normal cleric, for a fatwā, he cannot give it. You need to go to the Mufti. So how can one be so ignorant as to open the Qur’ān and comment on it? Even though the imāms of the Madhāhib all knew ḥadīth, they all looked to the muḥaddith. Muḥaddithin and those who give fatwā are different. The one who explains ḥadīth is different. Because you might read one ḥadīth but there is another ḥadīth that has a different view. They would ask about it: how is it so? This ḥadīth cancels that one. Now they are all ṣaḥīḥ ḥadīth but one can cancel the other. It’s not like we can explain the science of ḥadīth in two minutes here.

So what they are saying is impossible. We can only call the person who claims this, to be an absolute ignoramus. He should take that title of professor and throw it in the garbage. May Allāh give people sense and intelligence. We cannot say anything else.

There are many examples. Some Arabic ladies were gathering to say the Kalimatu t-Tawḥīd. They were saying La ilāha illa Llāh. We heard from an old lady suddenly that what they used to do every time they went up to the mountains was to gather and instead of talking of worldly things they would recite the Kalimatu t-Tawḥīd and read Qur’ān. It would be beautiful, once a week. Their cleric came to them and told them what they were doing was wrong. Some person came on TV and said this was bid’ah, that it was useless. He cancelled it. He stopped thousands of recitations and the gaining of rewards. We can only call them shayṭān’s scholars. They are called ‘Ulamā’u s-Sū’ (Scholars of Evil). May Allāh give people sense and intelligence so they do not give value and listen to such people. They have no knowledge whatsoever. Or even if they have knowledge, as we said, they have sold themselves for self interest.

MK: Sir, all right but we have the Diyanet foundation and establishment in Turkey. They also see these things. Why are they not clarifying things or banning things. Or instead of coming out with a refutation against Ahlu s-Sunnah clerics, which we know happens – in fact they fire them from their jobs – yet they are able to set free those who truly want to make humanity become soldiers of shayṭān. So can you tell us something here about the Diyanet? Of course it is an establishment of our state. However, if there is a mistake, we need to criticize it or we need to bring in a mannered way, some correction there however we can. What will you say about this matter? Why is the Diyanet not interfering here and calling what is wrong, wrong? SM: Because those people are the same everywhere. Wherever it may be, there are the same types of people. They are also men who are graduates of Theology. How can they do so? They are people from Theology

school. Also, it is the wisdom of Allāh that when you mention the state, they are scared out of their pants. So even if it was the truth, "Let me not touch that subject, let me not interfere. Otherwise something might happen to me. I might lose my job or position." Therefore, even though they know, they say "La Ḥawla" and sit still there.

MK: But they're hiding the truth.

SM: Well of course. They all know of the issue.

MK: Sir, another question. It has increased so much lately. We see it on the news, on social media and in people. They are attacking and insulting people of ṭarīqah, people of true ṭarīqah, murshids and shaykhs, carelessly. So Allāh forbid, if they go further and do worse things, since Allāh Jalla Jalālahu tells us in His sublime verse in the Holy Qur'ān to befriend the servant friends of Allāh like "Kūnū ma'a ṣ-ṣādiqīn" (9:119) or "Wa-btaghū ilayhi l-wasīlata" (5:35) – make them a means, use Allāh's saintly servants as a means to get closer to Allāh. There are many sublime verses. Yet there are people on the other side who want to throw mud at ṭarīqah by presenting our people with verses that were revealed about polytheists, telling us that when you follow a friend of Allāh, a servant whom Allāh has praised, then you are committing shirk. Whereas, people, the general public, do not know about the verses they present. They are verses that were revealed about the mushrik, about idol worshippers. What can you tell people here? is it right to be with a friend of Allāh, So how important is it to follow a friend of Allāh, a saintly servant praised by Allāh? Insulting and attacking a friend of Allāh when it is clear in the holy verse and even though He warns: "Whoever wages war on My saintly servant they have waged war on Me," what will you tell our viewers about this subject?

SM: Now there are two categories in this matter. There are some people who claim to be people of ṭarīqah but are not nor are they on the right way. So they are using ṭarīqah. The people of ṭarīqah are few after all. These people are few also but they make it as if all ṭuruq are like them. They exaggerate the matter. They exaggerate it very much. We are saying also, whoever you see among us who does contrary to Sharī'ah, warn them and of course do not follow them. Ṭarīqah is the essence of Sharī'ah, so ṭarīqah is not separate from Sharī'ah. Ṭarīqah is the essence. It is not supposed to do evil. It helps people to save their faith. It tries to make people believe in the hereafter, to prepare them for the hereafter. The matter you speak about has been around for 1400, almost 1500 years, since the arrival of our Holy Prophet. Now just because we honour someone, does it mean we worship Ḥaḍrat Abū Bakr, or we worship Ḥaḍrat 'Alī, or we worship Ḥaḍrat Shāh-i Naqshband, or we worship Ḥaḍrat Rūmī? We do not worship any of them. We gift it to each one's soul so their barakah will be upon us. So you are not associating partners once you worship Allāh. Shirk is what those used to do who used to directly worship by making an idol. They would get in front of it and worship it. They would hand it money. They would do all kinds of things in front of it. It has been 1500 years

now. Where do they come up with us making shirk when this is not the case? Shirk is when you worship someone else. It is directly changing your qiblah from this side and placing the idol on that side and worshipping it. So these ones have a skewed logic. In addition, they make people commit sin.

However, thanks to Allāh, the awliyā', the friends of Allāh are merciful. They pray so may correct them. Because these people have been fooled. As the Prophet that Allāh says, they do not know. He says if they knew they would not do as they do. However sin is a burden on people. Those who take them to evil, they carry the sin.

MK: Sir, naturally there are so many questions that need to be asked. We anxiously await the answers to these questions, but we know you are very busy. Therefore, I would like to hand my right, In Sha Allah, to Ayberk Efendi. Thank you very much.

SM: Astaghfiru Llāh.

MK: You have enlightened us and our viewers with the most beautiful answers you have provided. In fact, there are many more questions. We are inviting people to this path as much as we can, with your himmah and permission. Of course, it is not possible to talk about all the subjects in a studio recording. We wish we could talk about them and explain them since unfortunately there are too many people of ours who have been fooled. We are sad about this. In this regard, we pray that, In Sha Allah, you increase us in himmah, In Sha Allah, so just as we have taken our place in your lines, just as my Lord made us together in this world, In Sha Allah, He makes us together after resurrection, hereafter, and Paradise. We ask for himmah. May Allāh be pleased with you.

SM: With you too.

MK: I want to leave the word to Ayberk Efendi.

AE: My Sulṭān, lastly I want take this point into consideration. They say about ṭarīqah, where does it say it exists? Since when does it exist? They attack saying: "It is not written in the "Qur'ān that ṭarīqah exists, and there was no such thing during the time of the Prophet. Now if you could also touch upon this subject a little, In Sha Allah, we can end our program afterwards.

SM: Ṭarīqah is written in the Qur'ān too. There is nothing that is not written in the Qur'ān anyway. "Wa lā raṭṭbin wa lā yābisin illā fi kitābin mubīn" (6:59), He says. For ṭarīqah He says, "Wa-allawī istaqāmū 'alā ṭ-ṭarīqati la-asqaynāhum mā'an ghadaqa" (72:16). In Sūrah Jinn. "If they continue upon the ṭarīqah, Allāh would give them plenty of mercy." That is something else. But they ask what ṭarīqah is anyway? Ṭarīqah, firstly and most importantly is "innaṃ ṭ-ṭarīqatu adab," it says. It is adab. Ṭarīqah teaches good manners.

All those ancestors of ours were well mannered and respectful. They were well mannered towards Allāh and towards the Prophet. This is the most important thing. Then towards their sultāns, their citizens, their countrymen, and towards Islām. There was adab towards everyone. This is adab.

They are unmannered now. Those academicians who are against ṭarīqah are truly ill mannered. When they talk there is no such thing as adab and no good comes from ill mannered people. They neither benefit themselves nor others. They bring only dissension and corruption.

AE: My Sultān, can you also describe the relationship between the murīd and the shaykh. So speaking of a murīd, people see it in easy terms: "There, I took bay'ah with the shaykh. Now I can act as I like because the shaykh can save me anyway and send himmah. Since we are attached to the shaykh, it is easy for us now." This is how they think and take it easy. Can you tell us something about this?

SM: Well, of course rābiṭah, attaching to the shaykh is a big deal, a good thing. Even if a person thinks like that, it is still good. Because he has the belief that our shaykh is showing us the way and we are with him. That is a beautiful thing. Gradually, even if he has bad habits, slowly he will be cleaned over time, Allāh willing.

AE: So what is important is being attached to the shaykh.

SM: Now, say you go and join a ṭarīqah. We are back to Rūmī here: "I was raw and I got cooked." In the end he says, "I got burned." Raw – so a person transforms gradually. One year, two years, five years and the person thinks nothing is happening, but he is transforming slowly in ṭarīqah. A person needs to transform. So once one is in ṭarīqah and it is in his mind, it is not an issue, Allāh willing. Of course, one needs to do it gradually. This depends on one's readiness. Not everyone can do everything. Some skip a class in a few years. Others are faster. But what is important is getting in and being registered.

AE: My Sultān, lastly, very last, I want to ask the meaning of being a dervish. Because most think that to become a dervish is to lay down, read Qur'ān, make dhikr and nothing else. Relaxed like this, without the will to work; just stand by the shaykh's door. But to read Qur'ān, make dhikr, and anything more is not being a dervish some are thinking. We used to see you my Sultān. Normally you would get off the plane, ride the tractor and go to the garden to work. So we witnessed this as a shaykh. However, how can one explain this thinking of a murīd about being a dervish?

SM: Well, everyone thinks something according to their own mind.

AE: So what is being a dervish?

SM: Of course being a dervish – it could be that sometimes that is also being a dervish. Some would be a new Muslim and for them to take time to learn – a year, six months, or a few months, however much time they might have to practice – that much time. Then one needs to work. When work is for the sake of Allāh that work of yours is also worship. Your taking lawful sustenance home is also worship. Everything becomes for the sake of Allāh. You become from amongst the dhākirs. "Alā bidhikri Llāhi taṭma'innu l-qulūb" (13:28). So dhikr is not only by sitting with the tasbīḥ. Dhikr means remembrance. You are remembering the whole day. "I'm here for Allāh. I'm working for Allāh. This service of mine is for Allāh It is as if you are making dhikr 24 hours. This is being " I'm doing everything for Allāh. A dervish sitting with the tasbīḥ too but not only with the tasbīḥ.

Well, some think being a dervish is being a little lazy. But prophets did not like laziness either and the [life of this] world is short, you need to take advantage of it.

AE: My Sulṭān, thank you very much. You did not let us down. We took so much of your time, of your valuable time.

SM: Astaghfiru Llāh.

AE: In Sha Allah, my Sulṭān, may Allāh not take you away from us.

SM: May Allāh be pleased with you.

AE: May He make us murīds worthy of you, In Sha Allah.

SM: May Allāh accept your services. May they be useful.

AE: Lastly, if there is something you would like to say, a message for the whole of humanity, can we have it too? We can end our program afterwards.

SM: What can you tell humanity now? The whole of humanity is in End Times. They have all fallen into the hands of shayṭān. They have become toys in the hands of their ego. They cannot even stand Allāh, the Prophet, and the Book. They come up with such dissension and corruption. What Allāh says will happen, In Sha Allah. We have nothing else to say, because the time has come In Sha Allah.

AE: Thank you very much my Sulṭān. Yes, the Q&A program in the presence of Ḥaḍrat Shaykh Muḥammad Adil ends here. We thank him very much. We say may Allāh be pleased with him and we end our program. We entrust you to Allāh.

116. THERE IS NO HARDSHIP IN TARIQAH

Wednesday, 4 July 2018

Being together with the congregation, with the gathering, is being with a good gathering. This is the duty of the ṭarīqah. This is what it does. It says to be together: "Wa-ṭaṣimū biḥabli Llāhi jamī'an wa lā tafarraqu" (3:103), says Allāh 'Azza wa Jalla. Hold on to the rope of Allāh and be in unity. It says not to scatter. Of course there is strength in unity. Spiritual strength as well. A person's imān (faith) also gets stronger. That is why the enemy of Allāh and the enemy of people is the same. It is shayṭān. He says not to be together. "Don't be together. Everyone should do as they like. Everyone should act according to their own mind," he says. In the end, they even say there is no need for the Prophet. "Our Holy Prophet's duty is over. There is no need for him anymore" they are saying. There is no limit to rebellion. The limit extends to disbelief.

The duty of ṭarīqah is important. It teaches manners and faith to people in the Islamic world. You can only receive faith from the one who has faith. It does not happen by studying. How can it happen with study? You follow a Shaykh and if you study, with his himmah and permission, it will be useful. It will be useful for you too. It will be useful also for those whom you teach. Nothing will happen by studying dryly. A hundred professors trying cannot bring one man to guidance. Why? Because there is no spirit. There is no faith. A holy one, never wandering around but keeping to himself, a murshid can bring thousands of people to the right way. His adab and connection to the Prophet strengthens their imān because his imān comes from our Holy Prophet. The chain of all the ṭarīqahs connect through either Ḥaḍrat 'Alī or Ḥaḍrat Abū Bakr raḍī Allāhu 'anhum to the Prophet. From them it reaches the shaykhs and from them it reaches the seekers. There is no one who is part of ṭarīqah who goes astray. So there is no ṭarīqah that goes astray.

However, immediately after our Holy Prophet, many other movements appeared and many were astray. They fell off the map – meaning nobody remembers them anymore. They are erased, gone because they had no place of support. Since it was the work of shayṭān, it was erased. Hundreds and thousands appeared and were erased. There are a few left, only a few, and most of them have nothing to do with Islām anyway. People do not look at them as Muslim. They do not look at themselves as being a part of Islām either. They are people who are always with the enemies of Islām. Ṭarīqah are the opposite. They got stronger and were continuous. They have reached until this day. The sulṭāns followed them as well. The amīrs, princes, followed them. The rich and the poor Muslims followed them. They protected Islām. They gave beauty to Islām. Of course Islām is beautiful. But there is giving it beauty something else. Because there is a great difference between the Muslims of a hundred years ago and the Muslims of today. They beautified Islām. The other ones made it ugly. They scare people away. You look at 100 or 150 years ago and you see in pictures. They call it Orientalism? A trend called

Orientalism appeared. People were admiring Muslims, Islamic countries. They would show all the beauties appearing where the Caliph was. They were curious. Many of them became Muslim themselves. There were many who were curious, who left their countries and lived in Islamic countries. But now, look at our situation now. When we arrive with our Muslim clothes from somewhere, the police stop us asking us what we are doing, why we came and what not. Now people are terrified when they see a Muslim. If they are not scared, there is hatred. Here, it is enough of an answer for the academics Mehmet Bey was talking about.

There were no Salafis, no Wahhābis, and no Reformists a hundred years ago. There were people of ṭarīqah. There was beauty. There was mercy in Islām. Now, they also made the ones who were never in a ṭarīqah to run away. It is all left for them. We see the situation of being Muslim now and the state they are in. We arrived at the ḥadīth of our Holy Prophet In these End Times, scholars are plenty and knowledge has disappeared," says our Holy" : Prophet. There are plenty of preachers but there is no knowledge. There are useless words. Our ancestors served Islām for a thousand years. They went on the way shown by the shaykhs. They respected and honored the Prophet his Ahlu l-Bayt, and the Companions. Was it bad? No, it was good. It was a blessing for us. It benefited us. It was an honor for us.

They say serving is an honor – this is honor, the highest honor. There is no higher honor than this. Serving our Holy Prophet and serving Islām. This is what shayṭān cannot stand. It is why he always wants to destroy Islām from within. That is why there are appearing a lot here and there and speaking. However, Allāh is with us. Even if they are three to five thousand, there are plenty of scholars who are silent and there are a lot more than the others. They will not be given a chance, Allāh willing. They can yell and scream as much as they want. They have nothing. They have no value. They are misleading people by yelling and screaming, and fooling them with false and incorrect information. But they cannot stand against the Truth, Allāh willing. That is why they do not dare to come out in front of scholars and debate with them. Because when truth appears falsehood disappears. They also know this. That is why they do not want people to see them get disgraced. They run off without appearing in front of truth. Then they talk from behind and they harm people, the ignorant people.

So this is our duty, the duty of ṭarīqah – to show people the way, the beautiful way of Allāh. Our goal is to fulfill the commands of Allāh, to remind of the hereafter. Because people they think they will live without dying. In the way of ṭarīqah, there is thinking of death everyday. We are going to die. That is what we should think about. Inviting people to ṭarīqah and to the dergāh is our duty. Our door is also open to whoever comes. Ayberk Efendi asked in the morning. He had made a program and he asked. "How should a murid be? They come to ṭarīqah and say they are in ṭarīqah. Then they do not do anything, saying the shaykh does it," he says. "Ṭarīqah is open," we said, "They can just

say they are in ṭarīqah as they like." It is still accepted. So even saying that is a great blessing. There is no hardship in ṭarīqah. So when I say, "I'm in ṭarīqah," it means, "I've turned to Allāh." "No, you're in ṭarīqah so you have to do such. You have to get up for night prayer everyday. Then you have to recite so much Qur'ān and make dhikr and rābiṭah. You have to do the laṭā'if." A person who hears this says, "Oh, I cannot do this. Good bye now," and runs away.

There is an example from our Holy Prophet regarding this. A bedouin came. Of course he came from the desert. He did not know and he yelled, "How do I enter paradise?" "What do you have to enter paradise?" asked our Holy Prophet, "What do you have?" He answered, "I love you." Our Holy Prophet ṣallā Llāhu 'alayhi wa sallam said, "Al-mar'u ma'a man aḥabb." "A person will be with whom he loves," he said. Here, they said this saying of our Holy Prophet is the essence of taṣawwuf. Therefore, let them say, "I'm in ṭarīqah," and it is still a great blessing for people.

May Allāh make us all firm-footed. May He also give guidance to people, In Sha Allah. May these kinds of places increase in number. May dergāhs, tekkes and zāwiyahs increase in number. These are places for good people to gather for the sake of Allāh In Sha Allah. These are places with no gossip, no gambling, and no bad habits. May they increase in number, In Sha Allah. May they also give guidance to the Ummah of Muḥammad here. May Allāh protect you. It is in a place with great dangers. It is not apparent yet it is spiritually worse. It is the same everywhere now. We were afraid of Europeans before, but now it is the same in Islamic countries. It is the same everywhere. May Allāh protect us from the evils of shayṭān, from these evils. May Allāh protect our children, In Sha Allah. May our visit be accepted In Sha Allah. May our du'ā's be answered.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

117. MAY IT LAST UNTIL THE END

Wednesday, 4 July 2018

AE: As-Salāmu ‘alaykum. Today we are together again in a question and answer session. We have with us the highest authority of the Naqshbandis, Ḥaḍrat Shaykh Muḥammad Adil. We welcome him in your presence: Welcome my Ṣultān.

SM: We're glad to be here.

AE: You're very welcome. You've honored us.

SM: Assalamu Alaykum wa Rahmatullah wa Barakatuh.

AE: We also have with us again our theologian and specialist, psychologist Mehmet Kucuk Hodja. We would like to welcome him too: Welcome Hodja.

MK: Glad to be here.

AE: You've honored us.

MK: Thank you.

AE: We're all wondering how we will start, In Sha Allah, and what questions we'll ask today.

MK: Firstly, I would like to extend my thanks and gratitude to Shaykh Efendi. At the same time, I want to thank Ayberk Efendi for being a means for this interview and Shaykh Efendi for providing the time and opportunity to talk to us here, even though he has so much work and so much traveling to do.

SM: Astaghfiru Llāh.

MK: May Allāh be pleased with you. Thank you for coming. Welcome.

SM: Glad to be here. May Allāh be pleased with you too. Our duty is the command of Allāh. It is obligatory on us to meet whoever wants advice from us and to deliver information anywhere to anyone who wants it from us.

MK: Alhamdulillah. May Allāh be pleased with you. Yes, Ayberk Effendi I would like to ask Shaykh Efendi three questions with your permission. I think they're important questions.

So these aren't classic fiqh questions. They're questions relating more to the spiritual realm that truly concerns humanity very much and the events that will occur in the End Times. Sir, I would like to start immediately. Our first question is: As many of us are following current affairs, the news, and the world, we see that there is an Ottoman revival. I would like to ask: Will the Ottomans come back again? I want to add this too: There's a ḥadīth in Jāmi'u ṣ- Ṣaghīr, "One Salīm will come and hand over the trust. Another Salīm, the final Salīm, will come and take the trust." Even though most of our academic friends do not accept this, what sort of information can you give us regarding this subject and ḥadīth?

SM: The state of affairs in the world is clear. Most of these academics do not accept that Qiyāmah is near either. We cannot do anything if we listen to what they say. They are people who read books and they are in doubt about the things they read in the books. The Holy Qur'ān says, "Iqtarabati s-sā'atu" (54:1), meaning Qiyāmah is near. They're saying there's a lot more time left. So many incidents have occurred in front of us in the past 15-20 years. One could not have even imagined such things happening in the past and we're more than 60 years old now. It is occurring all at once. So it is not up to us.

Our Holy Prophet said it. He informed us of what Allāh 'Azza wa Jalla informed him that Qiyāmah will erupt and there is no law that the world will continue for millions of years like these people say. Humans were created by Allāh a few thousands of years ago anyway – some say 7,000, some 10,000, and some say more, but Allāh knows that too. It has a set time. The time is here, meaning it is near. As our Holy Prophet explained it is very near.

And as a Caliphate there are the Ottomans. The Ottomans still exist. So the Caliphate has not been taken from them yet. Because Mahdī 'alayhi s-salām will take it from the Ottoman Caliph. That is, just like the Caliph was still an Abbasid for hundreds of years after the Abbasids, and it was taken from Cairo. Here too he will take it from the Ottomans. The Ottomans. The [Abbasid] Caliph handed it over to the Ottomans himself. So it was not by force. Of course it cannot be by force. The Ottomans will certainly hand it over. Therefore it has to be the Ottomans. Thanks to Allāh the Ottomans and the House of Osman still exist. There are also plenty of princes. Whoever has been assigned among them, it will be like that, Allāh willing.

MK: Sir, the ḥadīth I mentioned to you, is it mutawātir or is it ṣaḥīḥ? Could you also give us and our viewers information on this subject?

SM: No, we cannot call it mutawātir, and this science of ḥadīth is not our field, but it was narrated. What is called mutawātir is very strong, the strongest. So even if it's not that strong, it is surely there.

MK: Of course there is truth to it.

SM: Certainly there is.

MK: Thank you very much. With your permission I want to go to my second question, sir. Again relating to the same topic on which we have problems here and which most of our academic friends are again denying, taking lightly or even rejecting. However because I still think it has a place determining the fate of humanity, I want to ask this question. The second coming to earth of 'Īsá 'alayhi s-salām is firm, with verses in the Holy Qur'ān.

Mahdī's 'alayhi s-salām arrival is firm with mutawātir, mutashābih ḥadīth. At the same time, great scholars of a hundred and more years ago, like Imām Rabbānī, Badiuzzaman, and other great scholars, have devoted much thought to the subject of Mahdī 'alayhi s-salām and 'Īsá 'alayhi s-salām. They have even made calculations of the time of their arrival and made it public. However, this topic has been forgotten in the past century. It was made to be forgotten or wanted to be forgotten. Sir, what will you tell us about this subject of Mahdī and 'Īsá 'alayhum as-salām.

SM: Now, Bismillahir Rahmanir Raheem, before Mahdī 'alayhi s-salām, these people called academics are even denying the coming of 'Īsá 'alayhi s-salām. However, it is mentioned in the Qur'ān. So forget being mutawātir, the Qur'ān is more... Well now lately, as you said, there is an evil plan. What we mean by evil is something that makes people lose their faith in Allāh, and they first started with ṭarīqah. They started attacking by saying there is no such thing as ṭarīqah. When it was over, they had misled lots of people. They saw it and laid the foundation there. Then they started with the ḥadīth saying, "This one is weak, that one is fat..." [joke] and what not.

Then, currently they are denying the ḥadīth too, saying they can just look and take from the Qur'ān. Not possible. Taking from the Qur'ān, for you to be able to take from the Qur'ān, you need to have, not a hundred, but a thousand years of knowledge. Not even a thousand. But our Holy Prophet years are enough. Because that is the knowledge of the Prophet. But our Holy Prophet explained it. Therefore, what they say is either from bad intention or – there are two alternatives and each one is worse than the other. It is either due to bad intention or, it is the lighter one, I will say it even though it will be a little rude, due to stupidity, foolishness. So saying this is due to stupidity is a little better than the other. The other one is worse. A man would be out of the faith.

So the ḥadīth of our Holy Prophet regarding Mahdī 'alayhi s-salām are many. As you said, they are close to mutawātir as the ṣaḥīḥ are a lot. There are many. Then there are those like Imām Rabbānī, those who brought Islām new strength and demolished falsehood and innovation. Like Ḥaḍrat Imām al-Ghazālī, they all acknowledge Mahdī

‘alayhi s-salām. If the ones called academics here are not accepting, as we said, they need to either check their minds or they need to renew their faith and repent. It is not as they say it is. The problem is some people listen to them. Now, when a person appears on TV, they think he is a worldwide scholar who knows everything. There is no such thing. None of them can be an ‘allāmah-e jihān. May Allāh give them sense and intelligence. May Allāh help them. Therefore, the authenticity of Mahdī ‘alayhi s-salām cannot be debated.

MK: Yes, thank you very much for giving a fine and enlightening answer to this subject. On the same subject, is there a time frame you are aware of Sir? So are we in the time frame? Are we in the time frame of Mahdī ‘alayhi s-salām? Is there a little or much time left?

SM: Mawlānā Shaykh would give an analogy – as the clouds were clear like this. Then it became slightly cloudy. The clouds have gathered so it looks like it's about to rain sometime soon. It's as such, so it's near, Allāh willing. Still Allāh knows best. If you look at the state of the world, what's the world coming to? Let's give an example. Fifty years ago the seas were clean, the air was clean. Now they're saying the fish in the sea are all eating plastic. So they have even polluted the seas. So nothing is left in the world that is not polluted. If you want to talk about morals, they were at zero anyway, they have become minus 1000 now. Now if we said something here – and they claim democracy – but if we said it, they would file a lawsuit and throw us in jail due to that immorality of theirs. We cannot say anything against it. You know people understand what we mean without saying it now. They are untouchable. So what's there more than this? Nothing is left.

Speaking of tyranny, tyranny is only against Muslims, meaning against Islām. There is nothing against others. So there cannot be anything more. Allāh willing, it is very near. Tyranny is at its peak. We hear more of the tyranny that occurs every day. A man, a human, becomes sorry. Since we cannot do anything, we supplicate to Allāh so He may send Mahdī ‘alayhi s-salām, a savior, as soon as possible. Because Banī Isrā’īl also told their prophets to pray so Allāh may send them a savior. This is written in the Qur’ān. So the Qur’ān is not only for them but for all humanity. It has no beginning and no end. It always shows us a way and an example.

MK: Thank you very much sir. I want to move to my third question with your permission, In Sha Allah. My third question is within the scope of my first two. I'm very curious and think this is also a question that needs to be enlightened with correct information because much false and incomplete information is being transmitted to our people here too. Here is our third question Sir: The Land of Death, Al-Malhamah Al-Kubrā, what we call Armageddon, what kind of information can you provide us about that event?

SM: Our Holy Prophet has ḥadīth about it. There is going to be a great war with armies that are non-Muslim. Of course, the judgement of today is much different than that of then. However, according to Ḥaḍrat Muḥiyu d-Dīn Ibn 'Arabī more than half of humans will perish. In fact, according to some narratives, only one out of seven will remain. It is up to Allāh how that happens. It is within Allāh's knowledge. Because we used to think it was going to be on the Plain of Amuq before, but it so... It is probably going to be the last event. Before that, these great powers will go at each other and the weapons they use will destroy people. It can only happen that way. Otherwise, so many people are not destroyed with gun- type weapons.

MK: Sir, according to the answers you have provided, the three answers show that it is very near for these events to start. What should we do for people and for ourselves? How should we protect ourselves? What precautions do we need to take? If you can give us enlightening information we would appreciate it very much.

SM: Bismillahir Rahmanir Raheem. What Nūḥ 'alayhi s-salām says, again in the Qur'ān: "Lā 'āṣima l-yawma min amri Llāhi illā man raḥim" (11:43). Today, meaning when the whole world was covered in water with the flood, his son said he could climb a mountain and be saved. He replied there was not going to be any survivors from this except whom Allāh watches and protects. Only those people who have reached Allāh's mercy, those are whom Allāh protects.

Mawlānā Shaykh also explained this so well. Because they used to say, "Let us go up on the mountain or go here and there." Then he said, "Whoever sits at home and stores their provisions – one or two months worth – at home and does not go out, nothing will happen to them Allāh willing." So if nothing will happen to them, there is no need to go here and there. As long as they don't go out, all will be safe at home. Because it will be worse if they go out. There will be no safety anywhere. For example, we used to live in Sham in the past. We lived there for years. We saw wars there. There was the War of '67 with Israel. There, it was in June, we saw Ḥājjah Anne making dhikr and the bombs started exploding. We were little then. What was going on, what was left? It turned out to be anti-aircraft guns firing. We were even scared of that. Then a few days later we saw thousands of people escaping and coming our way. There was war there as it was the border. We said nothing would happen here, it would be safe.

Now we watch and say the further you are from that border the safer you are. Yet it has been six or seven years since the war started in Syria. There is no hole that the war has not entered. It is so... What is called Armageddon is the same way. "I'm in Australia," say some, "Nothing would happen there. Let's go there." No place will be left. So things you cannot imagine will occur. Therefore, the best is, as Mawlānā Shaykh said, to stay at home and keep a two-month provision as it is sunnah anyway. It will be enough, Allāh willing.

MK: Sir, thank you very much for setting aside the time for me, for us. And I give it over, in shā'a Llāh, to Ayberk Efendi.

AE: Yes, my Sultān, we also thank you very much for giving us your time. SM: Astaghfiru Llāh.

AE: May Allāh be pleased with you. You have honored us.

SM: May Allāh be pleased with you. In Sha Allah, this will be of benefit since people are saying and thinking this world will go on forever. They say, "May it go on forever." That's wrong. They say, "ilā lā nihāyah". Say, "ilā nihāyah". We should say, "May it last until the end." It cannot be forever. We are only in Paradise forever.

AE: My Sultān, of course we want to know about one more matter here. What kind of du'ā' should we make while staying home with our provisions? What sort of prayers do we need to recite while waiting in our homes? Which verses? We would be happy if you could tell us this too.

SM: Recite Āyatu l-Kursī and blow around you. It is the protection verse. You will recite seven Āyatu l-Kursī.

AE: May Allāh be pleased with you my şultān. We thank you very much.

SM: You too.

AE: Yes, we are ending our question and answer program here. In Sha Allah, until we meet again next time. Goodbye.

SM: May Allāh be pleased with you.

118. REMEMBER THE HEREAFTER

Thursday, 5 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh make this gathering of ours lasting, and may they increase in number, in shā'a Llāh. These beautiful gatherings are rare. So if we look at other gatherings, those done for worldly matters, we are few people compared to those. Because when it is less it becomes more valuable and its rewards are more **REMEMBER THE HEREAFTER.**

They made people forget about the hereafter. People have forgotten the hereafter. They are immersed in the world. They do not make time for the hereafter. They always look at this world and matters of this world. They are busy with this world.

Now gradually the whole world is like this. Of course it was not like this in the past. Gradually it spread to the whole world. They made people forget about the hereafter. People have become immersed in the world. However, our purpose in coming to this world is not for the world. Allāh created us for the hereafter. The person who knows he has been created for the hereafter does not get sad. He does not get sad because his situation is bad and someone else's is better. In the end, when anybody is about to go to the hereafter, everyone goes the same way, with a shroud. Everyone goes with a shroud. So whether one is rich or poor, they do not place a different shroud for them. Again they place the same shroud. They wash the person and wrap him in it, and bury him. The things that will be of benefit in this world are those done for the hereafter.

The salāṭīn and khulafā' of Islām, most of them lived in this manner, in this way. They all became sultāns of the hereafter too. Especially the last Ottoman sultāns. Their lives were dedicated to service, not to reign but to serve. One of the greatest of them is considered to be Ḥaḍrat Sultān Sulaymān al-Qānūnī (the Lawgiver). His milk brother is Yaḥyá Efendi in Istanbul, Shaykh Yaḥyá. Because they came into this world in Trabzon. Yaḥyá Efendi's father was the qāḍī there, and the Sultān's mother gave birth too there in

Trabzon. The Sultān's mother did not have milk. He nursed from Yaḥyá Efendi's mother and they became milk brothers. He spent his whole time serving Islām. They call him Sulaymān the Magnificent. They called him Sultān Sulaymān al-Qānūni because of his justice and his law. He made Europe tremble. No country was able to stand against him – as he would conquer and enforce justice. With so much grandeur and so much power, he would institute Islamic justice with utmost care.

He respected Yaḥyá Efendi. He would take advice from Yaḥyá Efendi. He would visit his dergāh, discuss with him and take benefit from him. Yaḥyá Efendi was in a place they call Beshiktash. He served as a qāḍi and a teacher. Then when he retired, he devoted himself to seclusion there. He served educating students so they would serve Islām in the area. He was hard working and knew how to construct buildings and houses. He would always build houses, dergāhs, mosques, and baths there. They asked him why he was building so many structures. He would build with his own hands, and they were beautiful. He said, "It is written in the Qur'ān in Sūratu l-Baqarah to do good things until your end comes. We are preparing these for believers who will come after us so they will be comfortable here. They may worship Allāh here and we will gain its rewards." So they were not built for this world. That is what it shows.

The works that the saints do are not for worldly rewards but for Allāh, so the Believers coming later may be comfortable, so they may find a place to sleep, a bath, and an inn to do things. They are places for their benefit. So these places were built for the sake of Allāh. Some people think these were worldly achievements but they were not for this world. They were built for Allāh. We do everything for the sake of Allāh. We need to constantly remember this. Otherwise, the pleasures and luxuries of this world are useless. Some people have a house every place in the world. They are sad that they cannot go to them. However, if it were for Allāh, he would not be sad because that service would continue.

Yaḥyá Efendi would also take care of his garden in this manner and he would raise beautiful fruits and vegetables. He would then distribute them to visitors as gifts. He was generous. He would set tables for both the poor and the rich. He would serve in this manner and everyone loved him. The Sultān would also come and go to his place. One day he got on his horse to go and ride around. He got on his horse and as soon as he reached the street he met a priest. The priest held the horse by its bridle. He said, "I'm going to ask you something. In this religion of yours, they collect taxes every year." Because taxes were collected from non-Muslims, there was a tax due on those that lived

in the Islamic world. When we speak of taxes, it was not like in Europe now, they collect 80% to 90%. It was not like that then. They collected around 3% to 5%. "In this justice system of yours, are you looking every year to see if these people are living or not?" Because the books, the olden books were not renewed every year. When it was not renewed, there would be those living and those who were old who were not to pay tax that time. "Is this allowed with you? Is this lawful?" asked the priest. Yahyá Efendi said it was not allowed, it was not lawful. The priest said it was happening and they were not looking at the names in the books for years. "They're collecting taxes from us based on old lists."

When Yahyá Efendi heard this, he immediately went to the madrasah. He asked for pen and paper and wrote the Sultān a letter. He told him he had put him in a tough situation in front of the priest, and he did not know what to say out of shame. "Your sultānate is not lawful. It is ḥarām. Because you are eating ḥarām money." He sent the letter and the Sultān received it. He did not understand what had happened. He immediately sent a letter asking for permission, he asked for permission to come and understand the matter from Shaykh Yahyá Efendi. He came where there is a road in Beshiktash on the coast where there was no road before as they filled it later. They slowly filled the sea and built a road. Boats would come in the past. The Sultān arrived with his royal boat. He asked permission and entered the dergāh. When he arrived he asked what the matter was because he did not understand why and what it was. Because sultāns would not eat ḥarām. They were very particular. People paid much attention to these things then, not like today. Those of today don't care about ḥarām and ḥalāl. Nobody's listening these days. They would not even eat a penny ḥarām that time.

He said, "The issue is such and such. You're not renewing the lists. That is why ḥarām is being mixed." The Sultān swore that he did not know. "I had no idea of this," he said. This time Yahyá Efendi said, "You're the Sultān and you are heedless. It doesn't suit you to be heedless as the sultān." So that is also a fault. That time the Sultān told the wazīr to investigate it and to give everyone back their right. "You will look at that list again every year." He also apologized to the Shaykh. The Shaykh accepted. Then the Sultān asked permission to go back to ruling. He asked him if he can continue because the Shaykh had told him his sultānate was void. His sultānate was void when that became ḥarām. So if he did not allow him, he would not sit in his place as sultān. Because he said it was a matter of the rights of others, of unbelievers, in the hereafter and that time neither the sultānate nor anything else has benefit. We want to say this so that even if it were Sultān Sulaymān, he is no different than anyone else in the hereafter. There are rights and justice

in the hereafter. The sultāns were careful like that. That is why Allāh helped them. They served people for so many years. That is why the Sultān asked permission from the Shaykh, and the Shaykh said alright now that he had left the unlawful and ḥarām did not touch him. "If there is something to do you will fix it. Then you will continue to serve as the sultān."

This is a great lesson for people like us. We need to forget about the world, and remember the hereafter. No matter how beautiful the world might seem, it is temporary. Great sultāns came and left. When the sultāns served Allāh and served the people, they became sultāns again in the hereafter. Those who come to this world for leadership and oppress people will suffer in the hereafter. Therefore, let us be thankful for our state. Let us be happy with our state. Let us spend these few days obeying Allāh and loving Allāh, In Sha Allah. Those who do this are happy, and are at peace. Those who do not, when the worldly mixes in with works then uneasiness starts. Uneasiness and fighting start. It's for people and it happens for this world. When it is for Allāh, there is beauty and tranquility.

May Allāh make us tranquil. May we live with His love. May we live with the love of the Prophet and the love of the Awliyā', In Sha Allah. May Allāh be pleased with you all.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

119. SHAYKH SA'DU D-DIN JIBAWI (Q)

Friday, 6 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Alḥamdulillah, we are in this blessed masjid. Allāh send us present from Prophet to visit his hair. Prophet... Abdu l-Karīm Efendi tafaḍḍal hunā (come here). Prophet' ... saying: "I left for you two things. You hold it you will be succeed whole time – al-Qur'ān wa sunnatī wa Ahlu Bayti." Qur'ān and Sunnah and his Ahla l-Bayt. Ahla l-Bayt they are in Islām there is no level but for Ahla l-Bayt only for them. Allāh and Prophet make them respected. Who respect them, he respect Prophet.

For this when beginning of, after Prophet, there was happen many thing but it was between the what Prophet saying: "The best century, my century." Meaning Prophet After me, second century also the best in ummah." In this century even there was" – happen many thing happened it is real... It was not so well for respecting Prophet's Ahla l-Bayt. It is wisdom from Allāh. We are ignorant people. We cannot judge anything for this but, nothing at all. Is because Allāh 'Azza wa Jalla He want them to be, make their level higher and higher. Qur'ān, there is āyat in Qur'ān saying, "Yurīdu Llāhu li-yudhhiba 'ankumu r-rijsa Ahla l-Bayti wa yuṭahhirakum taḥīrā" (33:33). Meaning, "To clean you [Ahla l-Bayt] from dirt and to make you pure." And this is, when you are in rest and everybody coming respect you, it cannot be. You are be only think for yourself. For this the Ahla l-Bayt in time after Prophet, they suffered too much and this disrespect make them to be more pure, more clean. And, subḥāna Llāh, there is from Ahla l-Bayt the most of them they have difficulty in their life this for dunyā. It's coming from this wisdom I think.

Our duty to respect everything what Prophet saying and what we find from Prophet thing to get barakah, to get blessed from them, In Sha Allah. Awliyā'u Llāh they are get their level higher and higher with this respect for Prophet. But this days their intention to be not respect for anyone, even for Prophet. Who make this, to be going lower and lower. Allāh order be respect, love Prophet, go after Prophet to be beloved for Allāh 'Azza wa Jalla.

Mawlānā Shaykh every time he was saying about love of Prophet and follow Prophet. And he first when he come to Damascus, he was coming to place where is big awliyā'u

Llāh. They were was sitting with Mawlānā Shaykh ‘Abdu Llāh Dāghistānī this dergāh. Sitting in dergāh of Shaykh Sa’du d-Dīn Jibāwī, which he is coming from his ancestor – Shaykh ‘Abdu l-Karīm. And he bring, alḥamdulillah, tonight for barakah of Mawlānā, he send us this present from his, Prophet's hair and tabarrukāt and from his cover of grave Prophet. Shaykh Sa’du d-Dīn or Shaykh Ḥasan?

Mawlānā Shaykh he was first when he come Damascus he meet Mawlānā Shaykh ‘Abdu Llāh in his dergāh, Shaykh Sa’du d-Dīn Jibāwī dergāh. After many after many years after maybe thir... thirty years, after thirty years, they was Mawlānā whole time he maybe mention this what happen more than fifty times. They was road and they will open and this dergāh. And graveyard of Shaykh was in the road. This, this one who he is Mawlānā send him, alḥamdulillah, tonight. And we make it short. They wasn't able to take him out and they, they are Syrian people and tricky clever. So bring his grand-grandson and go open making one week, one week making dhikr, Qur’ān to open his grave. When he open his grave it was same, nothing happen and when he open was same. Even his grandson open, he... What happen? He slap him. Because nobody else can go there to to be open this and he was slapping him. And quickly his grandson saying, "Bismi Llāhi r-Raḥmāni r-Raḥīm. Aṭī’ū Llāha wa-aṭī’ū r-Rasūla wa-ūli l-amri minkum" (4:59). He said this āyah to obey Allāh and Prophet and who are ruling you. So after this he not doing anything and they take him from his mubārak graveyard to maybe twenty meter place. For two hours only can take him this. And then coming smelling, very nice rose smelling. Mawlānā Shaykh he was saying, "Many times I was passing through there after this and there were children going to grave and taking earth and to give people smelling rose."

In Sha Allah, we are happy with his gift for us. In Sha Allah, Allāh forgive us, all of us and give this people coming for Allāh, Allāh reward them and give them what they need, what they ask from Allāh and for health, wealth, marriage, studying, shifā’ and keep safe from every badness. Sa’ādat dārayn. Allāh give them, In Sha Allah. Allāh keep them safe, In Sha Allah for sake of Prophet and his Ahla l-Bayt.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

120. IMITATING SAYYIDINA IBRAHIM (AS)

Saturday, 7 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Innamā ya'muru masājida Llāhi man āmana bi-Llāhi wal- yawmi l-ākhir" (9:18). Allāh 'Azza wa Jalla saying who make house for Allāh, who is believer for Allāh 'Azza wa Jalla and the next life. "Inna awwala baytin wuḍi'a lil-nāsi lalladhī bibakkata mubārakā" (3:96). The first house for Allāh in this earth, it was in Makkah. This is āyah also Allāh 'Azza wa Jalla saying this place Allāh call it "My house". Allāh 'Azza wa Jalla no limit, no any, no place, no time for Allāh 'Azza wa Jalla but for to make value between human being He saying for this place "My house". In this world first house it was Allāh He's build for Allāh in Makkah.

And when second time Allāh order Sayyidinā Ibrāhīm to rebuild it with Sayyidinā Ismā'īl. And he come with his wife Hājar and his son Ismā'īl to this place where it was nobody there. Was very dry but order from Allāh, "Go and leave your wife and your baby in this place." And it is very dry, very hot, no any plant and Sayyidinā Ibrāhīm he accept order and he went there and he left his wife and baby and he went. Nothing at all, only stone and sand and no water no nothing. But it is House of our Lord, still nothing there. So this Hājar, wife of Sayyidinā Ibrāhīm, she was going from hill to, going running from this hill to other hill, looking if anybody around. Seven times – this in Ḥajj we going between Ṣafā and Marwah with one hill calling Ṣafā, the second hill calling Marwah. And from His generous, Allāh 'Azza wa Jalla, His house it will be there. He give inspiration for Hājar, Sayyidatinā Hājar to dig little bit under one stone and quickly water coming from there. Middle of desert it is running. It was before maybe three, four people, maybe hundred people, thousand people they was drinking not finishing. But now millions people drinking. This miracle enough for nonbeliever to accept the being of from, because His, Allāh 'Azza wa Jalla, the real being. And it is not so deep but Allāh house, He giving for people and it is incredible water, no any water in this world like this. Can be twenty years, after twenty year put in some place and drink it is same like

same day. There is miracle, thousand, thousand miracle Allāh give us but people blind not seeing. So after many years Sayyidinā Ibrāhīm, Allāh order him, "Go and build this house for Me And Sayyidinā Ibrāhīm 'alayhi s-salām he was building this house. And there is now we see Maqām Ibrāhīm, there is one stone he was stepping on it to build. And he and his son Ismā'il, Sayyidinā Ibrāhīm was building, Sayyidinā Ismā'il giving his helping him to give stone or give another thing to build Ka'bah. And people knowing this Ka'bah is high when square building but it is not small. We now we are seeing very small in after this all building, huge building around but normally it is big and it is high – not you cannot reach. But because Sayyidinā Ibrāhīm was Prophet and he has miracle this now we are place call Maqām Ibrāhīm, the stone it was going like lift for him. They was building and finishing building. After Allāh 'Azza wa Jalla told Sayyidinā Ibrāhīm, "Call people to visit My house." And, Sayyidinā Ibrāhīm nobody in only desert this area, no anyone even to help him to build this. He was using his son to help him and he not saying, "What is, how I can call?" Allāh order. He said, "Call." And he was calling people. And who hear this calling, wisdom until Qiyāmah, the soul, our soul who hear calling of Sayyidinā Ibrāhīm to come to him – he will be visiting this Ka'bah. So it is to imitate Ka'bah we must, we also we are doing. Like Mawlānā Shaykh also he build one mosque before six year ago. We went with him. It was nothing around – empty place and people we make, Mawlānā make du'ā' and he put stone, first stone for mosque. And people they was looking, who will come here? It is like nowhere, it is nothing around, no building, nothing at all. So they was some people saying, "Why they do this for nothing? It will not be benefit for anybody." And after this many place, work, workshop, stores, and shops, and factories coming around this area and it is full of for Jum'ah, for Ramaḍān it is full. Normal day it is also many people coming praying. Alḥamdulillah, here also, mā shā'a Llāh. Last year we come it was only like store place. Now, Maa Shaa Allah, big mosque. We are, in shā'a Llāh, who doing this imitate Sayyidinā Ibrāhīm and Allāh give barakah for them to full of with believer, In Sha Allah. Sayyidinā Ibrāhīm he was, he has barakah. Allāh give him barakah. In Sha Allah, Allāh give you all barakah also here. It will be hidāyah for people around and around or far from everywhere, In Sha Allah, coming. In Sha Allah, it will be barakah for our neighbour also. They are respecting and coming. Allāh make them happy here and hereafter, In Sha Allah. Thank you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

121. ALLAH IS BEAUTIFUL

Sunday, 8 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh let these gatherings continue. May they be good gatherings, In Sha Allah. Assalamu Alaykum wa Rahmatullah wa Barakatuh.

Bismillahir Rahmanir Raheem. "Aṭī'ū Llāha wa-aṭī'ū r-Rasūla wa-ulī l-amri minkum" (4:59). The order of Allāh is to obey Allāh, obey the Prophet, and obey ūlū l-amr which means the government of the place where you are. Whatever they order, as long as it doesn't go against Allāh's order, obey them. We are living at the end of times now. This time is the time of patience. Everyone should obey ūlū l-amr of the place where they live. When they say, "Don't do this," don't come against them. It is for worldly matters. Because "wa lā tulqū bi-aydikum ilā t-tahlukah" (2:195). Āyatul-karīmah says don't put yourself in danger. Don't do what is dangerous. As long as they don't interfere in our worship and life, there is no harm. These other things are not farḍ or wājib for us.

When people live in a foreign country, they should get along with people there. When they get along well, no one can do anything because the other side doesn't fight back. As he doesn't fight back, they have to be on good terms. You should serve Islām. You should show Islām in a good way. Everything you do will be good. Shukr to Allāh, it is nice here. But in some places they think they're doing good for Islām, while in fact, they are doing wrong – with or without knowing. Because others are scared when they hear of Islām, thinking about those people. They have shown such a wrong picture, such an idea that Muslims are useless people, bad people. And our Muslims most of the time act in a way that confirms it. These are of course people who don't have a murshid or shaykh. Because people who have a murshid, people who have shaykh, would make them love Islām. When people see them...

There are many Muslim people. If you force someone to become Muslim, he won't

become a real man even if you keep him for a thousand years. But the beautiful character of Islām and its beautiful orders; if you show them on yourself, that will be more effective. People will become Muslim. Shukr to Allāh in this country there are places where Muslims come together. In some places it is not as good. The biggest supporter of Muslims is Allāh. No one is greater than Allāh. They should know this.

By the wisdom of Allāh, in this country and other places in Europe there was no tolerance towards Muslims in the old times. For thousands of years since our Prophet, there was no Islām here. Islām came up until one point only. The rest was not tolerated. In Islāmic states there were Christians, Jews and Zoroastrians. There was tolerance for all kinds of people. It went on like this by the wisdom of Allāh until the end of the World War II when there was need for people. They had to bring Muslims here too. When Muslims came here, of course there were no mosques. And by the wisdom of Allāh they are everywhere now. Mosques are full, madrasahs are full. Like in a Muslim country, there are mosques and gatherings everywhere here. Therefore, we have to make shukr for this. No need to force people by asking more. They don't want some things. And those are not from farḍ but some things from sunnah and mustaḥabb which are not suitable for them. We shouldn't demand more from them.

Important is to have some place. As long as there is a place and people gather there, no problem. Allāh is pleased and the Prophet is pleased. These places are places necessary for people's belief. And belief... A man without belief is useless. The whole world can be his, he can be more clever than the whole world, but if there is no belief, he is worth nothing. Just like when the soul leaves the body, they don't keep him at home. They take him and bury. If he was of use, they'd leave him at home. No soul and no belief is the same. Even if he lives, he has no value. Therefore, places which are needed are these mosques, madrasahs. There should be places for children to come and learn their religion. Money spent on it is not wasted. Money given for madrasahs, dergāhs or mosques which show the way of Allāh, the orders of Allāh, will be rewarded in the presence of Allāh. Money spent on a student learning knowledge is blessed.

Therefore, as we said, when these places are made in a way that doesn't oppose the people of this country and doesn't give a contradictory idea, it is good. Because Islām is the religion of goodness. And the ḥadīth of our Prophet says, "Allāh is beautiful, He loves beauty." And with the permission of Allāh that will be guidance for people and it will be protection for people here, their families and children.

Shukr to Allāh Muslims have this knowledge. Therefore, as we said, there was no mosque for hundreds of years in all Europe. In the last 50 years more mosques per Muslim are built here than in Muslim countries, shukr to Allāh. And all are built by Muslims without asking for help, through small contributions. They made thousands of nice mosques and madrasahs shukr to Allāh. As we said, shukr to Allāh they are built and there are no unpleasant situations with people also. We are going around in these clothes. Local people in this country, good mannered people greet us. Therefore, may Allāh protect people here and give guidance to others, In Sha Allah.

Grandshaykh used to say when the end of times comes seven nations will become Muslim. Germany, France, Spain, the UK; he counted seven countries and said they will become Muslim. Now people with bad intentions, our Muslims have no idea about it. They know different things. For people not to become Muslim, they are showing Islām to be as bad as they are able. But what Allāh says happens. When its time comes, the whole world will become Muslim, In Sha Allah. It's the end of times now. The coming of Mahdī 'alayhi s- salām is near. Because everything is spoilt. The good tidings of our Prophet will become apparent. He said, "He'll come from my descendants and fill the world with justice and beauty." Therefore, the time is near now. In shā'a Llāh, we'll see those days. The adhān will be heard from everywhere. Then it will be free. The whole world will reach peace because there will be justice. When there is justice, the most beautiful thing in the world, there is nothing better than that.

No justice is left in the world. Only Mahdī 'alayhi s-salām will bring it back. May Allāh let us reach those days. And may Allāh protect them here, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

122.

ALLAH SEES ME

Tuesday, 10 July 2018

Ṭarīqah exists for educating the ego, for bringing up the ego. Ego is a difficult thing. Every person has an ego. Our Prophet teaches every good thing. What he teaches people about are the beautiful attributes and actions. Ṭarīqah is complete Sharī'ah. There is no difference. Some say, "You are in Ṭarīqah, you're not in Sharī'ah." In fact, Ṭarīqah follows Sharī'ah. It has the same benefit in worldly matters too. For material things also, to follow it every minute of our lives is to follow the orders that Allāh has given us.

The order of Ṭarīqah is to carry out the order of Allāh and remember Him. Always to keep Him in your heart is the order of Ṭarīqah. When doing this, Allāh says, "Fa-udhkurūnī adhkurkum" (2:152). "Always remember Me, I will remember you." To make dhikr is to remember. Tasbīḥ is also dhikr. To keep in your heart is also dhikr. "Allāhu ḥāḍirī Allāhu mā'ī Allāhu shāhidī." "Allāh is present with me. Allāh is my witness. Allāh is with me." It is the word Shāh Naqshband told mashāyikh. These things are always good. Who remembers and does them, no harm will come from him.

If you are hurting people, remember: "Allāh sees me. Allāh is with me." You'll be ashamed from Allāh and won't do it. If someone wants to steal, gamble or do some wrong, he won't do it. He'll be ashamed and embarrassed. Shame is from Islām. Who has no shame has no faith. Who has no shame has no īmān. We are seeing that people who don't know about īmān, Allāh, or the Prophet feel not even a little embarrassment. Rather they are or even look like they do. If they look like obeying Allāh embarrassed to accept Allāh they'll be ashamed of it. A person with faith feels shame in front of Allāh. He's not shy from anyone else. We all are servants of Allāh. We all have faults and flaws. No one is better than the other, nor higher, says Allāh 'Azza wa Jalla. In front of Allāh 'Azza wa Jalla only the person who fears and is shy from Allāh is accepted. That person has a higher station.

You can be a professor or a doctor, you can be the smartest person in the world, you can be the most handsome in the world, it has no benefit in front of Allāh. You can have the whole world following you, it has no value in front of Allāh. Because Allāh created all of it. Even if it seems great in front of people, it has no value. If the people whose goal is this world, don't repent and go to Ākhirah like that, all their work will be wasted. Because they can't take anything from this world to Ākhirah. Only their good deeds and worship go there. So when you are with good people and people who remind you of

Allāh always, you will be with them eventually. You will benefit. As mashāyikh say, especially Shāh Naqshband, being with good people saves a person. When you are with a bad one, it will do you harm. A bad friend is a person's worst enemy. A bad friend is the most harmful for man. A bad friend is the worst enemy. He seems as a friend but... they are not friends but enemies. If you have money and wealth, they are your friends. When you lose it, they won't know you.

Allāh 'Azza wa Jalla created mankind. He knows how He created them. And He is telling us in Qur'ān. When people go to Hell, those in Hell will say, "These people took us away from the right way. Punish them more." The angels will say to them: "You followed them. You were with them. Both of you suffer in this Hell." In the second āyah it is said when a person enters Hell with shayṭān, shayṭān says, "I fear Allāh. You suffer here." Therefore, while in this world, don't overestimate anyone who doesn't have belief, as we said. "This one's beautiful, that one's tall, this one's handsome, that one's rich." Don't get affected. The black one shouldn't see the white one as being higher. The blond shouldn't see the brunette as being higher. All of these are useless things, temporary things. This world is the world of tests. If you are patient, you will be rewarded eternally in Ākhirah.

Most people in these foreign countries, when they go to Europe or America now, they see themselves as being lower than those people. They think the others are higher. Nothing like and obeys the orders of Allāh that. And the one who truly knows the order of Allāh doesn't have such a problem. But when there is no faith, they do everything to be more beautiful, to be more powerful. They don't like themselves in any way. They don't like their bodies but they like themselves. People like their egos and don't like their appearance. Here or everywhere in the world, they change their heads, their eyes, their noses, their lips. They do various things and are not satisfied with what Allāh created. They don't accept it. No need to beautify the outer appearance. The appearance can be beautiful. But if you're not beautiful from inside, it has no benefit.

In order to beautify yourself from inside, you have to direct yourself to Allāh. You have to follow a murshid. You have to be with loyal and good people. And how can the inside be cleaned? Everyone is hearing this now; you must have heard it a thousand times: "I don't pray. I can't. It is difficult for me. But my soul is clean. That is what is important." This is what they say to themselves. Everyone must have heard this now. Inner purity comes only with worship. It doesn't come by saying, "My soul is clean." When you say, "I'm pure from inside," you become dirtier because you ignore Allāh's orders. If you don't do something, say, "I can't do, may Allāh forgive me. In Sha Allah Allāh will give us

inspiration and make it easy and we will do." Talking about what you do not know is not good. Inner beauty comes with worship. The more you worship, the more beautiful you'll be from inside. That beauty will show from outside too. We've been travelling in Europe for more than 15 days. You look at people, young and old, those who have no faith have no light. It looks like they are beautiful from outside, but there is no attractiveness because there is no faith. So Allāh doesn't give light. They say 'the light of faith'. Beauty is from that light.

The more someone worships, the more his beauty is complete. "How much shall we worship? Day and night? How shall we pray? Shall we pray day and night?" You start as much as you can. Then slowly slowly that will increase. When a person gets a taste, he won't like other things. That beauty is continuing. That beauty is useful. When such a person joins a gathering, that gathering finds peace. May Allāh give it to all of us.

In Sha Allah may Allāh help those who are abroad here because, even if some of them are not on the way completely, people here want to bring their children up well. We seek refuge and pray to Allāh that these children of Islām and Muslims are protected. And may there be guidance for other people, in shā'a Llāh. And our advice for parents who worship here, they should pray for their children every time. Because the prayer of parents is accepted. Those children are disobedient sometimes. Sometimes they have to hang out with other kids. They should pray that Allāh protects them. Allāh accepts. Parents prayers are accepted. May Allāh be pleased.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

123. FRIENDS OF ALLAH

Thursday, 12 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying don't cut your relations with the friends of your father. Keep good relations with them. Show respect to them. Good relations are a good thing. Our Prophet is advising and ordering us to keep them.

Shukr to Allāh many people from the old murīds of Mawlānā, as they weren't able travel from their region, we have not seen them for long time. Today we saw them shukr to Allāh In shā'a Llāh, there is no change. Their love continues as it was. These are the firm people who Allah loves. Those who give a promise and keep it are beloved by Allāh. And Allāh favours them. Allāh granted them faith through Mawlānā and they have kept it going. They remained firm to their pledge, bay'ah, to Mawlānā. They are loyal to the word they gave.

Of course Mawlānā, with the help of Allāh, came to Europe for years. He went to the furthest corners for the pleasure of Allāh. Many people became Muslim and many people joined ṭarīqah. In old times, it wasn't so easy to join ṭarīqah. And its wisdom is that everyone had imān and was praying. People were chosen to join ṭarīqah. One of the great people of ṭarīqah, Ya'qūb Charkhī, tells how he got accepted by ṭarīqah. He said he had completed all the apparent knowledge before he came, the knowledge of Qur'ān. He started his way as a big scholar. He came to Shaykh Bahā'u d-dīn Naqshband and asked permission from him. And Shāh-i Naqshband sent him to another shaykh for education. After that he came again to Shāh-i Naqshband. He was advanced both in apparent and hidden knowledge by that time. Shāh-i Naqshband said, "Ok then. If there is permission tonight, we will accept you in ṭarīqah. We will know at night what kind of order comes. You must wait," he said to him. Sayyidinā Ya'qūb said, "That night was the hardest night of my life. I couldn't sleep till the morning wondering if I would be accepted or not. When morning came, we woke up for tahajjud. Shāh-i Naqshband got up and when he saw me, he didn't say anything. He didn't say anything until the end of tahajjud. Then he looked at me and smiled. He said our Prophet accepted me. So it was not easy to join ṭarīqah in old times. But as it is the end of times now, it is easy. Mawlānā would accept the one who wanted to join ṭarīqah. There is permission now, not like before. For everyone who asked permission, he'd let them join ṭarīqah. As there is not

as much value given to ṭarīqah as before, this permission is given. And the one who's joining it with permission of Allāh, receives the blessings of ṭarīqah. A person who follows ṭarīqah... The orders of Ṭarīqah are the orders of Sharī'ah. He should follow them.

One or two years ago we went to Russia. There was an old man, a shaykh. The Communist time is over but they invited him to come secretly. They were pleased with him. Someone came to him to join ṭarīqah. The man came... The Shaykh knew from before what he was feeling. The Shaykh let him sit in front of him. In half an hour he taught ṭarīqah to only one man. He gave him his waḥīfah. Starting with tahajjud prayer, ishrāq, ḍuhā, and then all the sunnah, he was going to pray all this. Also he told how awwābīn prayer is made and gave permission to join ṭarīqah. He is doing as before because his power is so. The power of Mawlānā is in bringing more people to ṭarīqah. Because people outside ṭarīqah are in loss.

How in loss? Because they don't have a Shaykh. Their Shaykh is their ego and shayṭān. They pray and do everything but because they don't follow a shaykh, they get confused. "I am praying anyway. I can open the book of ḥadīth. I can open Qur'ān and follow them by myself." These scholars read Qur'ān for years in order to understand it, to understand its interpretation and ḥadīth. The interpreter of ḥadīth is different from that of Qur'ān. Who gives fatwā is different from the judge. Everything has its specialization. Just like every doctor who checks our mortal bodies has his own specialization, those who look after our religion have even more important specialization. You can have pain in the eye, ear or tooth. You have them cured. You have them cured as you like. You run after a doctor for that. But when it comes to the most important thing, you make fatwā as you like, you make judgment as you like. That's wrong. A person who doesn't follow a shaykh thinks he knows everything and tries to do everything.

We understand when Arab brothers read it. They don't understand, that's another matter. There are a thousand scholars in Syria, Egypt, everywhere. They are people who have been getting knowledge for years. They were opening the books and reading and they assumed they understood and made judgment, which is wrong. That is normal. A person who knows Arabic can't just open Qur'ān and ḥadīth and say, "I will do this." Now they got rid of this too. They say to foreigners, "Look at our interpretation of Qur'ān and do accordingly." They are injecting ignorance. This ignorance is the ignorance of the end of times. Therefore, ṭarīqah is important. Who follows it, In Sha Allah, gets rid of these bad conditions which harm them in dunyā and in ākhirah.

Ṭarīqah originated with our Prophet. From Sayyidinā Abū Bakr comes the Naqshbandī ṭarīqah. And other ṭuruq come from Sayyidinā 'Alī. Who follow these ṭuruq are always... Our Prophet says, "My nation will divide into 73 groups. 72 groups won't be on the way. Only one group is on the right way." They are in the right group. And the righteous ones

from Awliyā', the righteous real scholars are in these ṭuruq. There are no Awliyā' and no real scholars outside ṭarīqah. These are the inheritors of the Prophet, real inheritors. The spiritual power of our Prophet is on their way. Therefore, they are always the first enemies of shayṭān and friends of Allāh. So our goal here is to be friends of Allāh and an enemy to shayṭān. We can't be friends of both Allāh and shayṭān. There is no other option. Either this or that. Therefore, our goal is to be friends of Allāh. There is no fear for the friends of Allāh, says Allāh 'Azza wa Jalla. To be a friend of Allāh is to follow what Allāh says.

When a person joins ṭarīqah, he should ask for the pleasure of Allāh. That is the intention. "I will join ṭarīqah and do this and that," that is a wrong intention. When someone joins ṭarīqah with the idea that people help him or increase his rank and he has worldly intentions, he comes with wrong intention. There will still be benefit as he joins ṭarīqah. He should come anyway. But he won't get what he wants. You can ask for support or a prayer from Shaykh but you come to ṭarīqah for the pleasure of Allāh, to educate your ego, to follow the way of our Prophet and be the beloved servant of Allāh. When joining ṭarīqah, after you get permission, you get the benefit anyway. Even if the intention is not completely pure. As we said, if it was like in old times, they wouldn't let people like us even close to their doors. But in our present condition there is tolerance. Ṭarīqah matters are not like worldly matters. Party matters, school matters, studying and learning. It has nothing to do with these. It is nothing like worldly issues.

Shukr to Allāh those who came here now came only for the pleasure of Allāh. Being present among such people is a big favour. They just heard there is a gathering for suḥbah and came. Some came from very far, some from near. But all came for the pleasure of Allāh They have no other goal. We don't distribute money here. There are no material gifts but there are gifts from Allāh. May Allāh make our love continue. May there be guidance and blessings for the people around us also, In Sha Allah. May Allāh give guidance to the people here. May they be enlightened with the light of imān, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatīha.

124. SOW GOODNESS

Friday, 13 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh make our gathering a good and one that continues, In Sha Allah. Allāh 'Azza wa Jalla states, "Do not get involved in fitnah. Stay away from fitnah." Fitnah is something Allāh does not like. Fitnah is the work of shayṭān. The holy verse: "Wa lā yaḥīqu l-makru s-sayī'u illā bi-ahlihi" (35:43). Meaning people who have bad intentions only harm themselves.

We are in the End of Times now. It is easy to make fitnah. People think making fitnah will benefit them. Our Holy Prophet says fitnah will increase in End of Times. Here we are in those times when fitnah will increase. Because Muslims have weak faith, because what they learn is weak, they think fitnah is good. The shaykhs also tell us to stay away from fitnah as does our Holy Prophet. The advice of Mawlānā Shaykh is to stay home and not go outside when fitnah increases. He says the person who does not go out is in safety. There is even danger for those who go out to see what happened. They only want to see what happened. That is why the advice of the shaykhs of ṭarīqah is to never cause fitnah. They always obeyed those in authority where they were and got along with the people. Troubles have always come to people who caused fitnah.

Fitnah is evil. There is a famous saying: Sow the wind and reap the whirlwind. So if you plant evil, do not think you did nothing and can get away with it. You will face so many more difficulties and troubles that are unknown and unpredictable. Stay away from evil. Even if evil is done to you, you be patient. Allāh would give its reward. You would see the benefit of your patience. Many times people get saddened by something. They get sad thinking, "Why did it happen this way? Why did this happen?" Later they realize that if that had not happened something much worse could have happened.

They say this place looks into worldly things too much. It is the same in Europe as it is

everywhere in the world. There are not many who look into spirituality anymore. The majority are those who think about where there is an advantage. Here, it is like that here, and it is not much different there. It is the same everywhere. Something happens and the person does not think it is Allāh's will and does not try to be patient. He immediately tries to object to it. And this pushes people towards despair, towards hopelessness. We did not come to this world with our own will. It is by the will of Allāh. He sent us to this world. Since He sent us, we are His servants. What He says will happen. If we had come by ourselves, you could say, "We want this and we want that." Meaning if you had come by your own will far from it, such a thing cannot be anyway. Allāh created you. What Allāh says occurs.

This materialist world has lately become Europe – like Europe everywhere. The whole world has become Europe – materialist and faithless. The first rule of faith is belief in Allāh. Some of them plainly do not believe in anything. While others say they believe but what they do does not look like belief. It is a matter of faith. Whenever one has difficulty, it has become like this now, Allāh forbid, when one has difficulty he either immediately commits suicide or goes crazy. This is the harm in not having faith. In the past, people's faith was so strong that, as it is also told in the Qur'ān, there was a king who made people worship him. Allāh sent those people a prophet. He showed them the path of truth. They believed and said to the king, "No, why should we worship you? There's only one Allāh. You're a human like us. You cannot be worshipped. We cannot worship you," they said. He attacked them, he tortured them. However, he got no result. Not like people here of this time. There were no human rights and things like that then. A man could act despotically and torture as he liked. People of today have everything. They cannot handle it when a little difficulty occurs. That is due to faithlessness.

When he could not get a result that way, the king decided to try something else. He dug a ditch, filled it with wood, and lit a fire. "Whoever does not turn back from this faith of his and worship me, I will throw him in the fire," he said, "in the ditch." None of them turned back. Each one of them were thrown one by one. Because of that strong faith, none of them turned back. He made a treacherous move there. A woman came with her baby in her arms and she had faith. He said, "I'll burn your baby if you don't turn back." The woman, due to her motherly nature, hesitated a bit. It is the wisdom of Allāh that the child started talking: "Don't hesitate. It's not fire but paradise for us. Don't listen to him. Let's enter here," he said.

There, those people did that because of their faith and gave their lives. They did not turn

back from their religion. Otherwise, if they had been with the king, the king would have given them whatever they wanted. Actually the most valuable thing, you look at it, and it is given for the sake of Allāh. They gave it for the sake of Allāh. He was supposedly going to forgive her. Their faith was more valuable to them than their lives. People of today, let alone their lives, but they have already given their faith for the smallest thing. They have become faithless based on the words of three or five mindless men. Then they search for peace and happiness. They make weird decisions and take to weird beliefs on top of mountains and here and there. The further away they get from Allāh, the worse off they get.

Here, this is the essence of the matter: people who make fitnah have no fear of Allāh because they do not believe in Allāh. Allāh says to be with good ones. He says in a holy verse again, whosoever is with the tyrants, certainly he will certainly find disaster and trouble. So as we said, the shaykhs have nothing to do with worldly works. It is impossible for them to be with those makers of fitnah and bad people because they have nothing but mercy and goodness in their hearts. Many times such strange things occurred and we would speak with our Mawlānā Shaykh about it. Many things would happen – some man did this and sometimes he did that, and we would tell the Shaykh. Mawlānā Shaykh would find an excuse for him – "This one is useful in this way, and that one is useful in that way. This is his manner and that is that one's way." Or Mawlana would say other things and would never want to talk badly about someone. He would interpret his action as good. So the shaykhs have goodness inside. Never would... He was able to think so but he did not think so. So he would not even allow negative talk about someone who was going to do evil, who was going to do this and that. Therefore, thanks to Allāh, he never got harmed by anyone. Of course Mawlānā Shaykh also suffered pain, but nothing heavy happened to him. He was always comfortable. Because you sow goodness and you reap goodness.

Mawlānā Rūmī has a story. It is also a beautiful story regarding this matter. Once upon a time a caravan headed off. While in the desert, the caravan lost its way. Then they reached a place. By the time they got there, they had finished all their food and supplies. They were at the brink of death due to hunger. A baby elephant appeared there – a plump baby. They decided to cut it up and eat it. If it were an adult elephant, they would not be able to do so, but since it was little they decided they could do it. One of them said, "Beware of obeying your ego. If you eat it, its parents will come and tear you apart." They got afraid and waited a little. After a while, they saw that there was nothing around, and their egos won. They cut the poor animal, made kabab out of it, and ate it. Only that

one person did not eat. He controlled his ego and said he would not eat from it. The others were full to the brim. They got sleepy and all of them fell asleep. A little while later the animal's mother came looking for it. She saw that her baby had been killed there, and the men who did it were still there so she went next to them. They were all asleep. She started sniffing them. They [elephants] smell well with a large nose. Those who had eaten the animal had its scent on them. She took them apart one by one. Only that one man did she not find the smell on him and left him alone. There, that is a great Mawlānā Rūmī story, may Allāh sanctify his secret. He is great, one of the greatest of saints.

There is a great lesson in this. Those who have evil in them certainly something bad happens to them, and those who are clean within – cleanliness is by controlling your ego – are in safety. That is why our advice is to fill your insides with mercy and with goodness. A person might have some badness inside, such as having a mean feeling, and he might not be able to control his ego. Do not bring it out into action. Those people are in safety both in this world and in the hereafter. Otherwise, he is not in safety in this world either as he is living in constant fear. "I wonder if the things I did will come out? I wonder what will happen? I wonder if such will happen." He lives in fear. However, the person who is clean inside has no debt and nothing to answer for except to Allāh.

May Allāh make us among His servants. May He make us among the people in safety, In Sha Allah. May we not be in need of anyone but Allāh. May we not fear anyone but Allāh, In Sha Allah. May Allāh also give safety to Islām and Muslims, and protect them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

125. RIDING, ARCHERY, AND SWIMMING.

Saturday, 14 July 2018

The religion of Islām is the religion of our nature, so it is a religion that fits a person's nature. Everything a person's body needs is present in the religion of Islām. Whatever there is that is beneficial for us, it is an order of Islām. The orders, the commands of Allāh, tells us to do beneficial things. When you carry out Allāh's commands, you live well in terms of health and it is good in spiritually too. How you are supposed to eat, how you are supposed to drink, how you are supposed to move – all this has been explained. There are instructions in Islām: how many hours you are to sleep, and how many hours you are to work. Allāh ‘Azza wa Jalla has informed us about everything through our Holy Prophet. Those who say Islām is difficult are people who make life difficult for themselves.

What the Prophet advised the young or everybody – our Holy Prophet is telling us to learn horseback riding, archery, and swimming. Of course other sports, such as wrestling, are also included as there are mentioned in other ḥadīth. Our Holy Prophet told us about them too. When doing these things it is all right to do it to make yourself stronger, but essentially we are to make intention to do it for Allāh, to carry out the Prophet's order, and make intention do it for their sake. When you do this, Allāh writes a reward for you for every arrow you shoot, every horse you ride, and every stroke you swim. As we said in the beginning, for people who do sports for nothing, some of them are faithless. They tire themselves for nothing. It is of no use. From one side they do sports and then from the other side they do things they should not be doing. Then it is of no use for their body. Because they are faithless, it is of no use for their spirituality anyway.

So thanks to Allāh, when we do everything believing in Allāh, once we do it with that intention, there is an award and a reward for everything with Allāh ‘Azza wa Jalla. This is a fine place for these youngsters. It can be here and in other places too, but of course they cannot reach everywhere. Wherever it is, the young get stronger for the sake of Allāh and they get stronger spiritually. One can make the intention for the sake of Allāh and do it because it is the sunnah of our Holy Prophet. Horse riding is a sunnah. Shooting arrows is a sunnah. Swimming is a sunnah too, since our Holy Prophet also knew how to swim. He did not learn it in the sea, yet when he was staying in Medina he learned swimming there. So these are all sunnah, and those who apply the sunnah in the End Times get the reward of 100 martyrs.

May Allāh be content with you all. In Sha Allah, you continue on this path of Allāh. As we said, as long as you do not forget Allāh, everything is a gain, everything is a grant for us. May we not be from those who forget Allāh and whom Allāh forgets. "Nasū Llāha fa-ansāhum anfusahum" (59:19). They forgot Allāh, and Allāh made them forgotten says the Qur'ān. Always remember Allāh so you are not forgotten.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

126.

OUR BIGGEST WEAPON IS DUA

Saturday, 14 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we are meant to be here again. It is the wisdom of Allāh. There is a wisdom in that we are not somewhere else. It is meant to be for people here. So there is wisdom. There is wisdom in everything. Allah has power over everything. When Allāh wants some goodness, He creates the means for that goodness to happen. So there must be some goodness in these things that Allāh created – which means that people who do goodness have good endings. When something doesn't happen, we should say there is wisdom in it and not get upset.

Maa Shaa Allah, with the barakah of Mawlānā, people are receiving this thawāb (reward). And the destiny of people who hear and come is good. Because not everyone can come. Only the person Allāh wants, comes. Allāh 'Azza wa Jalla is saying, "Wa-in tatawallaw yastabdil qawman ghayrakum thumma lā yakūnū amthālakum" (47:38). If you stay away saying, "I am ḥajjī and hodja and I already follow ṭarīqah," and stay away turning your back, then We will bring another nation to replace you and they won't be like you. Therefore, don't say it is up to you whether to come or not. If there is a chance, you should come to these meetings and gatherings straight away. You should be loyal to your Shaykh. You should attend these meetings every two weeks. If you couldn't come one or two weeks, you should certainly come on the third week. There are gatherings everywhere here. Some places don't have. Some places are too far. At some places even if they make a gathering, no one will come. In such situations, one can do alone. Make intention to make a gathering for Allāh whoever comes. If no one comes, invisible servants of Allāh will be present. And the person who makes it will keep his connection.

If you say, "I will make it without connecting to anyone," you will have turned your back. When you turn your back, may Allāh protect us, Allāh will take you out of the way completely and bring someone else. They won't be like you. They will be better than you.

Most people when they join this way, they are looking at this place as a door of personal interest. There are such people. So when they don't find anything, you see that Allāh changes them for better. Ṭarīqah doesn't change. Allāh's changes them slowly. He orders don't change either. Things ordered by Allāh to our Prophet are clear. They don't change. There are these people now who say, "Read Ḥadīth and Qur'ān as you like, act as you like without asking scholars, without asking muftīs. No need to ask them." These people are confusing and misleading people from the right way. This is the fitnah of the end of times. But servants who are wanted and chosen by Allāh 'Azza wa Jalla keep on the right way. They won't listen to anyone. They will carry out Allāh's orders. And the orders of Allāh are clear.

Since the time of our Prophet ṭarīqah is showing this way in the best manner, explaining and applying it. They say, "How do we know what our Prophet did 1,500 years ago? How do these scholars know?" They know because the knowledge of our Prophet will continue until Qiyāmah. "Innā naḥnu nazzalnā dh-dhikra wa-innā lahu laḥāfiẓūn" (15:9) "We sent down this religion and Qur'ān and We protect them." As long as Allāh is protecting, no one can change it. No need to change it. It is a religion that people can carry. Allāh gave this religion as the last religion. Allāh has favoured us. Now they are trying to change it slowly. Because they said at the beginning there is no need for ṭarīqah and it is bid'ah. Then they said there is no need for madhhab. They said madhhab is not necessary. After madhhab – they are saying now that Qur'ān and ḥadīth are enough. After hitting ṭarīqah first and scaring people with it, they confused people's minds about madhāhib. And now it has reached the third level. They say Qur'ān and Ḥadīth are enough. "Look at Ḥadīth, look at Qur'ān, that's enough," they say. And as they don't want madhhab now, most people don't pay attention to the madhāhib either. They say they don't know if most of ḥadīth of our Prophet are right or wrong now and that you can't rely on them either. They say, "Judge based on Qur'ān." And now that's over too. May Allāh protect us, they will say Qur'ān is outdated so remove it, then leave nothing from religion.

Qur'ān 'Azīmu sh-Sha'n has everything in it. But for people who look at the picture and don't get anything, Qur'ān doesn't say anything. They can't understand it without ḥadīth. And who doesn't care about ḥadīth has no knowledge at all. They get even newspapers wrong when they read them. This matter is to remove the religion completely. And that is impossible because this religion is the religion of Allāh. No need for us to interfere and attack them, or fight with them, Allāh will protect it. Allāh will sort out those who come against and start war against Allāh. He will destroy them. They

think they have money and by starting war against Allāh they will win. They think they'll fight like in dunyā, with a couple of poor Muslims. Our weapon is not guns. The biggest weapon of Muslims is du'ā', to ask help from Allāh. When Allāh helps, no need for anything else. No power can stand against the power of Allāh. This world is like a mosquito, has less value than its wing. Leave it. It has no value. What is the value of a mosquito wing? It has even less value, says Allāh 'Azza wa Jalla. A tiny wind starts and they don't know what to do. They run from place to place. It is nothing next to the power of Allāh. Mankind thinks he is powerful. Even this wind finishes him. We should be afraid of Allāh.

People say they are clever but they don't use their mind. Mind is a big favour. Allāh created it to be used and to use it is to know the Creator. Arrogance is extreme in this end of times. They are ashamed to say Allāh. They are arrogant and ashamed. They do all kinds of embarrassing things but feel ashamed of saying that Allāh exists. A person with a tiny mind knows there is Allāh 'Azza wa Jalla and we are nothing. We didn't exist, Allāh did. We won't exist, and Allāh will. And Allāh will create us again from that non-existence. So Allāh is showing His power. Therefore, Allāh created death so that when created for the second time, no one will deny Allāh 'Azza wa Jalla, not believers and not unbelievers. Both will see Qiyāmah. Therefore, shukr to Allāh, may He make us firm. Allāh 'Azza wa Jalla doesn't change firm people. "Wa mā asalukum 'alayhi min ajrin" (26:145).

In all Qur'ān, Prophets and the ṣaḥābah who came after them don't ask for payment from people. "We don't ask for anything. We ask that you believe in Allāh," they say. This is the goal – to bring people to Allāh; to make them believe in Allāh. Therefore, when you find a way of truth, a person who finds the door of truth should stick to it. He should hold it firmly. He shouldn't act whatever he likes. This way comes from our Prophet ṣallā Llāhu 'alayhi wa sallam. Our Prophet ṣallā Llāhu 'alayhi wa sallam owns this way. And it continues. If ten Shaykhs replace one another, it is still the same. When a Shaykh is replaced, the way doesn't change. It continues the same way. This way is the right way. Keep going on it. Because as we said at the beginning, Allāh has many servants to replace those who leave. If you leave, a thousand people better than you will come in your place. We should be careful about it. We have to hold onto it because if you miss it once, you won't put yourself together again easily. May Allāh make us firm, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

127. KNOWING ONE'S DUTY

Sunday, 15 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla created mankind to worship Him. Now people have left Him, instead they think they are made to eat and drink. Or they think they were created to do useless things, and they think they are created to do others' work. In fact Allah appointed a duty, job for everyone. Each person should be busy with that job.

Sometimes there is a duty, you fulfill it, there is no need to continue. Now these are the Last Days. In the past there were no politics, now there are, but there is no need to inject them into every situation. There are people who fulfill those [political] duties. [As such], you will do your duty four or five years, then come back, that's all. Some people are in dispute with others at all times. There is no need to say, "You gave that... I gave this..." When you have done this duty, you have done it for the sake of Allah. After you, whoever wants to do this job will do it. Sometimes we hear that at home a wife says to her husband, "You do not like this person," or the husband says to his wife, "You do not like that person," which then causes a fight between them. The truth is they should get along well. If they fight, there is no use of it for their county, or for themselves. Therefore if everyone knows his own duty, what he needs to do, he will be at ease, [and] will have no problem with no one.

Allah has appointed a suitable duty for everyone. Not everyone can be a politician; not everyone can be a doctor; not everyone can be a scholar. If everyone knows himself, know his limits, know his duties, he will be at ease. One says, "I cannot do that." You do your duty. Allah has given you this burden to bear. For other burdens, there are people trained for them. Let them do it. You did your duty, and it is over. Leave the rest to others. Everyone should know his duty, what to do. Let him do it all for the sake of Allah, [and] he is rewarded. May Allah make us successful in doing what is beautiful, in realizing Islamic character, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

128. THE REASONS FOR ILLNESSES

Thursday, 19 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah make our health and wellbeing continuing. People stay behind in both directions physically and spiritually when they do what their ego (individual self, nafs) desires; they are then unable to be elevated. Allah 'azza wa jalla entrusted our bodies to us; everything should be done according to a certain measure. If you eat some things a lot and do not eat other things, the body's balance system becomes imbalanced. When this occurs illnesses start to happen, [and] then the person wonders what caused him the illness. In fact if what our prophet Muhammad advised is followed, by Allah's permission, no serious illness would occur, no discomfort either. Bad illnesses are increasing: heart, diabetes, problems with blood veins... These happen due to having an imbalanced diet and obeying one's ego. The greatest advice of our prophet Muhammad is, "Do not eat until hungry, [and] do not leave the table with a full stomach, leave the table not full." A person should have some self- control, there is no need for him to eat in the accordance with his how his head sees things. Eating normally, eating little less, will help the body digest the food better. Otherwise, consuming food extravagantly makes it toxic. Here the poison is the illnesses that we mentioned. Illnesses are to cleanse people. When a person submits himself to his ego, when he does not submit to Allah and does not follow our Prophet, then Allah 'azza wa jalla also gives these illnesses to cleanse him. These things are also an expiation for the next life. They are compensation against our sins.

A person who submits himself to his ego is always in loss both in this world and Next. Therefore, the people of the End Days run after their egos and do what their egos desire. When they run after their egos, all kinds of suffering occur, [and] they find themselves in troubles. One needs to be careful. When one is in control of his ego, there are a lot benefits for him. These benefits are mainly spiritual benefits more than material benefits. May Allah help us in controlling our ego! May we be relaxed both here and Hereafter, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

129. TO SPEAK AFTER THINKING

Monday, 23 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Whatever happens to people happens because of their tongue. He says things, what he says becomes against him. He keeps talking, [and] he makes enemies. He talks, [and] brings troubles upon himself as a punishment. Therefore whatever we say, let us say it for Allah's sake. Let's think before speaking.

There are things, now these are the End Days. "There is democracy; you are allowed to speak," is what they say. After speaking, if the person in front of you is normal then you may argue with him, or fight with him. That is nothing, but going against Allah's orders has become a habit with people. They bring something as an opinion against Allah's order, [and] when they then speak [thus], they commit a sin. Sometimes unknowingly they go into unbelief [covering the truth, kufr].

Therefore, it is important to take care. Take care of what comes out of our mouths. After a word is uttered, it does not come back. Once it is out, it is out, [and] the person regrets it later. In awareness or not in awareness, if one does this and feels regret, then he repents, Allah forgives. However when it happens amongst the people, people do not forgive, instead between you and them a separation occurs.

Therefore, when speaking, speak in awareness. Think before speaking. Do not speak before thinking. Do not do anything before thinking, because mules are the ones who do things before thinking. They walk without thinking, they go and come, they have no thinking abilities. Allah 'azza wa jalla bestowed the faculty of thinking upon people, therefore speak with care. May Allah make us amongst those who protect their tongues, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

130. HALAL EARNING

Friday, 27 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla said: O people! Eat of the lawful and pure things in the earth and follow not in the footsteps of Satan. For surely he is your open enemy. (Qur'an 2:168)

The greatest enemy is Satan. Today people do not think how money should be earned. They do not consider whether it is halal or haram. The one who consumes haram does not do himself any good (khayr). If it benefits him, it will not help his children. If it helps his children, it will not be good for his grandchildren. Certainly in his lineage some harm comes, because the earning was unlawful.

Whatever is consumed with that money becomes a poison. When poison enters the body, it is sure to harm it. Therefore Allah 'azza wa jalla says choose what is lawful. What is lawful is known; what is unlawful is also known. Someone disagrees and comes up with a legal opinion (fatwa) for himself, saying, "I do this... I do that..." Recently, these people have exceeded the boundaries, not considering helal or haram.

Allah is the Provider (Ar-Razzāq). Allah is aware of both halal and haram. We need to flee the haram. Our prayer is to seek the clean and take from all that is lawful. Clean people are with cleans people. Dirty ones are with filthy, unclean ones. They all find those like themselves. Therefore, we need to be careful. Let us be always clean, so that we are with the clean ones.

If you have committed a sin in the past, Allah forgives you as long as it does not involve another one's right. Those who consume haram [thereby] also encroach upon the right (haqq) of [Allah's] servant, and so they should ask their brother or sister to forgive them so that they are cleansed from the sin. Islam is the religion of cleanliness, cleanliness is the first sine qua non of Islam.

Without cleanliness, no work is beneficial; it has no value. Just as if you stood for the salāt while dirty head to toe, your soul dirty, without ablution, without ghusl, your prayer would be useless – other things are the same.

May Allah have us amongst the clean ones. May He have us avoid what is unlawful (haram). Wherever the unlawful is, whoever it is with, may Allah have us avoid it. May He give us what lawful [instead]. Allah is able to do everything. May Allah give us the lawful (halāl) things always, [and] may He never make us needy of anyone.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

131. THE STRAIGHT PATH

Saturday, 28 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, "Surat Hud turned my hair grey." "Shayyabatnī Hud." which sura, which ayah, is this? Bismillahir Rahmanir Raheem; "Fa-s'taqim kamā umirta wa man tāba ma'ak." (Qur'ān 11:112).

Only a few words are here, but people do not give any attention to the meaning. Without being bothered, they ask what is required. Here the requirement is being on the straight path. This is the path of our prophet Muhammad, because this was not only required of the Prophet but also of all those who are with him. They too should be on the straight path. They should not distort the path according to their desires.

The path is straight, you will follow accordingly. Do not deviate to the right or left. It is what is required. To make yourself liked by your in-group, going according to which way they want, or according to your desire — if you follow your desires, you will deviate. Even if people like you, what you do is not the right thing. In the end, you might find yourself completely out of the path, and at that time everything you do will be vain.

Uprightness is the most important thing. Even if you do not much, as long as you are on the path is sufficient. Do not do things according to your self. There are a lot people, at a first glance they look good, for a year, two years, five years, twenty years, after twenty years — if you get out of path and do not repent, you become completely out of path, and all you have done comes to nothing. May Allah protect. Stay on the straight path, even if doing just a little. May we be on the straight path, In Sha Allah. May Allah protect us from following our desires.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

132. RETURNS TO ITSELF

Sunday, 29 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says "the desire of doing wrong to others returns to its owner." A believer (mu'min) does not wish for bad, but rather wishes goodness for everyone, gets along well with everyone. On the other hand, one with bad intention is not counted as a believer (mu'min), because this does not fit what our Prophet requires.

Our Prophet Muhammad asks us believers to be like brothers and sisters. If a person desires evil, the evil returns to himself. Some people always think evil. They think that if they cause evil to others, goodness will come to them. Because faith is absent, one fears everything. He thinks that when someone in front of him is good, his own affairs will not work out, he will be in a bad situation. Therefore he envies, curses, he tries everything he can. However Allah 'azza wa jalla gave the believer (mu'min) the glad tidings that what evil others do is returned to themselves. He [the one doing evil] falls into his own trap.

Therefore a Muslim should do good. "Do good. Do not be afraid of doing good." Fear doing evil. A person's evil returns to himself. One who does good is always good. The Next Life (ahiret) will also be good, his end will also be good, everything will be comfortable.

May Allah protect us. Always be with those who are good. Do good, insha'Allah. When we obey our bad desire, and then try to fix it, it gets worse, and a person does something else wrong. While trying to correct, he does worse and humiliates himself; he does not gain anything, he loses. May Allah protect.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

133. THE FRIENDS OF ALLAH

Monday, 30 July 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Insha' Allah, once again with the permission of Allah we are going for a visit. The Friends of Allah are alive with the permission of Allah. Those who visit them know. They [the Friends of Allah] do go other places as well, but visiting their actual place means showing more respect to them, [and] therefore Allah writes a reward (thawāb) for every step, raises your station, forgives your sins.

Awliyā' means Allah's beloved servants. One's loving them means loving Allah. Honoring them means honoring Allah. To make people deviate people, Satan on the contrary causes delusion. To create delusion he whispers that to honor the friends of Allah is polytheism. In fact, the Friends of Allah are loved for Allah's sake, not for anything else. A friend of Allah is loved due to being Allah's friend. For this reason, they are shown respect and loved.

This is something our Prophet taught us. What those others teach is from Satan. To ask for help is a great grace. With their help, with their love, our faith becomes stronger. Otherwise, there is no such thing as faith in them [i.e., in those disbelieving in Awliyā'], it is weak in them. They are Muslims, but with no faith. Faith means believing in Allah and trusting Him—this they do not possess. They do not even understand what is in the book. This is written in all the holy books. Though it is written that otherwise is not true, they do not comprehend it. He says you ought to look in the book. But by gradually reducing things, they have left nothing in the books!

Therefore, visiting the Friends of Allah is from His provision. It is a good deed, removes also a load off our shoulders, strengthens our spirituality. May Allah make their help readily available. They can go everywhere, their souls travel from East to West. When you ask for help, it comes, but visiting is a greater veneration. Allah 'azza wa jalla rewards the goodness of the visit. May Allah not deprives us of their help. In Sha Allah, we will be with them in Next Life as we were with them here. Amin.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

134. KEEP YOUR MIND SAFE

Wednesday, 1 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We make du'a'. One du'a' says: "Allāhumma thabbit 'alayna l-'aqli wa d-dīn." We make a prayer asking Allāh to make our mind and religion firm. The mind... An intelligent person finds religion and Allāh. Mind is important. Therefore, first they say, "May Allāh not take our mind." Our Prophet says in one ḥadīth: "If Allāh wants a person to do something which is not right, He takes his mind first." And then a person does something. Turkish people have a saying, "One's mind has come back." He had lost his mind. When it is back, he feels regret and thinks how did he do it? Mind is important. Therefore, everything that can take mind away is ḥarām, says Allāh 'Azza wa Jalla.

That is also alcohol and whatever makes someone drunk. A drunk man is someone without mind, someone who doesn't know what he's doing. You can get drunk with things other than alcohol. It can be with other things too. You take drugs, you inject them and get high. You smoke or sniff and get high. All of them are same. In terms of sin, they are same. Drinking alcohol, not only alcohol, everything that makes you high. Shayṭān has thousands of types of poison. When using them, one's mind is lost. So in order not to lose your mind, Allāh 'Azza wa Jalla gave orders. Don't come close to things that make you high. Stay away from them. They harm you. They don't benefit you. In this end of times it is so widespread. Moreover, they say, with some of them, when their effect is gone, the mind comes back and some make people lose their mind completely. They are like crazy all their lives. What is the benefit? No benefit at all.

Allāh 'Azza wa Jalla created you perfectly and you walk around showing yourself to be an idiot and stupid. May Allāh protect us. Doing these things is a sin, and apart from sin, it is harm for yourself. Harm for yourself, people around you, to everyone. It harms your family, the Muslim community, all mankind. Those who do this get punished both in dunyā and even more in ākhirah. Who repents, Allāh accepts their repentance. Allāh will

help them get rid of this illness. Who doesn't repent lives as a person not respected by anyone, hated by everyone and ashamed. And he'll be punished in ākhirah. May Allāh protect us. Because shayṭān is stalking people. He is stalking everyone. May Allāh protect everyone, In Sha Allah.

People should pay attention to their families, because these things start when they are kids. You should watch them. You should make sure they avoid it.

Today we are praying, make du'ā', asking, "Allāhumma thabbit 'alayna l-'aqli wa d-dīn." Meaning, first Allāh keep our mind and our belief. Mind is very important thing because who have mind, he must be believer. Who are not believer they are mindless. They don't have any, they even they thought they are clever, they are intelligent – they are nothing at all. Animal they are better than them. But it is you must keep your mind, you must keep your to be keep it safe. Because many people they are doing something – after they be regret, "What I done?" For this Prophet what saying? "If Allāh want something for not good for one, He take his mind before." And he do nonsense thing, he do bad thing. After when come back to his mind, to his head, he said, "What I done? How I done this? If I have mind I would not do this." But it is, it is example for people to keep their mind, not to lose their mind.

And people now, especially in this, from old time they doing something to take their mind out. The first thing they can do for this – drinking. Alcohol making drunk and it is taking your mind and you will not know what you done. After you wake up, you surprised what you done. This is one of them. But in Islām it is to be drunk – it is forbidden. It is sin, big sin to be drunk – like to steal, to kill people, to do thing is big sin, to be drunk. And to be drunk, not only if you can, can be drunk for one bottle, if you drink one cup also sin, not acceptable. It is you cannot put in your mouth. But to be drunk it is sin. But there is also another thing same. Who make you drunk, it is also forbidden. Many thing they can make you drunk. Even one pill, if you take you become drunk. If you inject yourself, you become drunk. You smell something, you become drunk. You smoke something, you become drunk. All this forbidden. It is not not allowed because maybe they said for drink you drunk – this is drunk from drink coming. So it is only what if you drink. But if you take injection, you take put smoke and other thing it will be not sin, ḥarām. No. It's all. Because making you drunk, all of them forbidden and all of them sin, all of them ḥarām.

But there is now in these days also something make you, if you drink, you become sinner

but when you wake up your mind is still there. But now there is making something and when you take this, you be whole life like drunk, like crazy. You cannot finish this. Go doctor, go here, go there. No. This man become crazy, he become mad, something broke his mind, damage his mind. And this damaging, what they have they done for people, there is damage also and this punishment for them for whole life and in āakhirah also they will be punished. But others also, if they not regret and ask for forgiveness from Allāh, Allāh will punish them also. But Allāh is most Merciful. If you intention to finish from this illness, from this bad habit, to be good person, Allāh will help you and He will forgive you also what you done from whole your life. Allāh forgive you because He is the most Merciful and you will be in high degree. But if you insist you will be miserable and you will be, everybody avoid you, everybody hate you. Nobody can love drunk people or this people who are there is people afraid from this people. They running away when they saw them. There is, as we said, the many bad thing they cannot – like thinner or other chemical thing. They, when they take, they finish, they become like zombie and people they are all afraid from them to not come near them because they quickly can kill people. This people will be hated for whole life and be look like worst than animal. Nobody like them. But Allāh, if they accept and to make their intention to be good people, Allāh will accept them and help them.

But it is intention very important because many of them they making, they are cheating people. They said, "Oh we are becoming good and we need this money." And when you they give money, quickly they go and take from this. Allāh save us from shayṭān and his follower. This is real shayṭān and it is real terrible thing for whole world, for believer, for not believer, for everybody. But shayṭān he make this for whole people to destroy belief. We must be, In Sha Allah, careful for our family, for children. You look after them because family they are looking for children what they like. Only they give them good food, nice clothes, everything they like. "Quickly, my son he want this. Take. Come. Come you my son, come take this. My daughter she want this." But they are not looking for if they are praying, if they are asking for religion or for other. They are not important. For important for them, it is must be. We must be more careful for children, in shā'a Llāh. Allāh save them from shayṭān and his followers, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

135. LIFE IS MOST PRECIOUS

Thursday, 2 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

"T'lamū annamā l-ḥayātu d-dunyā la'ibun wa lahwun wa zīnatun" (57:20). Allāh 'Azza wa Jalla is saying in Qur'ān: the life of this world is entertainment in order for people to show off to each other. Everyone is like this. But important is to think about Ākhirah. A person who thinks about Ākhirah and acts upon it will have benefit. Because this world becomes a partner to everyone who comes here. It remains here, doesn't go to Ākhirah. Whatever you do in dunyā you get benefit. If you do goodness, you'll get its benefit. If you obey and follow your ego, you'll be in loss.

Days are passing. Days are passing one after another. Days are passing, weeks are passing, months are passing. People's lives are passing. People don't realize it. The older they get, they think they will come back. They finish primary school, then middle school, high school. Some go to university. Who don't go see it's over. They look and see they got older. They marry and have children. They look and see their children reaching the same age. And they go on the same way. These passing days don't come back. Time doesn't return. We should be careful about it. People should wake up not to lose these things. We should try to become beloved people of Allāh by doing things beloved to Allah.

Don't be lazy and delay something for later. Allāh doesn't like that. This time and life are the most precious things Allāh gave us. If a person puts something above his life, when death comes, then he realizes how precious his life was. But while in dunyā, he doesn't know it. He doesn't try to use it for benefit. Allāh gave us all beauties. And He told us to use them – "Kulū ḥalālan ṭayyiban wa tamatta'ū" – and make shukr to Allāh for them.

Worship Allāh. Don't forget Allāh. When you do this, you'll be in peace in dunyā and your Ākhirah will prosper. You'll be happier. People have forgotten this. They are just

running after dunyā. They are looking for something here and there. Whereas what they are looking for... As Allāh has put something in a man for which he is searching. When he contemplates and believes in Allāh, then he finds peace. But when he jumps from place to place thinking this is it, his life passes by and his Ākhirah gets worse.

May Allāh protect us. May Allāh give us a good life so that we spend it in worshipping Him. May we be on the right way, the way of our Prophet, the beloved way of Allāh. In Sha Allah.

Our life it is very interesting because day going after days, month, weeks, months, years going very quickly and people they thought it is they are still same. Everything changing. If you, when you are small boy, after you finish your school, finish your university, and beginning and you say, "Oh I finish from this." But in your heart you said maybe it will be come back because they not understanding this finish the time. What you finish from time, cannot be come back again. It is very precious thing. You must be careful what you are doing, what with who you are with, who following. Many people, the most of people, they are running from place to place to enjoy themselves. Some of them they are searching for something for reality but searching in wrong way.

Allāh 'Azza wa Jalla give us everything. He said you can be enjoy yourself with what is, there is permission to do. It is more [than] enough for human being to be happy here and hereafter. But shayṭān making to not be satisfied with this. They are looking for more and more and every time they are looking, doing bad thing. It is, they become more thirsty to take more to eat, more to do this bad thing, more. Maybe they will be satisfied but no, it is like fire – every time you petrol in it, it's becoming bigger and bigger. And your life going without any meaning and you going with bad life, no happiness, nothing at all. This is for this dunyā.

For Ākhirah it is worse because Allāh give you this life, the most precious thing – your life. Many time we see they say, "Your life or your money." They even this people, they give their money to not be killed or... So life it's very precious and it is like sand coming from in your hand, quickly going from your hand. So you must be careful. You must be accepting reality. Not to look for people who are following their ego and when there somebody following ego they are taking you to good place. Taking you to bad end and bad life also, miserable life.

So, In Sha Allah, so we are hoping everybody from... even some of them seventy year

old, also they remember their childhood and remember quickly this years. When you say 70, 80, 90 – like this quickly going your mind to that year what it was how, you was and how was it is not so far. So we must be careful and ask for Allāh ‘Azza wa Jalla to keep us in way of Prophet, way of happiness, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

136. SERVANT OF ISLAM

Friday, 3 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh for this honoured religion of Islām, shukr that we are in it. The highest stations both in dunyā and in Ākhirah belong to those who follow the religion of Islām. Who follow this religion have found happiness. Nations chosen for this religion are beloved by Allāh, they are beloved nations. Because Allāh created many nations different in races, tribes and people. Not all of them could reach this honour. Serving Allāh and serving Islām are the biggest honour. And this honour, shukr to Allāh, Allāh 'Azza wa Jalla gave to our nation.

Since the 11th century, after the years 900-1,000, this honour was given to this nation. It came from Central Asia. There were three waves from there. By the wisdom of Allāh they had lived there. Afterwards Allāh put something in them. One part conquered India as Ghaznawīs and spread Islām there. All Muslims we see today have become Muslims from their barakah. There are billions of Muslims on that side. All of them want servanthood. "We didn't come to rule over you. We conquered this place to serve you, to serve Islām. We came here so that it prospers on the way of Allāh," they said. To serve Allāh, to serve the way of our Prophet, Allāh let them conquer that place. It was crowded in old times too. They had kings, all kinds of strong soldiers. But by the will of Allāh, they couldn't stand against these few people and they were destroyed. They opened the way for Islām and though not all of them, people became Muslim.

They ruled with justice over those who didn't Up until this fitnah came through the enemies of Allāh who serve shayṭān. Who serve Allāh, shukr to Allāh are sulṭāns of Islām. Who serve shayṭān are those who are against them. They fought them slowly, killed and removed all of them. They oppressed Muslims very much. At last, they brought up some fitnah and divided enormous India into three and made the Muslims a minority. They made them fight each other. And stupid Muslims were happy to build

a Muslim state. All India was Muslim anyway. What did you do? May Allāh give understanding to these people. They can't tell their friends and enemies apart.

That's not important. Important, as we said is that those who brought Islām there, this one part of the Islāmic army from Central Asia was honoured with Islām and Allāh had granted them that service. The second part consisted of those who came to Anatolia. The part that came to Anatolia under the rule of Sulṭān Muḥammad Alp Arslan and with 40,000 soldiers conquered Anatolia from the Byzantine army of 200,000 soldiers. They made Anatolia their homeland. Then they went further and conquered more places. They did it as servants of Islām. They didn't see themselves superior in Islām. They were people who wanted to serve Islām and were ready to sacrifice themselves on the way of our Prophet. So many Crusaders tried to throw them out of Anatolia but they couldn't. They are still trying. They won't be able to do it, by permission of Allāh, unless we leave Islām.

Therefore, all their efforts are to destroy Islām, to make these people lose their faith. Because when there is faith, we are here. Without faith we disappear. The third part is the Hungarians. They migrated from the northern Black Sea to Europe. As they were not Muslims there, they lost their identity. They lost everything and weakened. Allāh 'Azza wa Jalla is showing this to people as an example. If you serve Islām, Allāh raises and increases you. If you leave Islām and look at what Europe is doing, Europe won't look at you. It will finish you there. But when you are in Islām with Allāh, no one can stand against you. You should stand firmly. This is the main goal. Like here in dunyā, our main aim is in ākhirah. If it's finished, you will go to hell like those people. And if you serve Islām, you will have high stations in Paradise.

May Allāh give strong faith to all of us. Because there are traitors everywhere. There are many people without adab who swear at Islām. They should have their mouths washed, as their mouths are full of dirt. It doesn't suit their mouths. They should mind their own business and then make judgment. We get honour from Islām. Our nation is serving Islām for more than a thousand years. Who want to divide it, people who think they'll be better if they're separate, are mistaken. They are used as bait. When it's over, shayṭān will say, "I don't care. Whatever you did, you had a mind. Why did you follow me?" But a person who stands with Islām will always win here and hereafter. Shayṭān is one to deceive these people. But as we said, Allāh 'Azza wa Jalla is saying in Qur'ān, when they arrive in hell after being cheated, shayṭān will say, "You shouldn't have followed me. Why did you?" That's it. What will you do? You can't do anything. Regret doesn't help

there. Therefore, be careful. Don't be cheated by unbelievers. Don't be cheated by sinners. Don't be cheated by people out of Allāh's way. Be on the right way. Be with Allāh. Don't be an enemy of Allāh. Don't be with shayṭān.

May Allāh protect us.

Alḥamdulilah, we are thanking Allāh again for making us Muslim. Al-ḥamdu liLlāh, also for His generosity and His mercy for our nation to make them servants for Islām not Sultān for Islām. All they are saying: "We are servants for Islām," because in Qur'ān Allāh 'Azza wa Jalla saying: "If you are not serving and ruling good for Islām, Allāh will change you, send people He love them and they love Him." Alḥamdulilah, this nation, they are serving, they are giving everything for Islām. They giving the most precious thing. They are sacrifice themselves to spread Islām, to prevent oppression, to prevent oppression from people and they Allāh 'Azza wa Jalla making example for people from this.

They was from Central Asia, beginning of tenth century. They three waves, they come out from them. One of them Ghaznawī going to India. They conquered India and spread Islām there. There was not so many people, small group with Sultān, and they went with brave. Why? Because they want to spread Islām in this big subcontinent and, al-ḥamdu liLlāh, Allāh help them and all this million, hundred millions of people, they become Muslim with them. They was real good people. They was ruling with justice and leaving everybody for to live as they was living – not forcing people to be Muslim. But Muslim, by themselves they was running, thousand, millions people to Islām. And it was like this, ruling by justice until this shayṭān army coming from abroad and slowly slowly destroying, stealing, making fitnah everywhere and to finish this good kingdom. They make oppression. They kill people, millions of people, and after when they want to went out from there, from subcontinent of India, they making also big fitnah cheating Muslims there.

India was majority Muslim. The majority was Muslim and say, "No, no we like to make you special Muslim they can live in their country. So we must divide this." And they make this fitnah and now Muslim they are minority and they are suffering. And other also suffering. They fighting since sixty years, still fighting all together and no peace in this area even this. But Muslim time, was everybody living with freedom to practice their religion, to do what they like, and who like to be Muslim can be. Who he like to be in his religion – no problem. And they was happy and they was the most richest country in the

world. But when they follow shayṭān, they are now, they have miserable life all of them. And this is what, when Islām, people serving Islām, Allāh make them up. When not serving, they are becoming nothing.

Second wave coming from Central Asia was going to Anatolia through Iran and they was that time, crusader time, and Sultān Muḥammad Alp Arslan, his name, he was with forty thousand army fighting against Byzantine two hundred thousand army and they destroy them and open, conquered Anatolia. From that time, this people they are saying, "Go back to your place, to Central Asia." But, alḥamdulillah, with belief of Islām, Allāh help them. Allāh make them higher and higher and higher and they was the very humble and they saying all time: "We are servant for Islām. We are under shoes of our Prophet, our head under his shoes." This is when they make, become humble for Allāh, Allāh make them higher. And nobody take them from where they are. They are still but they are trying to destroy their belief. Many, whole world, shayṭān, world against them and saying, lying, and giving bad news; teaching people to make their belief to be weaker and weaker. And because, they are knowing the biggest weapon for Muslim – their belief, no need for other weapon.

And third one who come from Central Asia, they was going through north of Black sea, going to Europe, to Hungary, Bulgaria and other place. All this also was nation from Turk but they are, they cannot because they are not Muslim. They melt and they are nothing now. Nobody care for them, no value for them. But who with Islām whole coming higher and higher. In dunyā like this. In Ākhirah it will be more higher, in the real thing because other they will be with shayṭān and his group in hell because they are against every order of Allāh and they are fighting against Allāh and they are oppression and they are liar. They are have every bad thing. Allāh help us to save ourself, in shā'a Llāh, with Sayyidinā Mahdī 'alayhi s- salām will make all world to be Muslim, In Sha Allah.

But what we are saying, alḥamdulillah, there is, we are lucky to be honoured by Islām. It is the most highest honour for human being, nothing else. All everything they saying – they are like shayṭān. When shayṭān and human being be in hell, they will be shouting on him, "You bring us here. You bring us here. What you done?" He will say, "Oh why you follow me? You have your mind, you follow, you was happy with me. Now you are saying this. Go away from me." This is who are not realising Islām and to be happy with this honour, the biggest honour the biggest benefit for human being. Because to be benefit in dunyā maybe somebody give you money, somebody give you something,

cheating you and you are going out of way. But in, for Ākhirah it will be nothing for you, no benefit. But when you are serving Islām and you are happy with Islām, you are honoured by Islām, you will be winner, In Sha Allah, here and hereafter, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

137. IN OUR TARIQAH EVERYTHING IS IN THE HEART
Saturday, 4 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭariqah, Naqshbandī ṭariqah, and our Mashāyikh spread blessings and virtue with the permission of Allāh. Who walks on their way gets benefit. Walking on that way is to leave this dunyā and to follow our Prophet. What we mean by leaving this dunyā is not to keep it in your heart. You are in dunyā, you must deal with dunyā. Laziness is not good. To get livelihood is an important order of Allāh. He says you should get ḥalāl provision. Don't be lazy. Laziness is from shayṭān. Shayṭān teaches laziness. And also keep your prayers, pay attention to your worship. These are the orders of our ṭariqah.

Attend ṣuḥbah and dhikr. When they go to ṣuḥbah or dhikr, sometimes people get into some state. When such a state occurs, they show it outwardly by screaming and shouting. This is disliked in our ṭariqah. Mashāyikh don't like it. There are 41 ṭuruq. Some of them accept this as good but the Naqshbandī ṭariqah says that state is like showing off to people. Afterwards they cannot control it also. When they can't, there start to be problems in their normal life. Therefore, Mashāyikh don't like it. Mawlānā was saying that he was in one ṣuḥbah of Shaykh 'Abdu Llāh ad-Dāghistānī. He said, "He gave ṣuḥbah from such high level that I said 'Allāh' involuntarily. He didn't want even that. He said, 'You shouldn't have done it. Be careful said Grandshaykh.'"

So our Naqshbandī ṭariqah is for the heart. Everything is in the heart. Even our dhikr is made in the heart. Silent dhikr is the dhikr of the Naqshbandī ṭariqah. We should make it in our hearts. However, we imitate other ṭuruq by making loud dhikr, in our dhikr and ḥaḍrah. Most of our people criticize even that. We do it not as Naqshbandī ṭariqah, but imitating the methods of other ṭuruq so that we have the barakah from them as well. Otherwise, the Naqshbandī ṭariqah makes dhikr khafī, silent dhikr. Everything should be silent. It should be between the heart and Allāh And as we said, we shouldn't put dunyā in our hearts. Dunyā should remain outside. Its border is outside the heart. We

should never let it in our hearts. Some people think when they join this ṭarīqah, they think they get better by being in that state. No. Better not do it. Because as we said, it is something Mashāyikh don't like. You should keep it to yourself and keep it in your heart, in shā'a Llāh. Let there be strength in your heart.

Our ṭarīqah, alḥamdulillah, we are in Naqshbandī ṭarīqah. It is different from other forty ṭarīqah because our ṭarīqah making mentioning Allāh whole time in heart and our ṭarīqah to make prevent people from material world. How? We not doing anything, not working? No. You must work. To be lazy not good. It is order Allāh to look after your provision with ḥalāl and bring thing for your family. Don't be lazy. But when you do this, don't put this material world in your heart. Its limit under, after, outside heart. Heart only for Allāh 'Azza wa Jalla, no need for other thing.

And many times other ṭarīqah also they have, when something happening, they said become doing some movement or shouting or something doing. When they are becoming, come some spiritual thing, they are shouting. They are shouting or someone throwing himself, shaking himself. This is in our ṭarīqah, Naqshbandī ṭarīqah, it is not good. Ṭarīqah, all our ṭarīqah it is in heart. Everything you must put it in your heart, don't appear it outside. Because even when we doing dhikr, our dhikr in heart. When make dhikr, we imitate other forty ṭarīqah. It is allowed for them to do this. Making ḥaḍrah also not from Naqshbandī ṭarīqah. All this to imitate other ṭarīqah for barakah from other mashāyikh. Because all ṭarīqah they are right but our ṭarīqah, each ṭarīqah they have a special rule, special teaching.

So our ṭarīqah it is heart the most important thing, to be in your heart everything – your happiness, your sadness, your everything. It must be in your heart, not appear. Other ṭarīqah they can do this. For our ṭarīqah to make shouting, to do this, it is not looking good for this Mashāyikh. Even once Mawlānā, he was saying, Mawlānā Shaykh 'Abdu Llāh al-Fā'iz ad- Dāghistānī he was making ṣuḥbah and Mawlānā Shaykh Nāẓim he was there. And he was very high ṣuḥbah and without knowing, he said only "Allāh". Grandshaykh said, "Don't say this also. Keep it in your heart." No, not even this word. Now many people they are shouting they are shaking themselves because this from – not good for our ṭarīqah. And to after this, slowly, slowly this people they cannot control themselves and people around they will be disturbed from them. For disturbing people – not important. For disturbing Mashāyikh – is important.

We must be careful not to follow our ego even for good thing. It is order to not do this

from Mashāyikh. We will not do this even it is permitted from other ṭarīqah. Our Mashāyikh they are not allowing anything, not... What they are saying, we must follow. Not to say, "We can do this by ourself." We see Mashāyikh doing dhikr with imitate other ṭarīqah, we follow. If they are not saying, we not follow. Because our ṭarīqah, Naqshbandī ṭarīqah way, it is same everywhere from beginning until end. So no any... Many people they criticise, "You are not doing what ṭarīqah saying." No. We are knowing and we are knowing what we do – following our Mashāyikh. And there is, we separate between Naqshbandī ṭarīqah and other ṭarīqah also. Allāh make our heart all time with Allāh 'Azza wa Jalla, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

138.

THE TIME OF HAJJ

Sunday, 5 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we are reaching the season of ḥajj again. Every believer likes and wants in their heart to go to ḥajj. People with faith ask for it. Who's not aware of religion doesn't know even what it is and that it is obligatory. He doesn't know what he must do. He lives just like that. But this ḥajj has great virtue and beauty. Who is able should do it without delay when they have a chance. When they can't do it, Allāh didn't make it farḍ for people who can't afford it. In terms of health as well. A person who cannot go because of his health can send someone else if he can cover the expenses. And that person will receive its benefit. He will have made his farḍ. But people with no financial means, Allāh didn't make it farḍ for them. It is farḍ for those who can afford it and have good health, it is made farḍ for them.

To do it once in your life is enough. Who wants to do more, can do if he has the means. Because ḥajj cleans people from their sins. But it is difficult in these times. People wait in queues. That's why, they can't go. Even if they go just once, it is a huge favour. Mawlānā used to go every year. When he made ḥajj, there were lots of difficulties. Now it is even more. It was difficult before. They are doing so many things to make it more comfortable but it is causing more hardship. By the wisdom of Allāh ḥajj should be difficult. Allāh 'Azza wa Jalla made it so for everyone. Make it luxury as much as you can, it still has problems. Of course when Mawlānā was going, it was much more difficult. Maa shaa Allah Ḥājjah Anne counted that Mawlānā went to ḥajj 22 times. He went 22 times physically. Allāh knows about the spiritual. Holy people are always there. Their presence is seen by some people, and it happens without being seen.

Sometimes people intend for ḥajj, some problems occur. When problems occur, our Prophet says when a person intends and cannot go, his ḥajj is accepted and he receives the thawāb (reward) of ḥajj. Mawlānā once told us like our Prophet said, Allāh 'Azza wa

Jalla creates an angel with his appearance and it makes waqfah on 'Arafāt, makes ṭawāf and ḥajju l-nisā'. And that ḥajj is counted for him. Some people get very upset for not being able to go. And that is also a favour from Allāh. They are written one ḥajj. And when they go afterwards, one more ḥajj is written then. There is nothing like – the first is annulled when you go next year. Until Qiyāmah that angel asks forgiveness for him. This is a sort of patience. Allāh 'Azza wa Jalla is saying, "Innamā yuwaffā ṣ-ṣābirūna ajrahum biḥayri ḥisāb" (39:10). He couldn't go, got upset but remained patient as it is the will of Allāh. But of course, that person tried hard, so his efforts won't be wasted. Allāh doesn't let any goodness be wasted. Moreover, as our Prophet said, He creates an angel which makes waqfah, ṭawāf and ḥajj better than we do and a perfect ḥajj is given to that person.

Therefore, shukr to Allāh. May Allāh let everyone carry out this beautiful duty. It is difficult but that's nothing. No problem if there is a difficulty on the way of Allāh. And when you go there, I should say it to everyone, don't think that when you buy a trip for 100,000-200,000 TL, you will have a relaxed tour. Certainly there will be some hardship on ḥajj. And that hardship is on the way of Allāh. Allāh will give its reward hundredfold. Because there, for everything a person gets 100,000 more thawāb than normally. May Allāh accept the ḥajj of the ḥujjāj and let those, who've not gone, go. In Sha Allah they should make intention to get equal thawāb.

Alḥamdulillah, we are now coming to Dhū l-Ḥijjah, to ḥajj time. Ḥajj it is a very important worship. It is obligatory for people but not for all people. Who has health, good health, and he has enough money to go there, it is obligatory for him to make this. But if they don't have, he have, they have money but they don't have health – they can send somebody to do ḥajj for them. This is Prophet saying for people and teaching us. And when this people going make ḥajj for this people they become reward as ḥajjī and this obligatory become done for them. But for normal people, if they don't have enough money it is not obligatory. Only for people who are, they have enough money and enough strong health also to go and come.

And it is real cleaning people from sin – as day of they birth from their mother and baby he was innocent, no sin for him. People who going to ḥajj and doing exactly what Prophet saying without making now like nowadays – cutting, cutting from everything – they will become clean from every sin. Allāh forgive for everybody for sin. But for right of people sometime you must ask forgiveness from people. If they not forgive you, it is problem but when you go to ḥajj this also Allāh said, when you stand on waqfah of Muzdalifah

Allāh take this from people and they who, if you have something against people and people not forgive you, Allāh make this reward this people to forgive you. So you even from this also you will be clean. For this ḥajj it is real big benefit for people.

And Mawlānā Shaykh he was taking every year people from here to ḥajj and it was difficult that time especially for Mawlānā also carrying people they are not knowing anything, they are not going anywhere. Even for city, from village to city, they never go in their life. He was take them and he was suffering too much but he was, al-ḥamdu liLlāh, for Allāh. He is happy and Ḥajji Anne our mother she said she count twenty-two times Mawlānā he went to ḥajj. Twenty-two times, maa shaa Allah, in bodily but for spiritually every year he was there. Because many people also seeing him when he is going there.

And many people nowadays they want to go, they cannot go. Every year they said there is lottery. They waiting. "This year, In Sha Allah, we will go." And looking. No not yet. Next year also not. They prepare, they have everything and there to go also no. We know some people since ten years they are applying and waiting. Al-ḥamdu liLlāh, this year many of them after ten years they go, In Sha Allah, with us. And Allāh 'Azza wa Jalla, Prophet saying and Mawlānā Shaykh was saying, mentioning in Khuṭbah also – this people who are intentioning and to go and they cannot go, Allāh create one angel for them and they make their ḥajj. He [angel] stop in 'Arafāt, make ṭawāf, make sa'i, make everything perfect and he stand in until Qiyāmah asking forgiveness for you. So this every year, this people, ten year they couldn't go, so Allāh 'Azza wa Jalla accept for them as ten years of ḥajj and reward them. And Prophet was saying this, saying even this people they can go later, this ḥajj will be not be canceled because he went to ḥajj. No it is plus three times, ten times, five times they couldn't go – all this Allāh accept and reward for them. And Prophet saying, who going to intention and try to go and Allāh make this angel, if he couldn't go and pass away, through this he also as ḥajj. Allāh will accept this obligatory to be done because he tried and he couldn't. But Allāh make this angel to make ḥajj for him so Allāh will accept for this also.

Many times Allāh make something to be prevent you from ḥajj or some people or matter you thought it is from them, no this is from Allāh. Allāh if He want you this year to be ḥajj, you can be. But if you not, don't be sad because Allāh said, "Innamā yuwaḥḥā ṣ-ṣābirūna ajrahum biḥayri ḥisāb" (39:10) – Allāh will reward who are patient without countless, He will reward with His endless mercy. Alḥamdulillah, we are with Mawlānā and we saying also for people to go to ḥajj. It is not holiday. Ḥajj it is hard. Don't think,

"I will go there and it will be everything okay. I will be... Everybody, this tour people who are taking you, they will be serve you." No. Don't think this. It is Allāh make it especially to be hard for people, if you go with luxury or you go with the lowest one. Also all people they have, they must have some difficulty in ḥajj. And this is difficulty you must accept it is from Allāh and you must be sacrifice – not saying anything. Only accept. Don't be angry, don't object, only be happy. Thank for Allāh He bring you there and you are clean from all your this heavy burden. Sin, it's very heavy burden. And, al-ḥamdu liLlāh, when you go there it will be go all of them. Allāh change it to reward, In Sha Allah.

Allāh open for people who are not, they didn't go to ḥajj. Allāh make them to go, In Sha Allah, again, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

139. WASTED EFFORTS

Tuesday, 7 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah not make our efforts wasted, because those who are on this path, their efforts are not wasted, they always are the gainers. If he does what he does after making a [good] intention (niyyah, Allah gives multiple. [But] if he has a [good] intention and does not carry it out, Allah still gives its reward according to the intention.

For the one who intends to commit sin, but does not, then nothing happens. If he acts upon his bad intention, however, the sin is written for him. Some people are on the path that Allah does not like. They think they do better by not following Allah. Allah 'azza wa jalla says, "On the day of judgement they have no value, no weight [in the scales]." They are of no use even for themselves, nor for others. That is the effort that is wasted. As long as you are not with Allah, whatever you do has no use, instead it has harm. Its harm is more than its benefit.

All his life long, he works with great effort thinking he is doing good, though what he does is serving Shaytan. May Allah not make us one of them, insha'Allah. Even if we do not do much, let our intention be good, and In Sha Allah let us be with Allah so that we are rewarded.

May Allah protect us. Most people's effort is in vain — this is what we are trying to say. Allah Almighty from His Mercy rewards people even for their [good] intention, but people run as far as they can from Him, and go against Him. They think they do good and what they do will benefit themselves, but no benefit is received. May Allah protect us. May Allah have us not waste our labor, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

140.

STRUGGLE AGAINST THE EGO

Wednesday, 8 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

These are holy days. May Allah let us benefit from their abundance, In Sha Allah. Allah 'azza wa jalla wishes goodness of people; Satan wishes evil for them. Allah calls them for good; Satan calls them for evil. Most of them are prone towards evil; they go to evil. They go towards whichever kind of bad there is. Why is that? Because there is ego.

Ego loves the bad, inclines towards it. Wherever there is evil, ego goes in its direction. Most people ask, "Why do they not come to our path?" They do not come because your path is the path of truth, therefore Satan forbids them. Ego forbids. Ego does not like it. But wherever the bad is, they incline towards it. They do not forbid you to go towards evil—instead they say go there! Therefore, ego needs to be trained. Ego should not be given what it wants. If you set it free, ego takes you towards evil always.

"Wa nafsini wa mā sawwāhā" (Qur'ān 91:7). Allah Almighty 'azza wa jalla says, "Train your ego." Allah created the ego (nafs), showed it what is good and what is bad.

"Qad aflaha man zakkāhā" (Qur'ān 91:9). "Whoever cleanses it, trains it, is the one who gains."

"Wa qad khāba man dassāhā" (Qur'ān 91:10) "Whoever follows it is a loser." His end would not be good. Therefore may Allah protect us. You will not leave the ego alone, continually you will train it. You will not think it is trained so now you could let it free. You will fight against it continually.

May Allah give strength to all of us. Let us not submit to our ego. It is such a strong thing. It attracts. Do not let ego breathe. May Allah protect us. May Allah protect us from the evil of our ego, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

141. THE DUTY OF HAJJ

Friday, 10 August 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May Allah bless this journey, it is the time of Hajj. A lot of our mureeds who have never been to Hajj have made intention to go. May Allah bless it; may Allah make it easy. May it be granted to everyone to accomplish this requirement (fard), In Sha Allah, because there are some people who can afford it but are not fulfilling this duty. They neglect this duty. Some others are not able to go, because they cannot financially afford it. Some others cannot go due to ill health, not having enough strength. May Allah, therefore, grant this fard for everyone, because this is a matter of Allah's provision, nothing other than that.

A man has it all, property, health, strength, but cannot go because of his neglect, or some other reason. May Allah grant us it, because, while Ibrahim as was building the Ka'ba Allah 'azza wa jalla said, "Call them! Let them come!" Though Ibrahim as was surprised because there was no one around, he [still] obeyed the command, and he called, "Come to Hajj!" This call was granted upon all the souls who heard it. May Allah, therefore, grant it [and] make it easy. May Allah bless it.

They ask, "What will we do there?" Our sheikh, our father, mentions the advice of our Prophet, "Lā taghdab!" "Do not be angry" there; do not fight with anyone; instantly hold your ego back. Remember going to Hajj is similar to going to paradise, but in entering paradise there is no test. Here is the place of test! Every kind of test occurs; therefore, whatever comes you will show patience. The first thing we remember is, "I am being tested. May my ego be reduced to servitude! There is no getting angry here."

Secondly, when you go there perform your daily salah at the Holy Ka'aba or Rawḍa ash-Sherif. Now there are lazy religious teachers who say, "In Makkah wherever you pray is the same." No, this is not true, performing daily prayer is one hundred thousand times more rewarded [there at the Holy Ka'aba]. Outside of it [i.e., the Holy Mosque] is not the same. Make the most of the opportunity while you are there. Also in Madina, perform the salah next to our Prophet. When you have the chance to pray with him, do not just remain where you sleep. Avoid wasting your time like this.

These organized Hajj tours by the government made too many cuts. Our Prophet's program should be 8 days. They now allow only three to five days; they do not remain longer. Make the most of it. May Allah bless it, In Sha Allah. May it be easy. May Allah accept your Hajj from now. For those who could not come, may they too receive its reward, In Sha Allah. May it be granted to them later. Amin.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

142. THE SIN IS UPON THEM

Wednesday, 5 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah that doing Hajj once more was destined. We went and came back safely. Twenty-two years later we performed Hajj again, but this time instead of making it easier, they made it harder. What we mean about making it harder is not the hardship of the duty – Hajj is all about hardship, which we endure without any problem, but the hardship is that though they dismissed the Sunnah [previously], now they are also canceling the wājib (duties). They may cancel them, but what about our so called “hojas” (Islamic teachers) who do know what the obligations are? The sin is theirs – Diyanet’s [Turkey’s Ministry of Religious Affairs] and the leading hojas.

The most important obligation is to stay in Muzdalifah until morning, but they are not letting this happen. Let’s say it here too. In Arafat, they do senseless things. Zuhr and ‘Aṣr become shortened (qaṣr), which means praying two prostrations (raka’āt) Zuhr and then two prostrations (raka’āt) ‘Aṣr separately. They prayed four prostrations (raka’āt) all together at one time [i.e., with one salām]. It is obligatory (farḍ) to perform Hajj, but even a religious scholar (‘ālim) who did not go to Hajj will ask for evidence to support the actions of Hajj. All is written in [your] book [by the angels recording actions], but the sin, responsibility, and fault are on those who take and lead the people. At least they should say, “This is obligatory (wājib), but we could not do it, so everyone should sacrifice an animal [in atonement].” They do not say this either.

This means, according to what we saw, the ummah instead of becoming better is becoming worse. “Muslim-hood” and Muslims are getting worse. Islam is not getting bad; it is Muslims who are making it worse. This means it is the End Times. We are not saying more than this. May Allah send a Leader (literally, “an owner”) and show the right path. This sort of thing happens, but the religion belongs to Allah. Allah protects it. If you do not do it, Allah ‘azza wa jalla sends another and lets him do it. May Allah send an owner so that the Ummah will be safe, and saved from this abasement, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

143. THEY ARE LIKE SATAN

Thursday, 6 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There is a hadith of our Prophet. Allah 'azza wa jalla sent Satan to the door of our Prophet. He entered with an ugly face. When he was asked why, he came and said, "To answer your questions. Allah sent me." Allah sent him there so that people would like what Satan does not like, dislike what he likes, or do what he does not do. Do not do what he does. Satan said, "I came here as I was forced, otherwise I would not have come by my will."

There were a lot questions, but amongst them the most important one asked by our Prophet was, "Who is it you dislike, hate the most in the world?" Satan replied, "It is you." Satan had to tell the truth. Allah made him tell the truth. Those who do not love our Prophet, respect our Prophet, who do not value him, are satans, nothing else, because love of the Prophet is farḍ on us. Loving him is a benefit to us, our salvation, nothing other than it, because by only our acts and deeds we cannot be saved.

Therefore, they say, "This person is a scholar, has memorized the Quran, memorized hadith..." — they say, but those who do not respect the Prophet are like Satan. We should not follow them or respect what they say. In known places certain people have gained governing power and have spread the same fitna around the world. They are in every place; they come forth and talk as so-called scholars. No respect to them. Those who are invalid in the sight of Allah may read as much as they like, may claim they have knowledge, in fact they do not know. They are invalid.

When Allah 'azza wa jalla grants dignity, a person is respected; if not, no matter what the person does, [even] at his best, nothing benefits him. The intercession (shafā'ah) of the Prophet is real (haqq). In Sha Allah, we are going to be saved with his intercession. May Allah let us all receive his intercession! With our actions we are not sufficient enough to be saved. May Allah correct the Muslims! May He give intelligence, thinking ability, so that they do not have regard for these people! When one is on the TV, others think of him as a friend of Allah or a prophet. They think that what he says is the truth. No, there is no such thing. Even the most ignorant person should not respect those who

do not respect the Prophet. They should recite aṣ-ṣalātu wa s-salāmu for him [the Prophet], In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

144.

STRONG FAITH

Friday, 7 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Faith is the highest degree for Muslims. A person can be a Muslim, but [reaching] faith is different. With strong faith he becomes a believer (mu'min), believing everything that is from Allah. Otherwise, it is as if he believes, but on the other hand Satan plays tricks with him anyhow. But he cannot play with a mu'min. A mu'min is the one who is on the path of what Allah ordered, following the path of our Prophet.

Now, of course, they cannot do all that they could do during the time of our Prophet, but doing as much as they can is beneficial for their faith. To strengthen faith, it is necessary to submit to a Sheikh, teacher, scholar who has knowledge, but [he must be] a real guide. The guide should not be one of those who are seeking fame or selling themselves for money. There were guides like that in the past too, but today their number has increased. It has become a fashion. They do some things, sometimes make mistakes, [but] no one says anything. They also repeat their same mistakes in case others benefit – benefit in terms of material benefit. Indeed they are at a loss, no benefit, theirs is a loss. Those who make a judgment according to their [individual] minds are also at loss.

Do not believe everything according to how you see it, not as if you yourself know. Go check from the original source. If it is true, submit yourself to it, and then your faith will strengthen. But otherwise, if you do things according to your own head, you faith (imān) will never become complete; and, may Allah protect us, you might even lose your faith. Allah May Almighty guide the Muslims in these End Times and give us steadfast faith (imān).

Wa Minallah at-Tawfeeq,
Al-Fatiha.

145. HIJRI NEW YEAR
Saturday, 8 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. ○It is said in the Qur'an, "Wa āyatun lahum annā hamalnā dhurriyatuhum fī l-fulki l-mashūn. Wa khalaqnā lahum min mithlihi mā yarkabūn." (36:41-42)

"Mashūn" means, the globe we live in. Allah 'azza wa jalla used the metaphor of a boat. The globe we live in. We got on a sign, moving along towards the end day. This is a true word.

Tomorrow and onward are the last days of the year. The blessed year is the hijri year, not the other year. The hijri year is the one that is looked at and the twelve months are determined accordingly. It is [nearly] 1440, with the permission of Allah. Since the migration of the Prophet it has been 1440 years. Our Prophet extended his two fingers and said, "I am sent this close to the Last Day by Allah" – which means the last day is very close. Before the End Day there are hadith to happen. For the world of Muslims, insha'Allah, this will happen in a way that is safe and good while we keep our faith.

Now, why do we say "tomorrow"? Because whoever fasts the last day of the year and the new day of the year is assumed, with the permission of Allah, to have fasted the whole year. The hijri year is unlike the other. The other "new year" is entered with sin, disgracefully, and with every type of shame. Into the hijri year we enter with dignity, best manners, prayers, and worship. This is the difference between the two. One takes a man out of straight path, causes him to be unhappy, [whereas] the other is full of bounty, takes a man to paradise. The hijri year has blessed days and months. They are beneficial for those who respect them. Indeed real benefits – not temporary but eternal. May Allah bless the year for us all, insha'Allah. May the new year be the year of Islam. May Islam be victorious, may unbelief (kufr) be defeated, In Sha Allah. May it be blessed for you all.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

146. SO-CALLED MUSLIMS
Sunday, 9 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says: "Faith is a high station. To reach that stage you must have faith in the heart. Though most are nominally Muslim, few have real faith." The one who possess faith is the one who believes in the Prophet. Therefore this verse says:

Bismillahir Rahmanir Raheem. "Qālat al-a'rābu āmannā, qul lam tu'minū ve lākin qulū aslamnā wa lammā yadkhuli l-imānu fi qulūbikum." (49:14)

Arabs say they have faith. In the Glorious Quran, Allah 'azza wa jalla says you do not have faith. You became Muslims. You accepted Islam, but faith is in the heart. Faith did not enter your hearts. Because they counted the Prophet as being from themselves, saying they are worthy of this thing, they felt they had to become Muslims. The Companions of the Prophet are an exception to this. They had faith in their hearts. They had love for the Prophet in their hearts. They were those who believed and accepted what the Prophet would say, but the other group accepted belief in name only.

That is why our Prophet showed a miracle then, though He had a much higher rank than any of them. He put those who submitted to him on to a higher rank also. They were people like others, but our Prophet made a star of each one of them. That is what happens when faith enters. They took faith everywhere they went; they became the sultans. The other kind is the one who just stays stationary; they do not move forward. Now some people think the one who is an Arab knows more. There is no such thing. The one who does not submit to the Prophet is not a believer (mu'min), that is a man who has only accepted Islam. It means there is a big difference.

The other one, called a Bedouin Arab, is the type that left the religion after our Prophet left the world. They became backsliders (murtad). This continues; until the end it will be

this way. It is important, therefore, to be able to distinguish them. There is a huge difference between Muslims, between those who accept only in word and have no faith in their hearts and a Believer (mu'min). We need to be careful so that we submit ourselves to those who have true faith in their hearts. It is beneficial to honor them. It is beneficial until the End Day to visit their tombs.

Thanks be to Allah that we passed in front of the Prophet every day [i.e., in al-Medina al-Munawwara after Hajj]. No need to fight with others every day there. Already when one has good manners (adab) and passes the place [i.e., the Prophet's (SAW) shrine] heavenly manifestations descend. The same is true regarding the Jannat ul-Baqi. Allah 'azza wa jalla looks at them [i.e., those dignified visitors] with mercy, Rahmah, grace. Allah's wrath comes upon those who say to people this or that is not allowed here. May Allah protect! May Allah make us all possessors of true faith, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

147. THE ONE WHO WORKS HARDEST

Monday, 10 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Who is the one who works hardest in the world? It is Satan, Satan and his gang. They work in a very relaxed way, and with great enthusiasm, so that people leave the path. You may attempt to do good and laziness come upon you, makes you feel lazy. If one is going to start worship, "I cannot do it. I find it hard. Please pray for me," he says. Why do these things happen? When there is evil doing Satan supports it, he never hinders it, but if one attempts to do good, Satan hinders the good action. Satan is trying, his main goal is to put people out of the path and send them to hell. But Allah, 'azza wa jalla, sometimes nullifies his work. For instance now, it is the last day of the year. On this last day if we ask forgiveness from Allah for our sins and the faults of the year, He forgives us. Allah forgives us through his forgiveness and mercy, then Satan bewails it saying, "All year long I worked hard, I put effort, today in just one minute all my effort is lost!"

Today is the last day of the year. In Sha Allah, it is necessary to ask forgiveness so that everything Satan does goes in vain. May Allah forgive our sins, because Allah created people to commit sins and later to ask for forgiveness, then to forgive them accordingly, to show them mercy. Insha'Allah, the work and effort of Satan will go in vain, but of course most people are unaware of this. They have no knowledge of the hijri year, [so] the year passes quietly by. They enter the other year [i.e., on 1 January] in a flamboyant way, and they sin. At that time, they do not recognize that they should ask for forgiveness. They make arrangements that are special, they make efforts, but their efforts are no use.

The recognized year is the hijri year, and this is the last day. Let us not forget this; let it stay in our minds. And may Satan's doings go in vain. May his efforts be lost. His followers are many, but in a grudge he regrets if even one person is saved. In Sha Allah, may Allah give intelligence and thought to people, so that so that they do not follow after this evil creature. In Sha Allah, let us follow Allah's dear servant, our Prophet.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

148.

SHOW MERCY

Wednesday, 12 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our holy Prophet's noble hadith: ﷺ "I am, turham."

Have mercy, then Allah has mercy on you, [and] people will also have mercy on you." Right now the situation of the world is in the hands of tyrants. The tyrants think that they are winning. Even if they do win, whatever they win here is not for their benefit. On the contrary, they are for unfortunate for them. Whoever is merciful, Allah helps him, gives his reward.

Everyone is behaving according to his own judgement, and everyone is confused in what he should do. Everyone is saying something, but the straight path is mercy. Even though it may seem like it hurts, at the end a person realizes it is beneficial. If the opposite happens, however, oppression does not continue. Now it is oppression, and the world is full of oppression, and oppression is in its summit – this means it is on its way down! When a thing is complete, it is at the point where it starts going down. So there is no need to feel worried about oppression. Allah's promise, our Noble Prophet (SAW) promise, is that this is a sign of the Owner of the Time, Mahdi's coming, insha'Allah.

People should keep their faith strong. The one with strong faith does not fear anything, nothing causes worry in him. No matter if it may seems so bad, he knows it still is going to be good. Definitely he believes that is how it is.

"Inna wa'da 'Llahi haqq" (Qur'an 30:60)

May Allah show us those good days to come.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

149. THE TREE BENDS WHILE IT IS YOUNG

Thursday, 13 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

These days schools are starting. Children go to school to learn. They should be taught good things so that their faith becomes strong, because those who have faith spend their lives comfortably. There is a saying, "A tree bends down while it is young." Good teachers should be trained right from childhood, so that they teach good things, beneficial things for life, beneficial things for the next life.

Already today teachers are unconscious. They have neither spiritual understanding nor understanding of true knowledge. They do things for a salary – that's okay; one can still receive the salary, but at the same time one can receive the pleasure of God. Let them not betray, sell, their country. Otherwise, [and] as if that was not enough, many of those who go to school learn bad habits, for example, smoking. This is an important matter. Whether it is teachers or students, it is an important matter to be careful of, because most evil starts with smoking.

They say drinking is the mother of all evil. [But] before they reach drinking, they start with smoking, then drinking begins, then all the other evil, dirty work starts, [and] then the man is ruined. If the person was protected, however, in the beginning, before he puts this evil thing into his mouth, he can be saved easily, otherwise an evil jinn or an evil person bother him, ruin his life, ruin his family. May Allah protect us! May we have a good next generations, In Sha Allah.

Many teachers come to visit us. When the teachers are good, even if it is only one, he is able to change the whole class, the whole school. He is useful in training new, good generations. May Allah increase their numbers, In Sha Allah. May Allah accept their service, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

150. DO WHAT YOU ARE ABLE

Friday, 14 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We do what we can or what we are capable of doing. For what we cannot do, our intention is that Allah has assumed we did it. We ask for Allah's help in order to fulfill the Sunnah. Our Prophet says, "Do not go to extremes. Do what you are capable of." Some people would you like to do a thing; sometimes it is from their desires; sometimes they really would like to do it. But Allah gave certain capacity to each person, [and] if the person exceeds this, he can do nothing.

The purpose of our Prophet towards us, and his aim was, even if little, to do the thing consistently, not suddenly loading oneself, and later being burdened by it and deciding not to do at all. Even if you do a little, that is good for you, better for you, better in every aspect. Therefore, in everything exceeding limits is not a good thing. Everything is this way, whether it be worldly affairs or affairs of the Next Life.

There is certain amount each person is capable of doing. Some do one percent, some do half of a hundred, some do five percent. This is based on the mode. When it is above the limit, it burns the engine, [and] then he cannot do anything. Therefore, what we do is for ourselves – we know ourselves, and act accordingly. May Allah accept [it], In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

151. ABOUT DAILY PRACTICES

Saturday, 15 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Some followers ask regarding daily practices, "We are not able to do our daily practices [on time]. Is it possible to do them all later?" Yes, it is possible, but if he has to do them all at one time, it is more difficult, [and] he almost will not be able to do them at all. We say, therefore, do only what you can do. Daily practices [i.e., the wazifah, recitations] are neither obligatory (fard), nor a duty (wājib); they are voluntary (nāfila). Those are practices which are done to be close to Allah and his Prophet.

There is no punishment, sin, for [omitting] them, but we need to do our best to the degree we are able. When one cannot do them all, he may make the intention to complete them, [and] what he cannot complete, the shaykhs can complete them, the Friends of Allah can complete them. They complete them in your stead and help you complete them. There is no need to see oneself guilty. With the intention of wanting to do them, and saying, "I wish I could do it all," then Allah gives you a reward according to your intention, and its merit. These practices are superior.

For those who are able to do them, they are better. Allah 'azza wa jalla says in a holy tradition (ḥadith qudsi), "My servant comes close to me through voluntary practices, comes nearby, becomes nearer."

The obligatory is done, the Sunnah is done, the duties are done, [and] then comes the voluntary practices. They are to strengthen the faith further, [and] to bring one closer to Allah and the Prophet. Nothing other than that. The common people already hardly make their daily prayers. People of tariqa are those who want to be closer to Allah. Of course, some people perform services. Those services may be for Allah, they may be for the umma, the services they do can easily replace the daily practices. The guides told us this, Shaykh Sharafaddin [and] Shaykh Abdullah ad-Daghistani said this. Because people are busy with services, they do not have time.

The services you do take the place of the daily practices. With them the person draws closer to Allah. May Allah have us to be of those who are close to Him. Whatever type of services there are or conditions that will bring us close to Allah, may Allah cause that

to happen for us, because the beautiful thing is to be with Allah, with his Prophet. With these things, one is elevated, [and] the situations of this world do not affect him, do not overwhelm him. Rather when you are in a higher state, you are not harming, you are beneficial, with the permission of Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

152. GIVE GLAD TIDINGS TO THE PATIENT

Sunday, 16 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. Allah 'azza wa jalla says, "Wa lanablūwannakum bi-shay'im mina al-khawf wa 'ljū' wa naqsim mina 'lamwāl wa 'lanfusi wa 'th-thamarāt wa bashshiri 'ş-şābirīn."

"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast" (Qur'an 2:155). People are used to comfort, now when there is a difficulty they get confused and do not know what to do. Allah 'azza wa jalla says that sometimes there are difficulties, reductions in their earnings, [and] also problems with their health and well-being — all kinds of difficulties. Give glad tidings to those who are patient. These days in this country, everyone has some trouble, everyone is worried. There is no need to worry; we will show patience. "The end of patience is peace. Give the glad tidings to them," is what Allah 'azza wa jalla says. Allah 'azza wa jalla will give their reward them for being patient waiting for the Next Life, and in this world this difficult situation has an end, insha'Allah. Of course, those who have faith know this. The difficulty is with those who have no faith. They are more troubled, more bothered, and do not know what to do. He thinks by his own means he can overcome his problems, or he completely gives up hope, [and] then it becomes worse for him. But those who believe in Allah say, "Certainly this is from Allah. Allah will help us, In Sha Allah." The shaykhs ask for forgiveness, and say it is necessary to ask for Allah's help, especially the Shaykh effendi. This is what our skaykh father used to say. There is no need going out into the streets, and shouting here and there. When something like this happens ,go to the mosques, pray there or you may pray by yourself. Allah removes those troubles. These are just trials. Those who are patient towards these trials are the winners. For those who are not patient the troubles continue, and also they do not know how to get out of them. May Allah remove the difficulties! May Allah not try us! May Allah grant us the good! There is bounty and trial. Our Prophet Muhammad (SAW) says, "Do not ask for trial." May Allah 'azza wa jalla give from his bounty. His treasures are endless. May Allah help us all, insha'Allah!

Wa Minallah at-Tawfeeq,

Al-Fatiha.

153.

THE PERFECT HAJJ

Tuesday, 18 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh. Last time we came here, we asked permission and bid farewell to Mawlānā to go for ḥajj. People go to ḥajj as much as it is written for them. It is a farḍ for people. To do farḍ is obligatory for who are able. Even in old times who was able did it. Because in old times there were different hardships. Now there are different problems. Who will go is known in the presence of Allāh. They have the permission. They go. And when they go, they face various difficulties. Allāh gives rewards and thawāb to people because of them.

Of course, to carry out the duty of ḥajj is a great honour. Allāh 'Azza wa Jalla told Ibrāhīm 'alayhi s-salām, "Keep this house of Mine clean and help those who come here perform their duties correctly." This is the order of Allāh. Therefore, anyone who does the job shouldn't say "I did this and that" and ask thanks from people. If he is to ask thanks, he shouldn't do. It is the house of Allāh. Allāh will send someone else to do. This service has continued from Ibrāhīm 'alayhi s-salām till our Prophet, from our Prophet till the Ottomans very well. Guests who came there were able to do their farḍ, sunnah and wājib easily. It was done. There were no roads, tunnels, or streets. They were climbing up the mountain. Easily. What do we mean by easily? There were difficulties but those difficulties were nothing. Important is to do the duty correctly. The Ottomans who are Ahlu s-Sunnah wa l-Jamā'ah, from them until our Prophet the same service went on. Because our Prophet's sunnah is also important.

Now they are thinking on how to keep ḥujjāj further away from Ka'bah. No sunnah of ḥajj is done. We skip that. They are trying to avoid wājib as well. They are not doing some of the wājib. People come and go. Why does this happen? It happens because of the weakness of belief. A person with belief who serves there, his greatest service to people there is to let them do their worship correctly. You do it incompletely and they

say you are ḥajjī now, go back home. You go to Madīnah. No need to stay for eight days in Madīnah now, only two days. There are even those who come in the morning and leave the same afternoon. They think their service is to make roads. Even those roads are not open completely. There are roads and everything and they close everywhere to make problems for people, so that it is worse for the ḥujjāj. And I say they are serving the ḥujjāj – they are making them earn more thawāb.

They are making them earn thawāb but making them do sin from the other side because they are not doing wājib and sunnah. People who go there don't know what is its sunnah. They come just once. They don't know its sunnah, wājib and farḍ. They do an incomplete ḥajj and are sent back. And what is this a sign of? When we went there last time 22 years ago, it was better. It is becoming worse. It means that Allāh 'Azza wa Jalla will send a person who will make the religion right. And that is Mahdī 'alayhi s-salām. Unless he comes, they are trying to make Islām forgotten. It won't be. There are 'ulamā' only according to themselves. And what Allāh says will happen. Muslims became more but they have no value. Because when Muslims don't live Islām, it has no benefit, it has no value. This is the situation we see, in the apparent and in the hidden. The world has reached its end. The coming of Mahdī 'alayhi s-salām is near. May we reach those days, in shā'a Llāh. May we go together with him to ḥajj, 'umrah and the presence of our Prophet, In Sha Allah.

Alḥamdulilah we are, was here before ḥajj. We make ziyārah for Mawlānā and take permission for ḥajj. Alḥamdulilah we are now, we come back from ḥajj. Allāh accept this and it is important worshipping for Allāh. Sometimes He write for people several time they have kismet, naṣīb (destiny) to go ḥajj, to visit Prophet ṣallā Llāhu 'alayhi wa sallam. Some of them is maybe once a life. Many of them also even this they cannot have it. Because this what Allāh 'Azza wa Jalla say for Sayyidinā Ibrāhīm (as) – "Call people to come to ḥajj. Who hear you, they will come from..."

There is many difficulties here, in this time for people to go to ḥajj. They have money; they have, they cannot, they have illness maybe they cannot go; they have money maybe there is not giving them visa for ḥajj. Many thing prevent people to go. Old time also it was not safe to go to ḥajj so not for people they was going. Even they have money, they have health, but to be when it is not safe to way, also it was excuse to not go. So al-ḥamdu liLlāh we went there and it is difficult worshipping. From old time, every time they try to make it easy. Become more difficult but Allāh 'Azza wa Jalla this, give this mission for Sayyidinā Ibrāhīm and his son Ismā'il 'alayhi s-salām, 'alayhumu s-salām. "Ṭahhirā

baytiya liṭ-ṭā'ifina wal-'ākifina" (2:125), Allāh say, "Clean My house for visitor and make them to be feel can do each, everything I order from worshipping."

And it is it was like this since Ibrāhīm 'alayhi s-salām until Prophet ṣallā Llāhu 'alayhi wa sallam. And there is this mission for his tribe – for Prophet's, ṣallā Llāhu 'alayhi wa sallam, grandfather – he was looking after pilgrimage and they are giving food, water, everything. They was helping after this also in Prophet's, ṣallā Llāhu 'alayhi wa sallam, time. Also after him all suḷṭān and khalifah and umarā' since from Prophet, ṣallā Llāhu 'alayhi wa sallam, until Ottoman. Last time of Ottoman they was making, helping people, serving people. They giving them the most important thing for pilgrimage – people to do what necessary, to do obligatory, farḍ, wājib, sunnah. This is three thing it is very important because when you are in Makkah, everything you do for Allāh, Allāh reward you hundred thousand time. You pray – hundred thousand time. You make sunnah – all hundred thousand times. Wājib – hundred thousand times Allāh reward you. So this it was whole this years, one thousand and three hundred fifty years nearly, they was doing this perfectly.

There was no ways, that time, going by mountain, they going by desert, reaching what there. 'Arafāt, Minā, Muzdalifah – all this they was you can make perfect ḥajj. But now, until when this people they are there, slowly slowly they say "we are helping" and they are what they helping they are everything they missed. They make difficult without any reason for people. Difficult is okay for this, for Allāh we can carry. We are not complaining for this. Even we are happy with them, with this people making more difficult for people to make more reward for us. Make special for ḥajjī. They are making, serving ḥajjī. Difficult to make, more, more, and Allāh reward them. But this is not important. This not important. The most important thing we are complaining, we are not happy with this also because other thing you cannot say "we are not happy". Okay we are happy what happen is okay. For Allāh we doing this.

But what we are not happy to not do sunnah. Most of sunnah they, you cannot do anything. Because even when you... First sunnah, for whole life nobody seeing Ka'bah, there is one door calling Bābu s-Salām – it is sunnah to go from this door and seeing Ka'bah and make du'ā'. This is not no anymore at there. Many sunnah like this. Even people they not thinking it was sunnah, here they completely finish this. But many, many sunnah all finish. It is okay also – not okay but it is sunnah maybe you no punishment for you. But there is thing wājib there is punishment – you must cut sheep when you do, you not doing this. So many of them also they are not making people to do it. This is

what now we are not happy. And every time going worse and worse. But this is since, before twenty-two years ago it was completely different. Now becoming worse.

Even they said, "We are making a new building, making a new thing." Everything doing, they are not important. Important to make people to make their worshipping. This they are doing once a life – to make it perfect – as what Prophet ﷺ done we like to do, as he done. And not to make our ḥajj like fast food – okay go take and go. This just like this. But what happen now, we are seeing everything no hope from this people, from Muslim of this time to do anything. Only Mahdī ‘alayhi s-salām can make it again as it was time of Prophet ﷺ. And it is whole world now looking becoming worse and worse and there was be saviour – Sayyidinā Mahdī ‘alayhi s-salām. They said Muslim becoming so many but it is no any value for them because they don't have guidance. Only everybody guide them different way so they are no any value for them.

Allāh make Sayyidinā Mahdī ‘alayhi s-salām to come very soon, In Sha Allah, and to be with him and to make real ḥajj and ziyārah for Prophet ﷺ. Even for Prophet ﷺ they are now... it was every people going, must stay eight days. Now one days, two days, three days, the maximum they make it. This is what meaning this is no belief, no īmān from this people. Only they are Muslim – as Allāh ‘Azza wa Jalla saying, "Don't say we are believer. Only say we are Muslim" (49:14). No you are believe. You don't have any belief in your heart. Allāh give us real belief, In Sha Allah. Allāh help Muslim. Allāh send our Sayyidinā Mahdī ‘alayhi s-salām.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

154. THE SOLUTION IS TO BE A BELIEVER

Friday, 21 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

"Alā bi-dhikri Llāhi taṭma'innu l-qulūb" (13:28), says Allāh 'Azza wa Jalla. The time is the end of times. No one is at ease anywhere in this world. The reason for the discomfort is both the end of times and the lack of belief. As they don't have belief, they are unhappy, without comfort, and hopeless. Especially, those without belief don't know what to do. When something happens, some events occur, they panic and get scared because they don't have anything to lean on. People with faith have the biggest support. They have their belief. When belief is firm, they believe in Allāh and the Prophet. When they believe, no problem remains. We know where we came from and where we will go. Therefore, when there is a problem, a person says it is from Allāh and gets over it.

While there is rizq, a person will use it. When rizq is finished, that is something else. He can have a world full of money, when his rizq is over, he won't be able to put a bite into his mouth. There is such a situation in the world. Most of the world is faithless. There is no belief, no faith. People who call themselves Muslim have lost their faith as well. They say they are Muslim, it's ok. But there should be imān. A Muslim without imān is not in peace and is worried. A person with imān trusts in Allāh (tawakkul). He strives along with trusting... Our Prophet said, "A'qilhā wa tawakkal." (Tie it and trust). Trust but look into the reason. And then Allāh will give you. Otherwise, you can sit and trust in Allāh. That is alright but you have to have belief in your heart. You can sit and wait for a day, two days, a week, a month - nothing comes. What does he do then? He starts complaining, "I trusted in Allāh and He didn't send me anything." This is not imān, trust, or belief. This is wrong. If you you shouldn't say anything. That is the true trust in Allāh, die while you trust in Allāh.

But there is no one to do so in this time. There is laziness in this time. "I trust in Allāh. He will send me. I will eat without working." And he doesn't like what he's sent.

People of the end of times are strange. Because people in old times were ignorant. They were illiterate. They weren't aware of anything. Now they've become even more ignorant. They are literate, and nonsense news appears everywhere. Lots of news come on their phones. They get so much information. They act according to that. So they assume they are the ones who test; not those being tested but those who do the test. That doesn't work. The matter of belief is important. Therefore, all people are complaining about their income, life, work, power, it comes from Allāh, children, families, everyone. No one ever says, "This is from Allāh. This is how our life is." They forget the life of this world is like this since Ādam 'alayhi s-salām. Same since Ādam 'alayhi s-salām. It was written somewhere the other day, they found some antique town and read its script. Then also people complained about expensive life and for people. Allāh's families. So it has to be this way in this life. This is the order of Allāh. test for everyone.

When you approach it with belief in Allāh and say it is from Allāh, it is easy. We should pay attention to it. We should believe in Allāh. The matter of belief is important. When there is faith and belief, everything is easy and everything is peaceful for people. May Allāh give īmān to all of us. May we believe in Allāh and the Prophet. Because as we said, belief is in our hearts, it is inside the heart and Islām is with the tongue. Everyone who says "Lā ilāha illā Llāh Muḥammadun Rasūlu Llāh" becomes Muslim. But belief is different. Few people have belief. May Allāh give all of us, In Sha Allah.

Now we are living in time of last days of world because from since thousands of years Allāh settled our father Ādam 'alayhi s-salām in this planet and He grow all this from Ādam and Eve – all human being. And we are now coming to end of this period, this period for because Mawlānā was saying, "There is Allāh His one of attribute – Khālaq meaning Creator. And Allāh Azza wa Jalla He is whole time create a new people, a new creature." And for Ādam 'alayhi s-salām say, once Mawlānā was saying, "There is one hundred twenty four thousand Ādams 'alayhi s-salām like our father and this is, he was last one. We are now living but after us also Allāh still His attribute going forever. Forever He will create and create and create. But there is a period for each Ādam 'alayhi s-salām. So our period nearly finish and now we are going the end of the time.

And people they are living in the difficult time comparing to others. Because more pollution, more war, more not no happiness, nothing. Everyone he want more and more and not looking for others. And solution for this to be believer. If you are believer, everything it will be easy for you because you are knowing this is coming from our Lord Allāh 'Azza wa Jalla and He is doing what He want to do. But this is for human being

too difficult to understand this because the majority of human being, especially in this time, they are nonbeliever, not believing in Creator, not believe in anything. Only they believe for they are coming like this and they are going. No another life, nothing. And what they can do here by themselves, by their technology or other thing, they can fix this planet, they can fix life of human being. But they are, because nonbeliever, everything they are doing they are coming worse. What they giving, medicine for illness – some ill man or woman maybe look like getting better but after little while become worse and worse because their side effect. And this is plan also. Allāh make everything in calculation and everything by His knowledge. When this people interfere and they don't have any belief, becoming this what they done quickly coming against them.

For this nonbeliever, they are poor people they have no any hope. They don't have anything to depend on it. But believer, especially Muslim alḥamdulillah, we have very strong Allāh 'Azza wa Jalla. We depend on Allāh 'Azza wa Jalla because He is Creator. Everything in His hand. And this for believer, because most of Muslim also they are Muslim real but believer different. Belief is in the heart coming. Most of Muslim they are not believer. Just in their tongue. In heart they are don't, they have no belief in their heart. If they believe, they can be happy, like be satisfied.

Believer, Allāh 'Azza wa Jalla saying, "You believe and depend on Me and you do what your work, your business – Allāh help you." Because Prophet ṣallā Llāhu 'alayhi wa sallam, saying for somebody he lose his camel, He said, "I just leave it there and when I come back he is not there." "Why you do this?" He said, "I am depend on Allāh. I believe in Allāh and I leave this camel and he run away." And Prophet ṣallā Llāhu 'alayhi wa sallam saying for him, "A'qilhā wa tawakkal" – meaning tie it and you after depend for Allāh. Because your believe not so strong. For people they are not working, they said, "Maybe Allāh. send us. I am believe and depend on Allāh 'Azza wa Jalla. No need for work." But Prophet ṣallā Llāhu 'alayhi wa sallam saying, "You work and but also what if only you depend on Allāh and not doing anything, if you have real belief, Allāh will send you for this."

But many people they are doing this one day, two days, one week, two weeks, one month, maybe two months – that not doing anything after they will getting every day more worried. Nothing. "Allāh not sending us anything or Allāh not sending," after they become, they are saying, "What is this? We depend on Allāh and He not sending me." This is not belief because this is, you test Allāh. And this is from beginning your intention it's rubbish, not good. If you real depend on Allāh, even you die you will not say

complain anything for Allāh and Allāh He will help you. This real believer. But if we are false believer, you will be after running away say, asking from people, "Give me" and so. So it is believe, to be real believer it's real very precious thing.

If you have it, you are happy in your life and you satisfied and everything okay, nothing harm you, nothing make you worry, nothing because you know all this coming from Allāh 'Azza wa Jalla and He is Creator and He has your provision, everything. So you are not worry. But if you are not believer, everything happening - "Uh what happen this? What America done? What Trump done? What this Russian done? What Chinese done? What other exchange coming up, coming down. Petrol going, coming." Like this whole your life in worry and for nothing because you are not responsible for this. If you worry or not worry it will be what Allāh want. Because this is end of time and it must be something like this. And it is also, Allāh create human being not in paradise - in dunyā, in this world to make them, testing them. From Ādam 'alayhi s-salām, until now all people they was testing. Even for some times see in some place, they said they find one ancient city and they read there is something writing, there was also writing in stone, complaining from expensive life. And there is difficulty for them exactly like our time. So Allāh 'Azza wa Jalla for human being it is test. If you are in Paradise and happen something you, you will must be complain. But in dunyā it is from Allāh and we are going to Allāh also. So be careful and be more believer. Every time your belief coming stronger, this dunyā thing it is nothing for you. But nowadays people they are, as Mawlānā Shaykh saying, democracy. And people old time, they was ignorant. They cannot knowing reading and no media, nothing. So they not knowing anything. But now the most ignorant people also they have media, they have something paper, and they are reading and after they try to object and to saying something against everything. Nothing, nobody tell them to be careful, to accept this as from Allāh and to be easy for them. Because when you are knowing you are somebody testing you, you be careful. If, you now, you getting angry, you getting unhappy. But this is everything we are in this dunyā this world we have from difficulty. If you are believer, Allāh will reward you for what each, even the small pain, Allāh will reward you in Ākhirah. So Allāh give us, we ask Him to more belief in our heart and not only in tongue. Because everybody saying, "Lā ilāha illā Llāh Muḥammadun Rasūlu Llāh ṣallā Llāhu 'alayhi wa sallam," he is Muslim. But believer, very few. Allāh make us from this believer, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

155.

WITH HIS LOVE WE CAN SURVIVE

Saturday, 22 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla wants goodness for us. The greatest goodness we can do is to love Allāh, to love Prophet. This is the greatest goodness. Because only with love is a man saved. A person cannot reach anything with enmity or disrespect. Don't be an enemy to Allāh. Don't disrespect the Prophet. Shaytan is the enemy of Allah. Who does not love our Prophet and disrespects him is also shayṭān. Therefore, to love our Prophet and to love Allāh is fard. The first duty of Muslims, the greatest duty for every Muslim, is to love the Prophet. When you don't love him, whatever you do, you can think you are doing good, it's not good at all. It is evil. Certainly, at the end it will be a service to shayṭān.

Love is a great favour, it is good. You are with the one you love, says Allāh 'Azza wa Jalla. Therefore, our Prophet said whoever you are friends with, let him be like yourself. Let him be a good person so that its outcome is good. When you are with a bad person, you will get harm. Even if you don't do it, they'll say you're his friend. Even in dunyā, when something happens, they look to the friends of a bad man. They question those who cooperated with him. Some of them fall into difficult conditions, some are saved. Therefore, as the matters of dunyā are like this, it is even more difficult for Ākhirah. You can't say, "I didn't do it." They say, "Stay away from this person. Stay away from evil." If you can give advice against badness, our Prophet says, you can prevent it with your hand. If you can't, you should advise them. If they don't listen to your advice, you should say this person is wrong by heart and stay away from him.

Azza wa Jalla loves good ones. Some people presume Allāh 'Azza wa Jalla loves everyone He created. Allāh 'Azza wa Jalla loves good people. It says even in Qur'ān, who comes against Allāh, Allāh 'Azza wa Jalla doesn't love them. You can't come against Allāh. People think they are smart and come against Allāh. They disobey Allah. They

think they are doing something. There is no escape for them. We belong to Allāh. The whole universe belongs to Allāh. Everything belongs to Allāh. He has no partner. There is no escape. Sometimes they do something in this world and run away to other countries. Other countries protect them. But people don't have such an opportunity against Allāh 'Azza wa Jalla. Therefore, don't try your luck. Obey Allāh. Beg Allāh. Ask forgiveness from Allāh. Allāh is forgiving, He forgives.

We are, alḥamdulillah, in place where Allāh 'Azza wa Jalla love and looking for with His love and mercy and bless because we are, al-ḥamdu liLlāh, only meeting here for His for His pleasure. And His pleasure, our pleasure. Also this is what Prophet ṣallā Llāhu 'alayhi wa sallam saying – you not be believer, completely believer, until you love what Allāh hate. So, In Sha Allah, we like and to hate what Allāh love and you like what Allāh are in place where full of love for Allāh, for Prophet, for companions, for Ahlu l-Bayt, for whole believer. With this love we can survive in next life.

The most important thing for believer, to love Allāh 'Azza wa Jalla and to love his Prophet ṣallā Llāhu 'alayhi wa sallam. It is obligatory. But people nowadays they are not loving Allāh and not respecting Prophet. Only they thought we can practice. No need to think about Allah, and no need to respect Prophet ṣallā Llāhu 'alayhi wa sallam, no need to respect companions, Ahlu l-Bayt. This is a new thing from shayṭān whispering for people to do this but all everything you done, without putting this love, in this world what you did it is not good – no any benefit from this. You only tire yourself. But with love and it is, Prophet ṣallā Llāhu 'alayhi wa sallam, only, you can survive. Because Allāh 'Azza wa Jalla He love Prophet and He love who they are loving His Prophet ṣallā Llāhu 'alayhi wa sallam.

And now the most people they are thinking they are clever. They are getting the highest knowledge and they are denying Creator and not accepting Prophet ṣallā Llāhu 'alayhi wa sallam. This people in actually they are the most ignorant people because this universe, this whole existence, the only we have – He is – everything for our Lord Allāh 'Azza wa Jalla. So you think you will run away from Him. It is most idiot thinking because no place to run. In this world many people they do something wrong in their country, they running to another country. Another country they are happy with them, protect them. They give them protection, money, and everything because they have something against that country. So they can survive in their life. But for Allāh 'Azza wa Jalla this life, next life, everything, universe, every existence in this. You thinking only for Allāh no another thing. If you run from Allāh don't think shayṭān he will protect you.

No. He also he will say, "I'm afraid from Lord Allāh 'Azza wa Jalla. I'm not responsible for you. Why you follow me?" So no any place to run away.

Only thing, to love Allāh and to love Prophet and you will survive, In Sha Allah. Allāh give this for people because this days people they are not thinking anything about love of Allāh. Only they thinking love of women, love of cars, love of money, love of luxury. This is their thought. They... This not love. This is only ego desire. Love, real pure love – for Allāh give us this love, In Sha Allah. When for Prophet shallā Llāhu 'alayhi wa sallam. Allāh, you get tasting this love for Allāh, for Prophet, nothing can make you happy without them. Allāh give that this for us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

156. A REMINDER FOR THE LEBANESE PEOPLE
Monday, 24 September 2018

The most important thing in life is for the Lebanese people to feel that Allāh has granted them – that Lebanon is beautiful. They love everything to be the best in dunyā and in spirituality also. But sometimes dunyā seems better so they forget the hereafter. For that we should remind them now that one has to sacrifice his comfort, sacrifice the pleasures of the dunyā. When he does that, he will save himself, his people, and the country, Allāh will guide him to goodness. But when he follows [his self], he forgets Allāh and the hereafter, so he becomes a slave to dunyā. The dunyā runs away from him and he becomes a despicable slave. But when he is a servant for Allāh, he is accepted.

By permission of Allāh, there are many young people here. It isn't the most important thing to them, nor is their purpose dunyā. Dunyā is a way to live in this life. If dunyā is not his aim, whatever he receives from it will be a blessing and a benefit for him; he will benefit from dunyā and not be in need of anything. While if his concern is the dunyā, he loses both dunyā and the hereafter. Allāh make us from those for whom dunyā is their last concern. Allāh grant us the dunyā – not in our hearts but to be our way to Allāh • – goodness, worship, and the hereafter, In Sha Allah. This is required, In Sha Allah.

Alḥamdulilah, the people of Lebanon have great willingness as I said. They love everything beautiful and nice, they meet for it and love doing it. But there are many people who show things that are not beautiful. They add decoration and makeup, so people think the ugly is beautiful and run after it. When one does that, he has no taste. Taste has to make known the natural beauty and run after it. Allāh Almighty is the beautiful and so is the Prophet. Allāh make us from the followers.

You people, Allāh save you, and the Muslim children in this country. Of course, Islām is an honour, glory and the greatest blessing for us, In Sha Allah. Nothing is greater than that. Allāh protect them – they are protected by permission of Allāh, and guide those who have lost the road and save them from the shayāṭīn of men and jinn and every discomfort, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

157. THE REAL LIFE IS THE ETERNAL LIFE

Tuesday, 25 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Grandshaykh 'Abdu Llāh ad-Dāghistānī says, "Ḥaqqu l-ḥayāti ḥayātun abadiyyah." The real life is the eternal life. Our life here passes instantly. A man doesn't realize that he gets old or that others get old. Shukr to Allāh, we were away for a two-day visit in Beirut and Tripoli. We met people, our brothers there. They've changed a lot. Some are coming here but most cannot come. There are some people we hadn't seen for nearly 15 years. They've changed completely. Some have passed away. Some people's children are grown up. It was hard to recognize them. This life is like this. Allāh 'Azza wa Jalla made this life like this. It's not the real life, it is temporary. And it is sunnah of Allāh, it will always change. People are born, grow up, get older, die and are replaced by others.

It is like this. And everything has its time. This world has its time too. This world is changing too. And the time of this world is ending. There will be Qiyāmah, the end of times. The end of times has already come. Mahdī 'alayhi s-salām, 'Īsā 'alayhi s-salām will come with Allāh's permission. "Kullu ātin qarīb" – "everything coming is near." Just this year, in the beginning of it or before, we were saying we'll go to ḥajj. Now we've gone to ḥajj. Then we said, we'll go to Cyprus. We've come to Cyprus. We'll go to Lebanon. Same again. What's coming is near. Therefore, the coming of Mahdī 'alayhi s-salām is the true word, promise of our Prophet. That will come too. It is near. It is close. Humanity, this world and its people are spoilt. Everything is spoilt. Only Mahdī 'alayhi s-salām will fix it. Nothing else. They say economic solution, political solution, something else, someone else will do it. Only Mahdī 'alayhi s-salām will fix this world. And he will come, as we see, as we see now.

Everything coming is near. "Kullu ātin qarīb." What's coming is near. In Sha Allah we'll reach him too. So in this trip, shukr to Allāh, we visited Shaykh 'Adnān. He has some health issues, In Sha Allah, Allāh gives him cure. People there became happy too. May Allāh let their joy last. May they get light, may their faith become stronger. May there be guidance for those people. Because there are many shayāṭīn who mislead from the way, many shayāṭīn in human appearance. Lots of those who show the way as right and mislead. May Allāh protect us. May Allāh give alertness In Sha Allah. May they see the right way.

GrandShaykh was saying, "Ḥaqqu l-ḥayāti, ḥayātun abadiyyah." "Real life – the eternal life," he said. This is real life. Our life it is like movie quickly coming and going. Because we was, alḥamdulillah, two days in Lebanon – Beirut, Tripoli. Tripoli – maybe more than nearly fifteen or thirteen years we haven't been there. When you are in same place, you see many people frequently, you not realise they become changing or becoming older. But this, when you go some place long time you didn't go, you see the difference. Because Tripoli people they are humble people, very few people they was coming here. But most majority they are in place and there when you see them, you not know them. You not recognise them because thirteen year going many of them become very old. Young children they become man and new children coming. Some of them pass away. So in this you see how days going quickly and you cannot do anything because this is Allāh rule and He make this life not real life.

The real life, as Mawlānā Shaykh 'Abdu Llāh say, real life – the eternal life. We are here changing quickly: born and after going child, young, old man, after pass away like this. This whole life like this and the life of world also same. Our life now, for world also, the end of life of world also. And we are waiting, in shā'a Llāh, for to be with safe saviour for this world. Because people everywhere they are finish everything. They don't have any hope. They don't have any pleasure. They do everything and still... and they finish they make whole world pollution and dirty and everything they can do against themself, they done. And they try to fix it. It is cannot, it cannot be fix it. Only one man he can fix it and he is Mahdī 'alayhi s- salām. Because with normal way you cannot fix this. Need miracle and miracle, with this material people who not believing in miracle, no nothing can happen. If one of or two they can do something but for whole world it is also still same. So and we are waiting and, In Sha Allah, it will be soon because everything coming it is near.

Say, "Kullu ātin qarīb" – everything coming it is near. Because like last year, like this time was saying we will go there, here. And we go to ḥajj and after ḥajj going here. And we was waiting, waiting and quickly coming. We finish all this and even the year finish. And everything finish quickly because coming. And this, what Prophet ṣallā Llāhu 'alayhi wa sallam promise us, it is also will come, in shā'a Llāh. Be patient and it will be, In Sha Allah. We reach these days because nothing can save this world without miracle. Alḥamdulillah we went. We see murīd. We see especially Shaykh 'Adnān. He is little bit ill. In Sha Allah, Allāh give him shifā' and he, Maa Shaa Allah, he when he saw us he was happy and become better, alḥamdulillah. And other murīd and other people they was very happy. They are thirsty for spiritual. In Sha Allah, Allāh make them whole time happy, give them this belief for them and for other people also.

Because there this whole world – not Muslim, Muslim, non-Muslim – all they are running after them their desire to full their stomach and to pleasure themself. Nothing as they are thinking. Allāh give them for, In Sha Allah, like light for them, In Sha Allah,

to be light for them to come to right way, way of Allāh ‘Azza wa Jalla. Allāh help them. Allāh give them safe from shayṭān. And there is many shayṭān. The worst shayṭān who are shape of human being. He is worse shayṭān. And they are showing people – "we are doing good." And they take them to danger, to bad end. Allāh keep them safe from this people.

And this people, specially they are if community, not good community. All living together. They're happy with together because shayṭān happy with them but if they are good community you see them divided, divided, divided – each other coming against other.

Allāh keep them safe, In Sha Allah. Give them more imān, In Sha Allah, for all of us, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

158. TIME OF THE ANTICHRIST
Wednesday, 26 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is describing the end of times in ḥadīth sh-sharīf. He says the Dajjāl will appear. And he said to ṣaḥābah, "You will travel across the Indian ocean. And when you travel, you will reach an island. There is a chained man on that island with a blind eye. If he asks, "Did Muḥammad "?" appear? " say He did. Then he will start crying. " Is he alive ?" Say he is . "He'll cry even more. They asked, "Who is he, O Rasūlu Llāh? "He said, "Dajjāl." It means Dajjāl has been living since thousands years. Based on the words of our Prophet, according to what he says, Allāh 'Azza wa Jalla created him a long time ago. He is living on one island tied with a chain. When the time comes, his chain will break. He will travel around the world. The army of Dajjāl will follow him. Who is the army of Dajjāl? Those who oppose Allāh, who do the reverse of what Allāh says. He'll say, "Believe in me," our Prophet says. If they do... He shows paradise on one side and hell on another side. "If you believe in me, look at my paradise. Worship me, obey me and I'll put you in paradise," he says.

Our Prophet says, "Don't believe him. His paradise is hell. And the hell he shows is paradise." We are in that manifestation now, the manifestation of the end of times. The ruling of Dajjāl has already started. The whole world is under the rule of the Dajjāl. They believe in what he says. They don't believe in the words of Allāh. They don't trust the words of the Prophet. They say good is bad and bad is good. Kuffār also, people who don't believe in Allāh also say like this. What is worse, those who claim to be Muslim do the same thing. Who calls himself Muslim should respect our Prophet. We should follow his sunnah. We should respect his Ṣaḥābah, Ahlu l-Bayt and Awliyā'. When you say this, they say, "You are kāfir, you will go to hell." This is it. Their hell is paradise. Their paradise is certainly hell. Because if you don't respect our Prophet, his Ṣaḥābah, Mashāyikh and Awliyā', you have no rescue. Your end will be hell.

But people are believing. They see it as paradise. Someone gave fatwá, someone said something on the internet... Whatever they say, they just say. They believe in it. And then their belief is broken. When belief is broken, they see paradise as hell and perceive hell as paradise. They are burning. They burn both here and hereafter. May Allāh protect from this Dajjāl. There are many dajjāls. But the main dajjāl is not here yet. But his breeze is coming. It is covering whole world. As we said, those who call themselves Muslim are even worse. They are not accepting at all. Not only our Prophet, they are not accepting even Allāh.

Therefore, it is the end of times. Stand firmly on your way. Don't believe anyone. Follow the way of our Prophet, you will find the real paradise, with Allāh's permission.

We are coming now to time of Prophet ṣallā Llāhu 'alayhi wa sallam was saying for he, his Ṣaḥābah – time of Antichrist. Antichrist he is, some people saying, "Where he is? Where he is?" There is ḥadīth from Prophet ṣallā Llāhu 'alayhi wa sallam telling his companions: "After me you will be traveling in sea and you will arrive one island and in this island there is you find some huge man, one his eye – one of his eye blind. And he tied by chain, strong big chain. They tied him and he is waiting there. Don't open for him. Don't come close to him." Said: "And he will ask you if Prophet appear. Say appear, he is appear, Allāh send him" – Prophet Muḥammad ṣallā Llāhu 'alayhi wa sallam. "He will be little bit happy because time coming. And when you – ask, 'if he died?'" He said "Don't tell him. No he didn't, he didn't die."

So Prophet ṣallā Llāhu 'alayhi wa sallam he is alive. This also one sign of him. This crazy people say he is died. No you cannot take anything from dead people. He is alive. "Tell him 'he is alive'. And he will shout and cry, 'I cannot go yet until he die. I must go after to conquer this world, to fight you, all this people coming after me.'" So Antichrist he is maybe living thousand of year in this island. They chain him until time coming, his time coming and they, when time coming, this chain it will broke and he will go from East to West, from North to South. Bad people, his army, they will follow him. They will follow him and Prophet saying – this Antichrist. When he go with his huge army he going all around the world except Makkah, Madīnah, and Damascus and he cannot go there. So when going around seeing people he has right side showing paradise – ah – left side showing paradise, right side showing hell. He said for people: "If you follow me and believe me, you will be in paradise and if not you will, I will kill you and you will be in hell." Who Prophet ṣallā Llāhu 'alayhi wa sallam don't believe him because what he said paradise actually really it is hell and what he showing hell it is paradise. Now we are

days exactly like this. Whole world showing good thing – bad thing, the bad thing showing good. This in whole world for believer and nonbeliever. But there is worse than nonbeliever. They said for them Muslim and they make people, showing people way if – he said, "If you love Prophet, beloved ones, awliyā' u Llāh – you family, his, you love companion, you love his, follow them – you be mushrik. You will be in hell, you will not be in paradise." So they showing. But really what Prophet ṣallā Llāhu 'alayhi wa sallam, this is real hell. If not, you are not believe and you not following and Allāh 'Azza wa Jalla, Prophet and his companion, and his Ahlu l-Bayt, and beloved one, awliyā' u Llāh you will be, you cannot be survive – you will be in hell. What they said against this. And whole people nowadays they are going after them because speaking everywhere. They are most liar people in this earth. They are showing people and they are speaking too much. Everywhere they go after people. They are not... shayṭān make, give them energy to not sleep, to only to put their poison everywhere. Going from where to where to make people – take them to hell. This is real hell – what Prophet ṣallā Llāhu 'alayhi wa sallam saying and it is dangerous for believer. But most of believer they said this man he is speaking about this and they make doubt for him belief. But our belief, it is what Prophet ṣallā Llāhu 'alayhi wa sallam saying. Every word from his to love his Companions and ,to love him, blessed word showing us to follow him Family and Awliyā' u Llāh. And this people everything they are saying they are against this. But there is time of Dajjāl now. His wind coming slowly, slowly for whole world. So whole everything showing good – bad and showing bad – good. And it will come this real, the biggest Dajjāl also after this. But it will finish with Mahdī 'alayhi s-salām, In Sha Allah. Allāh keep us safe and strong īmān and not believe to this Dajjāl Antichrist people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

159. LIFE IS A TEST

Thursday, 27 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We are living in the world, the abode of trials and tribulations. You are under test until you leave this world. The tests don't finish. We shouldn't sit and relax thinking we have finished. You should think, "What comes next?" Allāh put us on the right way. There are many who leave it after being put to the test. There have been some. Therefore, thinking you are this and that and feeling secure is not the proper thing. You should always train your ego, prevent it from bad actions and try to be steadfast on this way.

Most people say, "I am not satisfied with myself. I can't advance." That's good. It's good when someone says this. It shows he knows his place. When he says, "I did it," danger occurs. Because everything can happen to him in this world. Good things and bad things happen. But we should never forget Allāh. We should always seek refuge in Allāh and beg Allāh to help us and not separate us from our. May He not separate us from the right way, from the beautiful way.

Some follow their ego and say, "I became awliyā'. I became... I don't know what," or, "I cannot be anything. I should leave this way." It happens a lot. But to stay firm on this way, to be firm on the right way is the best. This is the biggest karāmah, continuing success. This way is the way of success, the way of goodness. Who continues on it reaches every goodness and their end will be good. A person who says, "I got over it," or, "This way is not enough for me," and follows after other ways, gets lost. And then things happen to him. Don't look at someone and say, "I am better than him." Because everything is in the hands of Allāh. Always address your ego by saying, "My ego is worse." Beware of deceiving yourself. Beware of being self-confident and enjoying yourself. Who trusts and favours himself is lost. May Allāh not separate us from the right way.

The biggest, the most expensive, the cheapest, having money, not having it – it's not important. Persistence is important. Persistence on the right way, the way of Allāh. May Allāh make all of us steadfast.

This life it is, it is, Allāh give life for people, it is test. No, not ending this test until when,

until you close your eyes, you give your soul for Angel of Death. Until that time you are in test. Everything testing you, your. Allāh send shayṭān, send ego, send everything to test you, to look. If you are not following them you'll be winner but if you follow your ego, your shayṭān you be not succeed in test. And to not saying test what we saying – it is not only like school, every three months, every six months – every day, every day. The most important thing in this test to not be happy with yourself, with your what you done. Because everything you done, it will be, Allāh make it maybe sometimes take it and you will be out of way.

Our way it is way of Prophet ṣallā Llāhu ‘alayhi wa sallam, way of Awliyā’u Llāh. But also in this way many people they are thought they are become high level, high rank for them and they said, "Oh this we are now in level of Awliyā’u Llāh. We are happy with ourself. No need to anything." When you say this, it is finish. You are fall down. But many people also coming, saying, "O Shaykh we are not feeling we are, we are not happy with ourself. We doing but we cannot be happy with what we are doing. We are not feeling we are going higher, we are going our level higher." This is good. Because if you are happy with yourself, it's finish. But if you must be not happy with yourself until last breath. By every time you say for your ego "You look, you are not good. You are not enough what you done."

We must be very careful from shayṭān and his follower to not take us away from our way, way of Paradise, way of Prophet ṣallā Llāhu ‘alayhi wa sallam. And not saying, looking for other people, saying, "We are better." Sometimes people they are, you see them very, maybe not good character but Allāh, if He want, He can make them better than you. So for this you don't be happy with yourself, don't be say, "I'm in way of..." In Sha Allah we are in way of Prophet and we will be like this. In Sha Allah we are hold making praying for Allāh ‘Azza wa Jalla to not test us and make us to go out of this way. We see many people they come and you see them. They pray, they fast, they do thing maybe one month, two months, maybe one year, two years, some of them more. But at the end, because they happy with themself, they feel they are okay, no need for Shaykh. They leave and they finish what they done. After you see them in bad condition – no praying, no doing anything, because they left way and they left their Shaykh.

You protect yourself. You must be have following way of Prophet ṣallā Llāhu ‘alayhi wa sallam, following Shaykh and ṭarīqah and to do what they are saying because they know how much you in need to do this, what you do, what you are, you must not do too much. Maybe you see, you think, "I can do this much. Better for me quickly I become holy man." No quickly you finish yourself after. So for this, when you see anybody don't say, "Oh this man maybe he will pass away he is very ill," – is from Allāh also. Allāh ‘Azza wa Jalla He can give life for him and many people before him they can pass away. Everything in hand of Allāh and He is... Don't, most important here to not interfere with Allāh. Only you do what you must do, to pray, to ask help from Allāh, to ask good strong

īmān, and health. In Sha Allah this is most important thing. Not saying for other people, "What they are doing, what they are not?" But the our most important thing to look for ourself, to not trust if we are going until last breath in this level – it is the most perfect for us. Not changing, not going out, straight, strong, staying in way it is the most important thing.

Allāh help us because with His help we can do this. Our self, our ego it is weak. And they can do anything. Everything can be done, can be. For this we are asking help from Allāh to make us in the way of Prophet all time, In Sha Allah, until last breath of ourself.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

160.

OUR RELIGION IS TO LOVE THE PROPHET

Friday, 28 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

"The love of our Prophet is my religion and faith," says the qaṣīdah. My religion and my faith is love of our Prophet. That is the religion. That is faith. Allāh 'Azza wa Jalla is saying this in Qur'ān 'Aẓīmu sh-Sha'n. As we said in the khuṭbah earlier, "Wa-mā kāna Llāhu liyu'adhdhibahum wa-anta fihim" (8:33).

"As long as you are among them, there is no punishment for them, there is no hell for them. And for those who don't accept you they'll have punishment, hell and robbery." It is good tidings for people who know the value. Who don't know, what can we do? If they don't know, they get its harm. There is no benefit to be gotten from anyone, no one will intercede for others in Ākhirah. There is no intercession for those who don't accept our Prophet. Because our love is for the Prophet. We cannot have love for those who don't feel love for him. They are harming themselves. They don't know the benefit. They've drunk the poison and they avoid the remedy. What can we do? They know for themselves.

Our Prophet is saying, "Who makes ṣalātu s-salām to me, Allāh looks at him with His looks with the look of looks. When He gazes. What is meant is that, He gaze." He Power, the person does not become a wicked one, he reaches a happy end. Only the love of our Prophet will save us. Otherwise, it is hard. Our condition is difficult. But of course, shayṭān is telling people not to love, even though they are Muslim. He's preventing them. Why? Because it is shayṭān's job. What does he benefit? Stubbornness. "I am going to hell. I will take all people with me to hell," he says. "Because their ancestor took me out from paradise. He was the means for me to go to hell. So I will take all his descendants to hell." anyway. So Allāh already said where they will go. Shayṭān already has them. And when he sees Muslims, he makes fitnah with them. He says, "Don't make ṣalātu s-salām. Don't respect the Prophet", and drags them to hell as well. Most people...

Sayyidunā 'Alī said, "Kalimatu ḥaqq urīda bihā bāṭil." "It is a true word but with that word you are taken to falsehood." When the Khawārij came against the Muslims, Sayyidunā 'Alī was hit there. They said, "You can't battle with these people." They held the Qur'ān up. Sayyidunā 'Alī said, "It is a true word but it leads to falsehood." There's a trick behind it.

They made a trap and big fitnah occurred afterwards. In the end, Sayyidunā 'Alī was martyred by those who appeared to be saying truth. They are not saying the truth. They are making it appear as true but asking to do wrong with it, wishing for fitnah. They say Allāh but in reality, their target is shayṭān. And most people in this end of times are deceived by them. They leave the right way and go there. And they are walking towards hell. May Allāh protect us.

As we said in the beginning, the love of our Prophet is our religion and our faith, our salvation and our happiness, happiness here and hereafter. The love of Allāh is the main goal of ṭarīqah, to teach the love of our Prophet to people. They learn worldly matters elsewhere. But here they should learn the love and respect of the Prophet.

Our religion, our belief is to love our Prophet Muḥammad ṣallā Llāhu 'alayhi wa sallam. This is our belief and our religion. Because without this, nothing accepted in Divine Presence. Because it is only thing, without our effort, can save us. Many people they are praying, they are doing everything, but if they don't have respect and love for Prophet, it is not enough for them. The most important thing to love Prophet ṣallā Llāhu 'alayhi wa sallam. Prophet ṣallā Llāhu 'alayhi wa sallam – Allāh 'Azza wa Jalla saying in Qu'rān Bismillahir Rahmanir Raheem. "Wa-mā kāna Llāhu liyu'adhdhibahum wa-anta fihim" (8:33). Allāh not give them, make them to suffer when you are in them. What meaning this? This is meaning – in their heart. Because there was in Makkah or other place, Prophet was there but Allāh not looking for this people who are making difficult for Prophet ṣallā Llāhu 'alayhi wa sallam, making bad thing to Prophet ṣallā Llāhu 'alayhi wa sallam. Only the who are respect Prophet ṣallā Llāhu 'alayhi wa sallam and they love him, they they put him in their heart – Allāh save them. Other cannot be and this until Qiyamāh.

So who are in this world, many, most of world they are nonbeliever. They are... When they are nonbeliever, everything they are doing – it is, sometimes they can get more punishment, they can do something. But for normally for nonbeliever, if they love Prophet or not love Prophet – they will not love because they have their own idea and

still making more and more so it is not problem, it is normal. And our people they are getting crazy. But this is, you must know this is nonbeliever, this is they are unlucky, and they have enough thing because their end – next life it will be terrible for them. Nobody will safe because... This is not our word. Allāh ‘Azza wa Jalla saying this. And who are believing in Christianity and Judaism they also know this. Allāh will punish them and it is not our business. When our business for this people, when they attack you and your country fight them. You can defend but you go and make trouble for them – no need. This is another subject.

But our subject – they are not respect Prophet ṣallā Llāhu ‘alayhi wa sallam. It is not problem because they believe this you cannot say anything. But for people who are, they claim they are Muslim and not respect Prophet ṣallā Llāhu ‘alayhi wa sallam – this is problem. Because shayṭān he is enemy of human being and the most enemy for him our Prophet ṣallā Llāhu alayhi wa sallam, Muḥammad ṣallā Llāhu ‘alayhi wa sallam. And he was, why he is his job? His job to take human being to hell. He take this mission for himself and he said for Allāh ‘Azza wa Jalla, "You throw me for this Ādam ‘alayhi s-salām from heaven, so I will take all his generation for hell." So he try this. This he is doing. What benefit for him? This is his benefit to take people to hell and people they are going after him, they are very happy with him. If anybody give them advice they are angry with advice but good advice. When show them bad thing, they are very happy, they are very, very, very, very happy. They are, they clapping him also.

Every bad thing this from shayṭān coming, human being they are very happy. So he is for nonbeliever, he is okay. They are with him. But he is not happy also with believer so he make trouble for them. The first thing to make them to hate Prophet ṣallā Llāhu ‘alayhi wa sallam, to not respect him, to say he is like us and to not give ṣalātu s-salām. When you do this also you will be – nobody look, nothing can save you. Because our deeds it's not enough to save us, only with love of Prophet ṣallā Llāhu ‘alayhi wa sallam and this is love of Prophet without any tired yourself, you are can do this. You put love of Prophet in your heart, every time be happy with him, he is happy with you. And he said, Prophet ṣallā Llāhu ‘alayhi wa sallam, "Who make ṣalātu s-salām for me, Allāh will look for him in mercy." And Allāh when He look for somebody with mercy, he never be in hell. It is very easy but this people they are make it very difficult. They said, "No. Don't make this. If you say this, you are mushrik, you are kāfir, you are, you be go to hell." But normally who not love Prophet ṣallā Llāhu ‘alayhi wa sallam, it is very difficult for him to be save himself from hell. Our capital – our love for Prophet ṣallā Llāhu ‘alayhi wa sallam, not money or anything else. Love of Prophet ṣallā Llāhu ‘alayhi wa sallam will save us, In

Sha Allah. This is Allāh ‘Azza wa Jalla saying and Prophet's, ṣallā Llāhu ‘alayhi wa sallam, ḥadīth also same.

We today we said in khuṭbah. So we are saying for Muslim people to be careful from people [who] they are saying something you thought it is right but it is actually right, they said right, but they want, mean it for bad thing. "Kalimatu ḥaqq urīda bihā bāṭil." This is Sayyidunā ‘Alī ibn Abī Ṭālib he was saying this when he was fighting against who claiming they are Khalīfah and nearly they won. Nearly they won but the other one there is tricky clever and say, they said, "Oh quickly put Qur’ān in rumḥ – spear. Put in spear." They put in spear, Qur’ān and they take it up. And this Khārijī people this like this. Now the most of, half of Muslim Khārijī, half of there are other also. Only very few who are in right way. They said, "Oh stop yā ‘Alī." They not respect Amīru l-Mu’minīn. "Stop don't fight. Look they put Qur’ān." Ḥaḍrati ‘Alī, karrama Llāhu wajhah, he said, "This is "Kalimatu ḥaqq urīda bihā bāṭil." Because he very clever. He know but he couldn't do anything. He accept. Word it is true word but it meant for trick for him. But he stop and finish. And this people nowadays also, this Khārijī people, they doing same thing. They are, everything who in right they give, bring him ḥadīth, āyah, and who is – if you really looking careful for it, it is also against them not with them. But ignorant people they accept this and they said, "Oh we are seeing internet this fatwā. We are seeing this lesson. We are listen for this and we..." It is ḥarām to do this, to not to love Prophet ṣallā Llāhu ‘alayhi wa sallam. This is our days. For this we are saying for Muslim – be careful from everything when you see, hear against Prophet ṣalātu s-salām. Prophet. It is not right and it is from shayṭān and his follower. Allāh save us from them, In Sha Allah

Wa Minallah at-Tawfeeq,
Al-Fatiha.

161. WE HAVE COME TO THE END

Sunday, 30 September 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Today, in the End Time, people have left spirituality, [and] are following material life. They have forgotten the spiritual life completely. The idea of a Next Life does not come into their minds. They say that the population of the world has increased so much, [and that] we are going to live on another planet, but they do not realize that the end is very near.

There is a designated time for you—only until that year will you survive. And other people also have a designated date. Since the time of Adam (AS) until now, every tribe has its place. We are at the end—after now there is no time left. They say, “I will go here, there...” You are not able to live in many places [on this planet], but [then] say that you will get up and go to another place. They do not know that they cannot do this, but they are saying it to keep people away from spiritual life.

Allah gave intelligence to people but they do not use it. They do not use it on the way of righteousness, then they get upset. They think we are going to be here on Earth forever. You will stay only a little time, after that there is the Next Life. Make your next life thriving. In Sha Allah, may all of you have a thriving next life, [and] may you all be successful.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

162. MANKIND IS UNGRATEFUL

Tuesday, 2 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla created mankind, but of course mankind in his nature is ungrateful. When does the remember Allah? When he is in distress, Allah says. When he is in water and the waves start hitting; when the waves hit the ship, he remembers Allah. Then they say, "If He saves us, we will be grateful." After being saved by Allah, they commit shirk; they do not thank Him. In fact, every minute of our lives we use provisions (ni'mat) from Allah. At all times, we must be giving thanks to Allah, [and] never forgetting Him.

We did not have news, [but] two days ago everyone was alarmed. They announced, "A storm is coming! A storm is coming!" Surely Allah brings storms when He wills. Lightening happens. Waves take things away. Everything Allah wants, happens. In a hurry people run away from the area where the storm was expected. Allah 'azza wa jalla stopped the storm there, as He willed. Thanks be to Allah.

There is a great lesson in this. Allah 'azza wa jalla showed this clearly to people. When something like this takes place, people beg Allah, they pray, "May Allah save us!" When they are saved, yet again they forget Allah. This is ungratefulness. This is being ungrateful towards Allah. They are not aware of His daily provision, then they start complaining, crying out against what happens. They do not remember Allah. Allah is to be remembered at all times. No other one. The one who saves us, the one who bestowed upon us this beautiful country, is Allah 'azza wa jalla. No other but He.

Something happens when Allah wills. When he doesn't will, one might spend as much as he likes, might try, [but] nothing happens. It is necessary to thank Allah, to ask for His help. No one other than Allah can do a thing. Let it be the strongest man in the world, let it be the strongest country, they are nothing in front of Allah's power. A million times below zero. Thanks be to Him that we are created as Muslims. Remember him at all times. In Sha Allah, may Allah bestow upon us wakefulness.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

163.

SLEEPING ON TIME

Wednesday, 3 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa ja'alnā nawmakum subātā. Wa ja'alnā-l layla libāsā. Wa ja'alnā-n nahāra ma'āsā." (Qur'ān 78: 9-11) Allah 'azza wa jalla says, "And we have appointed your sleep for repose, and we have appointed the night as a cloak, and we have appointed the day for livelihood." This is applicable to all of us.

Allah 'azza wa jalla did not create people to work only. He divided time into sections: a time to rest, a time to worship, and a time to work. For each of these periods, there is an appointed time. Sleep is necessary for people. It takes place at night. When a person sleeps at night, he is healthier and wakes up strong, which indicates that his body has rested. Tiredness has been removed. Now people obey their own will. They stay up until after midnight, then they sleep until noon the next day. This causes illness, depression, and uneasiness. Also the daily provision from Allah is [thereby] reduced, because Allah 'azza wa jalla says, "Wake up early [to] look for your daily provision."

Sleeping after midnight, of course one is not able to get up early in the morning. After sleeping late one is also not able to get up for morning prayer, then he says, "I could not get up what can I do?" "Well what time are you going to sleep?" "About one or two after midnight I go to sleep." Of course, even if that person was a Friend of Allah, he too could not get up. And this does not happen even with the prayer. One has to go to sleep on time, and get up on time. You should go to sleep and wake up during the hours appointed by Allah. Of course in the past there was no electricity, and there were no candles even. They would use oil lamps to light the rooms, [and] make the most of it. After the last prayer at night, they would go to sleep, [and then] they would wake up for tahajjud, and [then] perform the morning prayer, and [then] they would take care of their daily provision during rest of the day, which means they would sleep for eight hours a day.

Because [now] people do not sleep on time but after midnight, they are not able to benefit from sleep. Eight hours a day is not sufficient, sometimes they sleep for ten hours, or twelve hours, and [still] they wake up tired. Sleeping more than eight hours is not

good; we should not exceed eight hours. Five or six hours is sufficient. Seven or eight hours is what Allah allotted for sleep. More than this is not good – not good for the body, not good for the soul. Unless one is ill, one should not exceed eight hours of sleep.

As was said before, these people do things according to their desires, then they complain. They have no right to complain. You must complain about your own self, not others. They say, “Oh! I could not rest.” Of course not doing the thing in right order, as Allah appointed, there’s no benefit in it, [and] even if there is some benefit, it will be at a minimum. During daytime, one might go for a siesta. This can take place after noon or before noon. Lying down for five or ten minutes, whether sleeping or not, just lying down itself means fulfilling a sunna. This way the body picks up strength.

May Allah help us in following His order has He shown us, so that we can do the right thing and be at ease in this world and the Next.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

164. THE FORGIVENESS OF SINS

Friday, 5 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Because it is Friday, it is a blessed day. On this day one must ask for forgiveness, give salaams to the Prophet, should read Surat YaSin, [and] it is a sunna to visit the graves of one's mother and father. These are the beautiful sayings of our Prophet (SAW). This is the greatest gift; it causes us to get rid of our faults.

Allah forgives, but the person should not doubt it. When one asks forgiveness of God, Allah forgives, especially on these Fridays. When this is done with true sincerity, Allah converts the sins into good deeds. Cutting hopes in Allah, therefore, means doubting Allah. "Doubting" (suizan) means that, [when] Allah 'azza wa jalla says He will forgive, and you doubt this, you are letting Satan whisper to you. This is waswasa; it purely from Satan. Allah 'azza wa jalla forgives all sins. "Inna 'Llaha yaghfiru dh-dhunūba jamī'ā," Allah forgives all sins, [and] therefore there is no need to doubt, no need to let waswasa enter us. Let us ask for forgiveness. May Allah forgive our sins. May the blessing of this Friday be upon us. From the beginning of his childhood, man makes mistakes and sins. There is already forgiveness for the young ones, but the sins committed later after one reaches adolescence, Allah 'azza wa jalla forgives [only] when one asks.

Our Prophet says, "When two options, or two issues, come up, I take the easy one" — so that it would be easy for the umma. There is nothing better than asking for forgiveness. May Allah forgive our sins. May Allah help us not to drift away from the right path, In Sha Allah. May Allah keep us on the path of our Prophet, and increase our love for him!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

165. THE ORDERS OF ALLAH

Saturday, 6 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet said, "As long as what you want does not match what Allah wants and what he says, you cannot have faith." Having faith is the highest state. No matter how high their worldly state might be, their state is useless unless there is faith in them, because he still is the same when he closes his eyes. Even a poor man, he too is treated the same way, and ends up in the same place. They are not given a seat in their grave, because they possessed a seat and status in life.

So one needs to care for his faith—may our faith find strength! Sharia is the law of Allah. People left it, and brought in other laws thinking that those are more suitable. [But] then they constantly change them, saying, "This was wrong. That is better." There are many things today that do not correspond to the orders of Allah. Some we may let go, but amongst them are [also] very important ones. We need to be careful of these.

Young ones are playing around with each other as they go along. Girls are like fillies, [and] boys do all sorts of things with each other—no one says a thing. The government or laws say nothing about them, but if they try to marry before the age of eighteen, they bring the world to an end, [and] "Jail him!" would be their order. This is [acceptable according to] the order of Allah. The families and others accept this, but not the law. This is against the law of Allah, and is consistent with the order of Satan. What is wrong, if at that age families also agree? As we say, this is not to obey the laws of Allah, not to have faith. For whoever wants to marry at fifteen, it is permissible, or whoever wants may marry at fifty! It is no one else's business. No shame is in something as long as it is permissible. No sin is in this. As we say, though, people's faith is weak. To make their faith weaker and worse, they are being led to the unlawful. That is why it is an order to obey the laws of Allah!

To keep these orders becomes the cause of our happiness here and in Next Life. We say, "May Allah correct the people, [and] give them minds to think with!"

Wa Minallah at-Tawfeeq,
Al-Fatiha.

166. THE DUTIES OF THE MONTH OF SAFAR

Sunday, 7 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The month of Muharram will end a day from now. Safar will start. Tomorrow we will be on a journey for two days. Safar is a challenging month, therefore they say Safar-ul Khayr so it would be a means towards beneficence (khayr). Our Prophet says, "May it be a month of goodness" – this is because it is a hard month.

There is wisdom in everything. Sometimes Allah 'azza wa jalla does things through His wisdom so that people will keep to the straight path. With the respect towards our Prophet (SAW), the month that is bad would turn good. Everyday one must say three times the testimony of the faith, recite one hundred times "Astaghfiru 'Llah", seven times Şuratu l-Fil (Alam tarā kayfa fa'ala Rabbuka bi aşhābi 'l-fil...), and should give charity (şadaqa). Charity is very important – when it is given Allah protects us. We should not neglect these practices.

May its goodness fall upon us. May its goodness fall upon us, and its evil fall upon the disbelievers, because of their continual hostility towards Islam, towards Allah. Allah will give them what they deserve, but Muslims also should be careful. One must know the blessed days, blessed months, difficult [lit. "heavy"] months, more average months. Allah created everything with wisdom, [and] when we are aware of them, we receive their benefits, rewards, and our state goes higher. He causes them to be of benefit both materially and spiritually.

This means that during this month the Testimony of Faith and also asking forgiveness have much benefit. In average months these things do not occur to people, but in this month a person aware of the month of Safar certainly recites these things, gives charity. This way, in addition to being protected, one also earns a good deed.

May all the days and months be good for us, insha'Allah. May its good fall upon us, [and] its bad fall upon those who are enemies of Islam and those who follow Satan.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

167. TO DO DHIKR AND TO SHOW THANKFULNESS

Thursday, 11 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. Allah 'azza wa jalla says, "Fadhkurūnī adhkurkum washkurū lī walā takfurūn." (Qur'ān 2:152) Do dhikr of me, remember me. If you remember me, I remember you, and I provide (ni'mah) for you. Thank Me. Do not cover up. It means do not go into "kufr".

When we remember Allah, He too remembers us and looks towards us. When He looks at us, remembers us, everything becomes good. Otherwise, if you do not remember Him, if you go astray – because when people receive divine provision they forget Allah, but after suffering or calamity, one remembers Him. This is wisdom from the wisdom of Allah. It is part of the test. You will remember Him unceasingly, so that He will provide for you always. Otherwise, after receiving His provision, if you do not show you are thankful, the divine provision leaves, and after that you run after it.

Also, these things cannot be found always. When you find them, you should hold on and thank Allah 'azza wa jall. Allah 'azza wa jalla says, "Be thankful towards Me." He says, "It is I who provide it all; do not show your thanks to others." Already one who does not show thankfulness to Allah, does not show it to others either. What is beneficial for us is to have faith and show thankfulness. (Even if the whole universe were to show thankfulness, it would not benefit Allah in the slightest.) This is only because of Allah's Mercy. We need to be aware that all the advice, orders, [and] guidance is for our benefit.

There are many people who think they are intelligent. They do not like anyone. But they are unintelligent, ignorant for not knowing Allah. They know nothing. If they had known, they would have been relaxed. It is provided to those whom Allah wishes to give, not to those He does not wish to provide for. May Allah provide it for us.

May remembrance of Him be in our minds always. May it be our remembrance to ponder on His provisions. May remembering Him be our path, our dhikr, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

168. THE WORDS OF SALVATION

Friday, 12 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It says, "Kalimatun munjiya." What is the word saves people from destruction? "Lā ilaha illa 'Llah, Muḥammadu r-Rasūlu 'Llah." One who says it is saved. "Lā ilaha illa 'Llah." It is easy. One can say it once without even needing to breathe. Allah made it so easy, even then people out of their stubbornness, do not want it. Most people, not more than a half, want the salvation.

The words of salvation, "Lā ilaha illa 'Llah", other than Allah there is no god — just to say that. No, he is too stubborn to say it. Then they get "philosophical", "Is Paradise real or unreal? I know what is, also those who do not say it will also go to paradise..." This is not how it is. Allah made it easy for them, gave them the opportunity, their stubbornness will not help. Neither this of theirs, nor their Next Life, can be any good, though they may look good in the world. Allah azza wa jalla gives them their opportunity for salvation. It is they who reject it, so the fault lies with them. It is their own sin. Allah does not oppress anyone.

Thanks be to Allah that we say "Lā ilaha illa 'Llah" more than a hundred times a day and receive His reward. May Allah make it consistent! May it be inscribed on our hearts! What is meant by the word Naqshbandi is this, that in repeating the dhkir, it becomes inscribed on our hearts. Insha'Allah, we are becoming dear servants of Allah. Out of reverence for this holy Friday, may we be a dear Ummah of our Prophet.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

169. LEAVING A PLEASANT SOUND BEHIND

Saturday, 13 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yā ayyuhā 'lladhīna 'āmanū 'rka'ū wa sjudū wa 'budū Rabbakum wa 'f'alū 'lkhayra la'allakum tuflihūn" (Note: this is a prostration ayah.) (Qur'ān 22:77). Goodness is not being lazy, but doing one's best in goodness, helping others, taking care of one's family, maintaining their needs, and after all this if things in his surroundings have needs providing them help, helping in the neighborhood. Though they have not much money, some people are able to do good for others with the help of Allah. On the other hand, there are some people who have millions but are unable to do good. They say they are not able to. There are some who are even aware of this and say, "I am not able to do anything. I try but my hand does not allow me to do good. I give to other things. I give to things which my desires are satisfied with." But when it comes to giving for goodness, he turns out to be miserly. This is why people should have themselves get used to doing good, so that it will not be difficult the next time.

The ego (nafs) does not like to do good or be generous. If you attempt to do good, it stands in your way. As we said, whatever pleases itself, it gives within a blink of an eye. Those who are able to do good should be thankful. Those who are to do good should ask help from Allah so that Allah helps them. Sometimes you witness that those who have not much money have built mosques, Sufi lodges (tekka). For the sake of Allah, they build great things. When Allah wills, though one may not have much, it happens with His help and with the man trying hard.

May Allah provide us this help. Laziness is not a good thing. Life is not long. It ends within the blink of an eye. As the poet said, he leaves behind a pleasant sound which stays as his good work within the hearts of the people. May Allah helps us in doing good, and may doing good be easy for us, insha'Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

170. THAT IS THE DHIKR
Sunday, 14 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Allahu khāliq kulli shay'in wa huwa 'alā kulli shay'in wakīl" (Qur'ān 39:62). The One who creates everything is Allah 'azza wa jall, He is All-Powerful. People are nothing, just nothing at all, in comparison to Allah. But even so, Allah values us. Allah 'azza wa jalla says, "Nothing can contain Me except the heart of My believing servant." Compared to the grandness of Allah, the universe, the worlds, become invisible. Allah 'azza wa jalla gives us this privilege, this favor. [Yet] in spite of this, people go against Him despite their nothingness. Allah says to the believer (mu'min):

"Wa 'Llahu yuḥibbul muḥsinin." "Allah loves those who are muḥsin" (Qur'ān 3:134). Allah has love for those who have faith in Him. This love is better than owning this world and the universe. Let us not be those who are not loved by Allah. May Allah protect us from such!

Allah says, "Fa 'inna 'Llaha lā yuḥibbul kāfirīn" (Qur'ān 3:32). Allah 'azza wa jalla said this through His grandness. "I am in the heart of the believer (mu'min), his heart can contain Me." May Allah make our faith everlasting, because there are a lot of people without faith. They are unfortunate. The fortunate ones are we; we are the lucky ones. Thanks be to Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

171. SHYNESS IS FROM FAITH

Monday, 15 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet (SAW) said: "Al-ḥaya'u min al-īmān." The word is ḥaya'shyness/modesty/sense of shame), [and] it comes from (the) faith. Nowadays people suggest it is a bad thing. In the past, people would be ashamed to do a bad thing, so that they would not be shamed by the society. Now we are in time where it is said all the bad done by people is from their nature. Do not disturb this person, do not shame that person – whatever he does, he should not feel ashamed of himself, because they say being ashamed is not a good thing.

It is shown as a merit to have any attribute that has nothing to do with Islam, that involves doing bad. Doing good, to do good work, is portrayed as a bad thing. They are directing everyone towards this understanding. This is what Satan wants. "Satan orders to do evil," Allah 'azza wa jalla says.

"Ash-Shayṭānu ya'idukumu l-faqrā wa ya'murukum bi l-faḥshā'" (Qur'ān 2:268).

When you do this, what is his promise? Poverty he says. What he orders is an evil thing. When you do it, are you going to be good, richer? No, Satan himself says "I promise poverty, promise misery, by asking you to do this evil." This is his order.

Allah orders the good. For those who do good there is a comfortable and peaceful life. May Allah not let us lack in haya'. Now most people shamelessly say I did this or that... Even if one does a bad thing, he should be ashamed of it, and not broadcast it. May Allah not let this nation lack shame (ḥaya'), In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

172.

THE LIE OF SHIRK

Tuesday, 16 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Everyone hears a word or two from here and there, then tries to guide others. This is not right, only one man can be a guide—you listen to him. “On the TV this man said it this way, the other said it another way...” People then become confused. They do not know the truth, they accept the wrong as right, right as wrong. Not only do they themselves keep what they accept, but they tell those around them, too.

Our forefathers were those who served Islam. They knew everything better than we know. We neither have the time nor the patience. As soon as these people hear a thing, they tell the others. Within the Wahhabi groups, this is a new fashion now. We used to hear the word “shirk” a lot from those who had been to hajj. The same has started here—whatever you do is shirk. You recite salawat? It is shirk. You read the Quran? It is shirk. You pray salah? It is shirk. What stupidity this is! What is shirk in these? By what authority do you call them polytheists?!

This is a great stupidity, foolishness. Already there are only few people on the right path. You preach these things to those who are the people of salah. What is the percentage of those who pray salah? In this country many do not know the roads, the streets. Instead of giving them advice, you try to ruin them totally when already there are only very few of them. Whose benefit is this for? Only for the benefit of Satan. There is no other explanation for this.

The one who brought this issue “shirk” is already the number one enemy of Islam. When all the Muslims are called polytheists, then it is the end of the matter. There will not remain any Muslims. Allah does not help them [i.e., these accusers], however. They will mess everything up. Allah gave them a chance for a period of time to show them how they will govern. They say they would do it better. They did not do it well. They loused up. They did not help the people, did not do good to people, but evil.

Therefore our people should be careful. No need to say and believe everything they hear. One comes out and talks—last time it was a coincidence that we heard something.

This man said about someone else that apparently he said such-and-such a thing, and

yet this man had said nothing of the sort. Where did his saying come from? No one there in the audience will tell where it came from. Where did you bring this from? No, he just talks, [and] others believe, without any evidence or proof. The only proof and evidence is their stupidity.

May Allah give these type of people intelligence and grant others wakefulness, so that they do not listen to them! The salawat is recited, [and] they call it “shirk”! Allah, Allah! What is shirk about it? Clearly this is the trap of Satan. These things are what Satan wants. May Allah give intelligence! May people be able to distinguish the evil, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

173. THE SYSTEM OF ALLAH

Wednesday, 17 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Wa-kulū wa-’shrabū wa-lā tusrifū.” (Qur’ān 7:31) Allah ‘azza wa jalla says, “and eat and drink and do not waste.” Today, they do not respect what Allah says, and then they go into one crisis after another. Allah says, “Do not waste”; they say, “If we do not waste, the economy would stop.”

Indeed that is how they have arranged it, such that everything depends upon wasting! They say if they do not waste a little, the economy would stop.

These are orders put by people, their arrangements. If they are not in accord with Allah’s arrangement, this is the result. Allah made everything beautifully, perfect. Allah ‘azza wa jalla says, “It is spoiled, because of what people did.” Allah ‘azza wa jalla shows us that the world will not continue forever. They will come and go this way or that way. In the world there is spiritual life that is higher than the material. If people consider it, they are better off. While they bring new things up according to themselves, and say, “Let it be more different, much better,” it gets worse. They become unhappier; they have no peace then.

People’s health is not good. Most of them cannot survive without pills. If they went by the arrangements of Allah, they would be able to eat and drink comfortably, live comfortably. Because they do it according to their [individual] minds, Allah gives to them accordingly: “If this is what you want, then have your punishment and receive what you deserve!” May Allah protect us. Insha’Allah, let us live as Allah wants us to live, in peace, in faith, in sincerity (ikhlās), by giving importance to spiritual life.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

174. THOSE WHO ARE COMPETENT

Thursday, 18 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Isa alaihis salam said, "Give the right of Allah to Allah, and the right of Ceasar to Ceasar." This is something that everyone can do. Today everyone says they know it all. "There is democracy; we can do everything." You cannot! Every vocation requires its own competency. Allah created people according to it. While you try to do one thing, you might mess up something else. These [skills] are not easy. Whatever people are inclined towards, what their skills are for, they should take care of that area. One spends his lifetime thinking, "They did not do this well. They did not do that well. If I were them, I would do it this way..." and his life ends with him having done nothing, [and] in his sorrow [and] sadness. You do what you are capable of; others will do what they are to do. He too would do what he is capable of. Otherwise, as we said people interfere into everything. "This was going to be done this way or that way..." — then things get messy. No work that is done pleases anyone then. All are unpeaceful [and] uncomfortable. What Isa means with the word "Ceasar" is the world's affairs. Everyone has something that he is busy with. Everyone has to give everything its due. This is obligated, but no one takes care for it, [and instead] people go for useless things that are [really] things they themselves cannot do. Our Prophet says, "When one of you does something, do it with proper care." By the word itqān, "to be masterful at" is meant. One should focus on what one does, and do it in the most beautiful way saying, "I know how to accomplish this job." If everyone would do this, then the world would be a "bed of roses". Now, however, they do not do things properly, [but even] move from one place to another. If you do it already, then you can do it in your own country, too. Allah's provision and blessings are everywhere. What is important is to be with Allah, to be satisfied with his provision.

May Allah make us all those who are content. Contentment is an endless treasure. If there is no contentment, even if the world were yours, you would ask for more. May Allah make us all servants to Himself. Let us accept ourselves as servants, otherwise it will be difficult for us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

175. PLEASING ALLAH
Friday, 19 October 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Let all our affairs done for Allah, so that what we do is done to please Allah, then Allah is pleased with us. If you make your intention for each affair to be in the name of pleasing Allah, then Allah gives according to your intention, and he is pleased with you. Let us make the intention that from morning until night all of our affairs, including worldly business, is done for the sake of Allah, to earn His pleasure – that we earn halal, we dress from halal, and so forth. Wherever we go, let each our doings be for the pleasure of Allah.

Today, In Sha Allah, there is a journey. (The Sheikh is travelling to Indonesia.) We are not going for the world; our intention is made for those who are going to enter the tariqa first time and for our followers. We are travelling for the sake of Allah. May our journey be full of Allah's bounty! May it be a cause for people's guidance! Most Muslims have forgotten the next world either because of their worldly business or for some other reasons. They are running after the world; they have no knowledge of the beauty of Islam and the tariqa. Tariqa already belongs to Islam; it is the same as sharia. There is no difference, but they do not know this. Some say, "You are not on the right path," though they have no knowledge of what tariqa is. Because of these rigid people, many people move away from Islam, [and] let their religion go away completely. We are going on a journey to correct their state at least a little bit, to show them the path of the prophet, and for them to find the right path. May Allah make our journey easy. May He cause our journey to be guidance, inshaAllah. Our Prophet says, "If it becomes a guidance even for only one person, this would be better than the entire world." In Sha Allah, many people are to come and receive guidance.

We, insha'Allah, wish for more to receive guidance and to come to the right path, those who do not have any knowledge, rather than those who already are Muslims and practicing their daily prayers, because we observe that they do not know their value, that they run after Europe, after this world. In fact, Allah has given so much provision! May Allah have us to be amongst those who appreciate its value.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

176. RABIULAWWAL

Tuesday, 13 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We visited our brothers (ikhwān), went to the other side of the world and came back safely. (Shaykh Efendi is back from trips to Malaysia, Indonesia, and Sri Lanka.) All this is for the respect of our Prophet. Our last visit here coincided with this beautiful month, Rabi' ul-Awwal.

Allah created the whole universe for our Prophet's sake. Whoever shows respect towards him finds respect back, and whoever does not, that is his business. Neither does Allah need him nor does our Prophet. With all his might, Satan presents himself as the truthful one everywhere, while he tries to make the Truth look false. It is fard upon us to love the Prophet. It is fard to honor him.

They say it is shirk. They have confused many people. Their voice is loud, but they are in the minority, in fact, thanks be to Allah. They are not many in number, but they do things in such a way that normal people are being deceived. Our Prophet says, "Sevad-i azam," which means that the majority are of the People of the Sunnah (Ahl us-Sunnah), those who follow his Sunna. Because those who do not follow him lack manners, they try every way. They say, "We are the majority. We are right." No matter what they say or do, the people of righteousness are the people of modesty, are those who are submitted to Allah; they are those who [really] love our Prophet.

Throughout this month we need to honor him. We should be happier in this month. Thanks be to Allah, we are happy. This is a month whose name is beautiful too: Rabi' ul-Awwal, which means spring. Spring is the most beautiful season. Allah Azza wa Jalla created our Prophet in the most beautiful day and time. He bestowed upon him the most

beautiful things. If you honor him, in return Allah will give you from this spiritual abundance.

May Allah bless our Rabi' ul-Awwal month. May Allah give guidance (hidayah) to Islam and Muslims. May Allah protect us from the harm of those who do not love, honor, and respect our Prophet. Whoever it might may be, may Allah protect that person, [and] may our love be permanent.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

177. TO LOVE THE PROPHET (SAW)

Wednesday, 14 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says, Bismillahir Rahmanir Raheem: "Qul 'in kuntum tuḥibbūna 'Llaha fa-ttabi'ūnī yuḥbibukumū 'Llah" (Qur'ān 3:31). "If you love Allah, then follow me, and Allah will love you." To follow the Prophet to love him is bliss. Allah 'azza wa jalla is saying in the Quran from the mouth of the Prophet. If you wish to receive the love of Allah, then follow me, accept me." Show respect to him so that Allah loves you. Now Satan has many different kinds of tricks to deceive people. Sometimes it takes you to unbelief (kufr). Sometimes to divert you from the path they say, "What you do is wrong." They say that respect towards the Prophet is shirk! Allah 'azza wa jalla [however] says, "Love him, do what he did, stay on his path." These people divert people from the path, weaken people's faith, then they remain faithless. Not wishing to commit more sin, they ruin their belief. After belief is ruined, neither does faith remain. Our path is the path of the Prophet. We try to accept all the things he said, following his way as much as we are capable of doing so. Doing these things strengthens our faith, and what is done reaches Allah: we go to next life with faith. Our struggle here on Earth is to remain in faith during our last breath. Without faith, it does not matter whether are a scholar or how good you might think you are. These are of no use at all [to the faithless]. Strengthening our faith is important. This is possible with the love of our Prophet, because our Prophet said, "For after me I have left two things: the Quran and my Sunnah." Commit yourselves to them. They do not follow the Sunnah now. They say they commit to the Quran [only]. That is useless. Useless without our Prophet's Sunnah and love. May Allah save us from their evil! May Allah have us on the right path.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

178. THE BLESSING OF GUIDANCE

Thursday, 15 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Because the world has entered into its End Days, wherever we go people are confused, because there are a lot of sufferings in this world; however, Allah 'azza wa jalla has given us a glad tiding,

Bismillahir Rahmanir Raheem: "Alladhīna 'amanū wa-lam yalbisū biẓulmin ūla'ika lahumu 'l'amnu wa-hum muhtadūn" (Qur'ān 6:82). "

They who believe and do not clothe their belief with injustice - those will have security, and they are guided."

Those who have faith are not here to stay forever. The World is a place of testing, suffering – they live their lives with the awareness of this knowledge. Since they have a strong faith and are not harming others, Allah has them live in security, and they die on the true path. The path of Truth is a great blessing. Allah 'azza wa jalla tests people, but most of them lose, because they lack faith. They are in suffering, [and] with the fear of losing, their lives go by in suffering.

Now people think continually who or which one should govern us. In fact, when their faith is real, Allah sends good people, [and] one then has a better life. People have forgotten this. No faith, or weak in faith, Satan bothers those weak ones and tries to diminish their weak faith, too. When their faith diminishes, people harm themselves. Their end is not good either.

When we buy some equipment, the factory provides a manual with it. Allah 'azza wa

jalla created and provided a huge book, the Holy Quran, sent our Prophet, and described and guided us in what we should do from A to Z. It is your fault when you do not follow the guidance. You then have no right to blame anyone else. It is necessary to be thankful towards Allah.

Thanking Allah increases your merits, goodness, [and] your life becomes more comfortable.

May Allah 'azza wa jalla bless us with this beautiful path. May we not divert from the true path, In Sha Allah. May Allah protect our fatih, increase our faith.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

179. READING SURAT YASIN FOR THE DEPARTED

Friday, 16 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Today is a blessed Friday. Friday is a holiday of Muslims. It is a weekly day of rejoicing. More is offered on this day, plenty in quantity, with whatever you can, you should benefit from the day. We should not waste this day. What we are saying is not about hard things either. Doing ghushl, meaning washing oneself thoroughly, if possible visiting mothers and fathers graves.

It is a hadith of our Prophet that going to their graves on a Friday and reading Ya Sin is counted as giving a great gift. The goodness of this gift returns to him multiplied also; it becomes blessings.

Those who are close or far from their mothers, fathers, family, should at least read once Surat Yasin, then offer its blessings to our Prophet, to their family members, mothers, fathers, and all the Muslims—as our Prophet said, because the goodness of it is for all, the one who reads it also receives from this offering. Now there are millions of Muslims when you read for them all you receive a lot of good deeds from Allah. This is a great blessing.

Some say, “Let’s go for Hajj,” but Hajj is not a place to go any just time, praying there is not always possible. It might not be one’s destiny. There are people who live at the Qa’ba, in Makkah, in Madinah, but have not yet made their Hajj. And there are also those who have not even seen the Qa’ba.

This is another thing. Because it is not in your destiny, you are here on your seat and billions of times you receive its goodness which means when one desires one can receive

from these good deeds. Allah is generous, does not fear, there is no fear in Him, as if giving from His treasure would decrease from it. Everything is in the hands of Allah. Allah 'azza wa jalla has endless treasures, offers, take as much as you want. May your Friday be blessed.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

180. THE BEAUTY OF MUSLIMS

Saturday, 17 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says: "Min ḥusni Islāmi 'l-mar'i tarkuhu mā lā ya'nīhi." Our Prophet asks what is a sign of the beauty of a Muslim. It is the person's not interfering with things that have nothing to do with him. Do not interfere with things that you have no business in.

Now it is the opposite. They call it "democracy", everything is to be interfered in. There is a method appropriate to everything. Allah 'azza wa jalla appointed one to a certain duty, accordingly one should do his given duty well, should care about it, and should not interfere with things that are not his business. This is a piece of good advice for those who are in Islam and for those who are not, because if you interfere with everything the country turns into soup. What you know, others know also, but Allah 'azza wa jalla has given certain people opportunity. What you can do, another cannot; what he can do, you cannot, but when it comes to talking everyone does it, lies.

"If it were me, I would do this or that..." "This other man made this or that mistake..." The fellow knows it; you see a mistake which is possible, that is another case. There is a medicine for that too; it would be something for him to sort out—those are things you do not know, so you look at yourself, and do not busy yourself with something else too much. Train your own ego, or care for things you are capable of doing. Then you can sleep well; your surrounding will be better; there will be more prosperity and blessings. There will be blessings, prosperity and peace, because this way you are obeying Allah's and our Prophet's order, [and] you will not then busy yourself with something that is not your affair.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

181. LIGHTS OPEN EVERYWHERE

Sunday, 18 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we reached holy Mawlid again. The Mawlid of our Prophet is the source of happiness for us. It gives peace because these people have come here for the love of our Prophet, the love of Allāh, the love of mashayikh. To love is a big favour. If you love and respect your Prophet, Allāh loves you too.

There is ḥadīth sharīf: on the day of resurrection there won't be any tree, no house or shelter. Nothing. No shade. Only the throne of Allāh 'Azza wa Jalla and its shade. Not everyone can go under its shade, says Allāh 'Azza wa Jalla. Prophets, Awliyā' and pious ones do, and very ,importantly, those who love each other for Allāh not for other things. When they say, "I love this person because he's Muslim, a believer, a good person. He's my friend and I love him," when there is no escape from the burning sun, they will sit under shade of the throne of Allāh 'Azza wa Jalla, sit and be cool. They won't feel the torture of the Last Judgment. They will sit there quietly with Prophets and Awliyā'.

And who are the rest? They are the ones deprived of love. "If you love someone, don't – you are making shirk." People who look at everything with hate, revenge and aggression. They are the majority. On Judgment Day, they will stand there with burning brains. This Mawlid of our Prophet is a relief for all Muslims. It should be. They should celebrate. To love our Prophet is farḍ for us. What you do is even too little. People are studying now. They travel to Arab countries to study and come back. They come back without love. That is human nature. Allāh created them so. They have no love, no mercy inside them. Their love is for money and the forbidden.

They say if you love for Allāh, it is sin. Why are we saying it? Because it was the same during our Prophet's time. When our Prophet loved and kissed Sayyidunā Ḥasan and Ḥusayn, one Bedouin said, "How can you do that? I have a hundred kids and I've not touched one of them." Our Prophet said, "You have no mercy. We have mercy and love in our heart." Don't think that we go and get knowledge there. Who has no love of our Prophet has no knowledge.

May Allāh increase His love in our hearts. Love is enough. No need for anything else.

What they teach is not knowledge but ignorance. A person is with whom he loves. Therefore we are saying, the more you love the Prophet, the more benefit you have. Respect him .Don't be afraid of anything.

Love him. May Allāh give guidance to the cheated people because there are many cheated ones. Especially, in non-Arab countries, they think who studies in Saudi Arabia has knowledge, he knows everything. There is nothing like this. May Allāh give guidance to them too.

Alḥamdulillah we are reaching Mawlid, birth of Prophet ṣallā Llāhu ‘alayhi wa sallam, birthday of Prophet ṣallā Llāhu ‘alayhi wa sallam. It is happiness for Muslims, for mu‘min this month and especially his birthday. We are happy with this and we must be more happy and happy because he is collecting us everywhere for this occasion. Especially occasion of his birth, Allāh opened lights everywhere. He was giving light or of Prophet ṣallā Llāhu ‘alayhi wa sallam.

And we are loving him and we are gathering here, here or other place also. Many place whole around world they are celebrate birthday of Prophet ṣallā Llāhu ‘alayhi wa sallam because he is with love. With his love we are gathering here. We are with his love we are getting happy. He is bring for us love and happiness. Love it is very important. It is obligatory for every Muslim to love Prophet ṣallā Llāhu ‘alayhi wa sallam. Who not, not respect, he is loser because Allāh ‘Azza wa Jalla mentioning in Prophet's ṣallā Llāhu ‘alayhi wa sallam ḥadīth – Judgement Day it will be all this earth one level. No mountain, no hills, nothing, only straight platform. And it sun, only have sun top of this people. And very hot, even the brain can boil. Only one shadow, shadow of Allāh's, ‘Azza wa Jalla, throne. And this throne, Prophet's Awliyā’u Llāh, beloved ones for Allāh, real ones, they will be under this shadow. And one of this shadow who will be there, two people love, love each other for Allāh. They will be under this shadow. Two people who are loving, they are for sake of Allāh, only normal believer and love each other – Allāh generate them to be under this shadow. How for people they are loving Prophet ṣallā Llāhu ‘alayhi wa sallam? They they will be most of them the they will be the most acceptable ones in this shadow also. So to love Prophet, ṣallā Llāhu ‘alayhi wa sallam, it is not wrong thing.

We are, many people from non Arab people they cheated by this Arab people because everything they saying, "You do wrong. Don't love Prophet. Don't love Awliyā’." Don't do love this man, don't love this, that." Only they are teaching not love. But who have love for Prophet, for each other, they will be under shadow. Who they have hate, anger against this people, they will be outside of this shadow. So we are, because no place for this people because they are making people to be hate each other, believer to be hate each other. They do what shayṭān order them because shayṭān he has no love for... Only he has hate and every badness. This people also like this. And many people they said this

people they studying in Makkah, Madīnah. Not matter.

Even in time of Prophet ﷺ Lāhu ‘alayhi wa sallam, was one Bedouin coming and Prophet ﷺ Lāhu ‘alayhi wa sallam was loving his grandchildren Sayyidunā l-Ḥasan wa l-Ḥusayn. He kissed them. Said, "Oh what are you doing?" he said for Prophet ﷺ Lāhu ‘alayhi wa sallam. They were tough people. They are not, they don't have any good behave. "How you kiss your... I have hundred children and grandchildren I never look for them," he said. He said, "You don't have any mercy in your heart. I'm I have mercy and I'm teaching mercy." Prophet ﷺ Lāhu ‘alayhi wa sallam saying. This is people so... They even in time of Prophet like this. Now it is become worse and worse.

But I'm many times getting angry because this people who are not Arab they thought everything coming from this, they said, "They are Arab, they know better than you." Subḥāna Llāh, Prophet ﷺ Lāhu ‘alayhi wa sallam, Arab and they not follow him. We follow him. How it will be they are know better than Prophet? Astaghfiru Llāh. Allāh give hidāyah for all of them because they are like everywhere in this. They don't have anything to do only to object for if you read Mawlid or praise Prophet ﷺ Lāhu ‘alayhi wa sallam. They say you are mushrik, you are kāfir, you are like this. And who don't have love for Prophet, he don't have any belief, no belief in his heart. This time they are making, after they will be even they will be out of Islām, their children or grandchildren, if they are like this.

Allāh keep us safe from this people. Allāh give us love more and more for Prophet ﷺ Lāhu ‘alayhi wa sallam. It is because it is the most important thing, better than anything else because Prophet ﷺ Lāhu ‘alayhi wa sallam saying who person he will be with who he is loving him. We are love Prophet ﷺ Lāhu ‘alayhi wa sallam. In shā'a Llāh we are sure we be with him, in Jannah, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

182.

INSANU L-KAMIL

Wednesday, 21 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Good manners are what our Prophet shows, how our Prophet lived. Good manners are the character Allāh loves, our Prophet loves, people love – when they get along well with people. A person who gets along with neighbors and everyone is a person beloved by Allāh. A person with bad character should educate his ego and turn into a good man. Because when he obeys his ego and remains like that, all bad characteristics are with him. Because ego gets used to evil. It needs to be educated. When educated, a person becomes good. They say a perfect man.

The perfect man is our Prophet. There is no chance that we can reach him but we can take him as an example, and following what he said, doing this raises a person's rank, increases his value, makes him happy. Bad characteristics are easy to adopt – wasting, fighting, destroying. For people to adopt bad character is not a difficult thing. But a man should educate his ego. If he acts as his ego likes, he'll be ashamed here and won't earn anything hereafter. We shouldn't let our ego alone. We should educate our ego, as a man can reach the highest stations like Ṣaḥābah did when they went to our Prophet. And if he obeys his ego, he will be harmed more and more. He will get worse and worse. And there are people who ask us, "Why did this happens to us?" They don't think about the bad and wrong things they've done. And they question why such things happen to them. Because they do it themselves. You didn't educate yourself. No one will respect or take you seriously.

This matter of educating the ego is the first thing in ṭarīqah; adab. Adab means education of the ego. It is the first order in ṭarīqah. People do it gradually. If they ask themselves, "Did I do right or did I do wrong?", they can find the right. If they did wrong, they will repent. Or if they mistreated someone, they will ask forgiveness and let it go. They will get better and better. Otherwise, it can get worse and worse.

May Allāh not leave us to our ego. May Allāh protect us, In Sha Allah.

Our example and the most perfect one Prophet ṣallā Llāhu 'alayhi wa sallam. He is our guide to Allāh and he every action very, very polite, very good, good behaved. He is,

you said Insānu l-Kāmil – the perfect one. Perfect one of course Prophet ṣallā Llāhu ‘alayhi wa sallam. We cannot be like him but he is our leader and example for us. We must try to imitate him to go do what he was doing. Especially to be good behaved, was good behave make you respect between people and acceptable in front of the Prophet ṣallā Llāhu ‘alayhi wa sallam and in Divine Presence of Allāh ‘Azza wa Jalla also. You will be acceptable one, beloved one.

And to be like this – how to make? To leave bad action, bad habit what you have – to leave it. To get habit, bad habit it is easy – from childhood, from friend, friend place where you are living. All people, because they are following fashion, following their ego, nobody they are teaching good thing. All human being running after their ego. When what our ego ordering for us we must do. We can wait for playing football or movie hours in queue to see this but for praying, nobody coming. This is how ego controlling. But when you are following ego, you are going lower and lower and lower because ego never ordering good thing. You must order ego, to control ego to not do what ego like.

Even many times Mawlānā Shaykh ‘Abdu Llāh ad-Dāghistānī was saying even shahwatu l- ḥalāl (ḥalāl desire), even ḥalāl thing your ego can use you to follow ego. Said: "This is ḥalāl. I must do this. Other people, never mind I'm doing ḥalāl." There are many things like this. So ego even with ḥalāl they can use you. So for this you must be very careful and you control ego. Don't say, "This is ḥalāl I must do." You look if it is acceptable and to ask also if you will do this. But if you not do this, you make maybe ḥalāl but it will be harm you, harm people. There is wisdom also. You must use wisdom. And when somebody used to control his ego, slowly, slowly going up and up and higher and higher and higher. But if doing opposite, all time going lower, lower and lower.

Allāh keep us controlling ourself and to used to make good thing and to be good behaved. Maybe you can, sometimes you can do, Prophet ṣallā Llāhu ‘alayhi wa sallam saying if to control your anger, it is you are the most powerful. You are hero if you are control your anger. This anger it's one of ego's illness. There are many like this. So every time you control yourself, not to go after ego – "I can destroy, I can do this, I can that." If not, if you do you be not happy. If you control ego, after you feel you are more happy and more powerful, spiritual especially. Allāh helps us to control our ego, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

183. BE BRAVE WITH ISLAM
Thursday, 22 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla describes Muslims to our Prophet: "Wa-lā yakhāfūna lawmata lā'im" (5:54). They are not afraid of anyone for the pleasure of Allāh. They don't fear from anyone. Whatever Allāh's order is, they carry it out. Because people do things according to their minds. Law and order. When we say law now... Of course, people should follow the law of the country they reside in. They should act based on its law and order. But it doesn't say directly that you shouldn't pray, don't do this and that. But as a community, obstacles appear. "People don't pray here, or they don't act like Muslims. If I act like one, it will be strange. I'd better be like them." Don't say so. You should do as you know – worship and carry out Allāh's orders.

Don't be ashamed because they don't want it or because they don't like it. The one to be ashamed is who doesn't carry out Allāh's orders. Who does not keep our Prophet's sunnah and his way should be ashamed. "Wa-lā yakhāfūna lawmata lā'im" (5:54). Because of someone not liking it, if you feel embarrassed and afraid and don't carry out Allāh's orders, it's wrong. Don't be afraid. Don't be ashamed. There's nothing to be ashamed of. Who does wrong should be ashamed. A person who does right, he doesn't do anything to be ashamed of. He does the good thing. It is a benefit for him and for others. This world has turned upside down now. They shame people who do right. They shame good people. And they show people who do evil things as modern people. All this...

Mawlānā used to say, "The West," and then he added, "The West, may it sink." He'd say that the West should sink. Why did he say so? Because they are not rising, they are sinking. According to this order of Allāh... What we mean by law and order is the order given to mankind is clear. It's clear what they should do. And they are doing completely the opposite. And they are criticizing those who correct them. They even punish them.

Therefore, we shouldn't listen to anyone. If you want to speak right, speak to your family and children. The rest is for Allāh. Don't be ashamed and afraid. Don't do it. People who say the truth are accepted people. Those who follow the sunnah of our Prophet are accepted people. And the rest are not accepted. Even if they seem as if they are accepted by people in this world, they are worthless people without reputation. What they do today is a mistake.

May Allāh protect us from mistakes.

Prophet ṣallā Llāhu 'alayhi wa sallam saying and Qur'ān also "Lā yakhāfūna lawmata lā'im" (5:54). there is this – Muslim he must be following order of Prophet ṣallā Llāhu 'alayhi wa sallam and Allāh 'Azza wa Jalla what He order us and Prophet ṣallā Llāhu 'alayhi wa sallam teach us, we must follow. Don't be afraid. Don't be ashamed because you are doing what Allah ordering. Because Allah He is Lord of universe and we are following His order and His beloved Prophet Muḥammad ṣallā Llāhu 'alayhi wa sallam and there He order and His is showing us right way. If you are going, you are doing good thing.

But other people they are doing wrong thing. Majority of people doing wrong thing. Don't be ashamed to not follow them. No. Don't follow them. They must ashamed what they are doing. They are doing the opposite of nature of human being, nature of this world. They are against everything. First they are against Allāh 'Azza wa Jalla. They must ashamed because what they are doing wrong, everything doing wrong. When you are in country, each country, even law not Islāmic Law – this is we cannot do anything for this law. You must obey because you cannot be against whole system. But there is limit – and they are not allow you to pray, to make your worship you mustn't listen to them. But other thing, normal law, even it is not heavenly law, also you can follow. But not what Allāh give forbidden for you and it is sin in Allāh and Prophet ṣallā Llāhu 'alayhi wa sallam teaching – you mustn't follow.

Don't ashame. Teach your children. The shayāṭīn they are teaching opposite nature of human being, opposite for everything. You must follow, teach your children. Don't afraid. Don't ashame because they are now, Mawlānā was saying batı – meaning West but in Turkish language it is meaning sinking. Not think, sinking, batı batasıca – meaning it, Allāh, make them to sink more and more. Why he said this? Because they are sinking. They are going lower, lower and lower. So for this Mawlānā was angry for them because they are everything doing against Allāh, fighting against the religion, against Allāh,

against Prophets. They make fun from their prophet, other prophet. Everything they are make fun and they are not accept. Even sometimes they make fun, sometimes they are not accept at all.

So our duty to for us to not be ashamed and not accept what Allāh make it is ḥarām, sin, everything. No need to mention here because you, normally each Muslim they know very well what is ḥarām, what is ḥalāl. So Allāh make us to be happy because you must be happy He give us this hidāyah because majority of human being they are not in hidāyah. They are in wrong way and Allāh 'Azza wa Jalla mention this. "Wa-mā aktharu n-nāsi wa- law ḥaraṣta bi-mu'minīn" (12:103). Majority of people they are wrong way. Majority of people they are not in believer. Majority of people they are against Allāh. This is for this we, you are in right way you must be happy with this way, not be ashamed. You say, "I'm Muslim. I'm happy." No need to be impressed or to be see yourself lower than other. The lower it is who are not following this.

Allāh give us more power and keep our belief and our children's – to be happy, to be brave with Islām.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

184. REAL BELIEF

Friday, 23 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah is the way which shows goodness. The Naqshbandī ṭarīqah is the ṭarīqah that comes from our Prophet. And our Prophet showed and taught us all goodness. His way is a beautiful way. Who follow that way are lucky people because they have faith in Allāh, prophets and angels.

We have faith, shukr to Allāh. Faith is a big favour. You can be Muslim with poor faith as well. In Qur'ān, Allāh 'Azza wa Jalla tells the Arabs, the people who lived in the desert, not to say they have īmān but to say that they became Muslim. Because īmān is the highest station. When there is īmān, it is a big favour for a person. Allāh 'Azza wa Jalla tells us to ask for this. Be a believer with perfect faith, says Allāh 'Azza wa Jalla. Īmān means to accept everything. Everything comes from Allāh. What we suffer from in this world and all the favours, everything comes from Allāh. So they thank and praise Allāh. When they do this, these difficulties become easy. It cannot be more difficult for people than it was during the time of our Prophet.

One young man went to war and became shahīd at Uḥud. His mother looked at him, bared his stomach and saw a rock tied to it so that he wouldn't fall from hunger. He had tied a rock against his waist. This young man fought like this and became shahīd. Why did he do this? Because of his faith. Because he had īmān, all the hardship was not important. But when there is no īmān, when something happens even on the other side of the world, they get scared that it will affect them. Someone says something on the other side of the world, people here fear and worry about what to do. It is the punishment for being faithless. When there is faith, they know this world is a world of tests. Whatever comes, Allāh created us, Allāh gives our provision. If things work out well or not, despite being good or bad, this provision will come.

Most of the time, people come and say, "This was mine and that man took it away. What shall we do?" They can't take it back. That rizq belongs to that man. Some inheritance left from someone, people lose it and they can't have it. But years go by and those people are still alive with or without that inheritance. So Allāh 'Azza wa Jalla gives rizq to everyone. As long as there is rizq, they live. When there is no rizq, he can have the whole world and not be able to eat more than a bite. This is the meaning of īmān. We are showing it as a small example so that people work on their faith.

Faith can't be in people who don't respect our Prophet. It is written in Qur'ān. "Don't say you have īmān." We are saying this to people who have learned to disrespect our Prophet. Īmān comes with love to our Prophet. By respecting our Prophet and accepting everything that our Prophet says as an order, comes īmān. We should know our Prophet is above everything. Our Prophet is saying, "As long as you don't love me more than your family, children, and yourself, you won't have īmān." This is what our Prophet says. They say, "The Prophet was a messenger and he is gone. No need to visit him. His duty is over." They keep saying this. Their leaders taught them this. Therefore knowledge can't be learned from them. Actually, you cannot get īmān from them. Bad knowledge is learned. No adab is learned. Disrespect is learned from them. And when it comes to them, they raise their shayṭān. When it is about our Prophet and ṣaḥābah, they don't do it. They say, "They are just like us."

That's why ṭarīqah is an important thing. Shukr to Allāh here we have people from all over the world now. Especially, these people from Central Asia because they were without religion for a long time. Religion was forbidden. And then they are the people who sacrificed their lives for religion. They went to the wrong places in order to re-learn religion. They thought they'd learn religion in Makkah and Madīnah whereas they teach enmity to our Prophet there. It looks like religion but in fact, it is a game of kufr. If there is no respect for our Prophet, what is the value of the religion? Its pillar is broken then. Go struggle then. Their generation didn't leave religion. The following generation will leave it. May Allāh protect them.

If they don't follow the Sunnah of our Prophet, if they don't love our Prophet, they won't succeed in anything. It will get worse and worse. That's why for these people of Central Asia, the religion of Islām is the religion of their ancestors. They should do the way their ancestors did so that their religion stays firm. If their ancestors weren't firm, nothing would have remained of religion during these 80 years of Communism. If it was

like Wahhābiyyūn teach, there would be nothing now. The reason the religion is firm there is because of their ancestors respect for it – and that was with love for our Prophet and ṭarīqah. It was protected.

May Allāh protect them. May He give awareness to the people there. Because when people go in that direction, they become people who cannot be reformed. And people who study there get into this trouble and cannot advance. We are not saying anything to them. May Allāh give awareness to people not to follow them. May Allāh put love for the Prophet in their hearts In Sha Allah, in all our hearts. May our faith increase also.

Al-ḥamdu liLlāh we are in ṭarīqah of Naqshbandī Ṭarīqah who is want every good thing for human being. Islām want every good thing for human being. Allāh send Prophet ṣallā Llāhu ‘alayhi wa sallam [as a] mercy for whole this world, for whole universe but people they are not accepting this because they don't have real belief. Real belief – first thing to accept Allāh ‘Azza wa Jalla. To be believer it is big favor from Allāh. You can be accept Islām, you can accept Islām but you will not be believer – only you are Muslim not Mu’min. To be Mu’min you must make effort more and it is by teaching of Prophet ṣallā Llāhu ‘alayhi wa sallam and this this teaching can through ṭarīqah. 41 ṭarīqah what we have. Our ṭarīqah Naqshbandī also connecting for Prophet ṣallā Llāhu ‘alayhi wa sallam. Main, the first thing in our ṭarīqah – to love Prophet ṣallā Llāhu ‘alayhi wa sallam; to make him higher than everything. As he said: "You be not real believer until you are you love me more than your father, mother, whole your family, even more than yourself." Until this you will not be believer, you only Muslim. And Muslim meaning it is you can...

When for this beduin Arab, Allāh ‘Azza wa Jalla saying, "Qālati l-a-rābu āmannā, qul lam tu’minū walākin qūlū aslamnā" (49:14), Allāh saying. in āyah verses Qur’ān, "Don't say, 'We become believer.' No. You only say become Muslim. Your belief not reach, it is not reach your heart. Only by your tongue you saying this but in heart, your heart not believer." This is difference between believer and Muslim. And to be believer it real happiness. Who has belief, real belief, it is happiness. Nothing affect him. Nothing make him sad. Whole time he is happy because he has this belief and he is with Prophet ṣallā Llāhu ‘alayhi wa sallam, with Allāh, with Mashāyikh. Their, his happiness this one because he know everything from Allāh ‘Azza wa Jalla and this world only for little while.

And Allāh ‘Azza wa Jalla saying this dunyā, Allāh create this for test. He not say here paradise. Never say for dunyā – paradise. Paradise – in Āakhirah. Paradise we don't have any problem, nothing, nothing at all but in dunyā you must have. The most richest one also have something make him not so happy and the lowest one also same. No difference because Allāh He create this and He put this for testing people. So if real belief, he can accept this but who don't have belief he is afraid from everything happening. Maybe in end of the world something happen, he becoming panic – "Oh what happen there maybe it affect us." Someone saying something in the very other country, they also getting panic – "What will happen now? This people, this man he said this. Maybe something happen for our world." Other people they said, "Oh there is one stone coming from sky, maybe after thousand years it will come here and destroy our us." Huu coming as he will live thousand years.

Also for this and everything. Who don't have belief making him sad, make him to be worry, to be not happy. This is difference between who have belief – for this it is big favor from Allāh, big gift for us. So we must... How we can make ourself more believer? To follow, to love Prophet ṣallā Llāhu ‘alayhi wa sallam. It is very important, ṭariqah and to love Prophet ṣallā Llāhu ‘alayhi wa sallam.

We are saying this for this our brothers also for Mawlid coming from everywhere from world but the especially for ex-Soviet Union people. They are eighty years it was religion forbidden it was in their country. After they, when finish this, they are believer. They have like religious people and quickly they want to learn religion and to recover what they didn't have because they destroy everything. So quickly, first thing they thought – where we can find the best thing for Islām and to learn from Islām? They said, of course, from Makkah and Madīnah. They wasn't know there is the biggest enemy for Islām there. Why we said this? Because they are enemy for Prophet ṣallā Llāhu ‘alayhi wa sallam. How we say this? They are taking name of Prophet ṣallā Llāhu ‘alayhi wa sallam from every corner in Ka‘bah and they put their King's name big, bigger than Allāh ‘Azza wa Jalla name. Only they Allāh Allāh Allāh and this king putting one huge thing. Why this is the biggest enemy for Islām and they was destroying and they make this people who left and go, went to learn from them Islām. They become enemy for Islām, for Muslim. Fighting against Islām. Say: "Don't believe for Awliyā’, don't believe, don't respect Prophet ṣallā Llāhu ‘alayhi wa sallam. If you do this you will be mushrik, you will be kāfir, you must be kill you."

That like this it was. This is big fitnah and they are forgetting this people because just one generation, now next generation. In Saudi Arabia many people they left Islām. They become atheist for this people because when you don't have love for Prophet ṣallā Llāhu 'alayhi wa sallam, it is nothing, no belief, nothing can hold you. And if in this ex-Soviet countries it was before, there was whole Muslim following ṭarīqah. And it was so strong like this until when finish Communism quickly become religion again. If no, if it was Wahhābī, that was finish, no more Islām at all anymore. The biggest fitnah this. Why we are saying this? Because we are in month of Prophet ṣallā Llāhu 'alayhi wa sallam, making Mawlid. We respect, we praise him and every when you praise Prophet ṣallā Llāhu 'alayhi wa sallam, Allāh praise you, make you more bless, more powerful in shā'a Llāh. But this people they not accepting also to praise, to make Mawlid, to make saying anything for Prophet ṣallā Llāhu 'alayhi wa sallam.

Allāh we saying, Allāh keep people safe from this people who coming teaching people. We saying, Allāh save them from this people because this people when they are going there and coming it is hopeless to make them to come to right way. Their head become like rock, nothing affect them, nothing, no any word can affect them. Only we are saying because this people nothing. Allāh help other people to not affect about this people. Allāh give love of Prophet ṣallā Llāhu 'alayhi wa sallam there in their heart and our heart to make him the most love for him In Sha Allah. Allāh accept your ziyārah (visit). Allāh ﷻ make you, when you go back to your country, In Sha Allah, hidāyah (guidance) for all your countries, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

185. NOWHERE TO RUN

Saturday, 24 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying: A'ūdhu biLlāhi mina sh-shayṭāni r-raḥīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Thumma ilaynā marji'ukum fanunabbi'ukum bimā kuntum ta'malūn" (10:23). There is nowhere to run for mankind. They are running here and there in this world thinking they can escape. But at in the end, Allāh 'Azza wa Jalla says, "You will return to Us. Whatever you did, then We will tell you. Whatever you did, We will show you one by one and you'll be surprised."

Because people act bossy here in this world and come against Allāh. They make up rules as they like. They show the bad as good and the good as bad. They think there is nothing afterwards. But there is something and that is the Possessor of the here and the hereafter, – Allāh 'Azza wa Jalla. There is no other God. No God but Allāh. Mushrik people give Him partners. But there is nothing like that. Allāh is One. They cannot escape even in this world, they just think they can. And in Āakhirah there is nowhere to run for them as if they are put in a trap. There is no refuge. They will face only Allāh. If they did right, they will receive its reward. They will benefit. But if they say, "No, I don't believe. I don't accept it," even if they don't accept, it won't change anything. You will be punished then. You were sent Prophets. The Book and the Word of Allāh came. There are the words of our Prophet. You didn't accept them so you will carry the punishment then.

Allāh doesn't oppress anyone. Allāh gives whatever everyone deserves. Therefore, a clever person will think about it and accept this – "I have no refuge but Allāh. I have nowhere to run." Quietly and nicely obey the orders of Allāh. Respect His order. Follow the way of our Prophet. It is not a difficult thing. But people show the difficult and the

evil as easy and the good as hard. "Yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l- 'usr" (2:185), says Allāh 'Azza wa Jalla in the Qur'ān Karīm. Allāh 'Azza wa Jalla wishes ease for you, not hardship. Allāh wants easiness for you and you ask for hardship. You ask for evil. Who is to blame? You. So you will pay for it. You will be punished for what you did. And you're having problems in dunyā. It will be worse in Ākhirah. May Allāh protect all of us, In Sha Allah.

Each letter of Qur'ān 'Aẓīmu sh-Sha'n can make millions of books. With two words, mankind can reach enlightenment and find the way of truth. If they think a little, "I am doing this and that. What happens when it comes in Ākhirah?" If they think like this, they will put themselves in order. They will be alert. May Allāh not separate us from the right way, in shā'a Llāh. Because they have influenced Muslims too. They have lost their minds. They made them forget Allāh through books, universities, television, through this and that. And when a person forgets Allāh, he does bad things. Therefore, may Allāh protect them and guide the Ummah of Muḥammad, In Sha Allah.

Allāh 'Azza wa Jalla saying in Qur'ān: A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm. "Thumma ilaynā marji'ukum fanunabbi'ukum bimā kuntum ta'malūn" (10:23). What meaning? It is meaning what you are doing at the end you will go back to Us. No any place else to go, only for Allāh 'Azza wa Jalla and, "We will - "Thumma ilaynā marji'ukum fanunabbi'ukum bimā kuntum ta'malūn" (10:23). We will tell you what you done, what in life, your life, I will tell you." If you done good, you will be reward. If you not done well, it is terrible for you terrible, very terrible because why? Because no place to run away, only One God.

There is many people they are saying nonsense thing - gods and something like some of them have thousand, some of them three, some of them seven, some of them million gods they say. But God only One - Allāh 'Azza wa Jalla. So you cannot run away from Him. You thought, "If this god is [not] good I can run to another god." Astaghfiru Llāh. This no way. When you thinking like this, you been more terrible for you. Only One God and everything in His Hand. When in this life many people they try to run away. They run from place to place. At the end, maybe they are fed up too much from this, they said, "We will run away from this life." Some of them throw themself from high, some of them take poison, some of them put shooting himself, something like they thought, "We run away." No. It is become worse, become worse because you are coming to punishment.

Because this life Allāh give you to as present. You must keep it, you must follow His order to be happy. If you are destroy yourself, you be punishment yourself until Qiyāmah and in Qiyāmah when Allāh making judgement and showing also no place to run away.

And Allāh 'Azza wa Jalla He show, He give us this life and show us good way, easy way, to be in this life and other life. And Allāh 'Azza wa Jalla saying also in Qur'ān: Bismi Llāhi r-Raḥmāni r-Raḥīm. "Yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usr" (2:185). Allāh He want for you easy, happy life. He don't want for you bad, difficult life. But people they are choosing bad life, difficult life, and they left the easy and good life and this is they make punishment for themself. And Allāh 'Azza wa Jalla they give him mind, and He send also Prophets and His heavenly Books and Awliyā'u Llāh, Ṣaḥābah – everything, warning this people, telling them this but they are, "No." They are become like tyrant, not accepting and they put their rule and they said this is for human better. If you are saying anything against this, they are coming angry, they put you in jail. They putting, making difficult for you. And they thought they are controlling this world but when they will be in next life, in Judgement Day, no place to run away.

So this must thinking – you must not following what your ego like. You must listen for heavenly Book. All heavenly Books they are ordering good thing, not bad thing, but other people who are following shayṭān also they have many books, millions of books. All of them make people to run away from right way and follow the worst way for themself, for humanity. Allāh keep us safe from this people. Even Muslim people, also young, all they studying in university. They are in internet and other – all this they attack, they give them this information and people they forget Allāh, they forget Prophet ṣallā Llāhu 'alayhi wa sallam. With this they are very busy to read this or to hear this and completely forget their religion. Allāh keep them safe from this shayṭān, In Sha Allah. Allāh give hidāyah for all of them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

186.

HE CHANGES SIN TO REWARD

Sunday, 25 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

When taking ablution, we should say Bismillah. You make intention and say Bismillahir Rahmanir Raheem. When a person forgets it – for example he makes intention, doesn't say Bismillah and takes ablution. Then he remembers while washing his feet that he didn't say Bismi Llāh. Our Prophet says, " Bismillahir Rahmanir Raheem awwalahu wa-ākhirahu." No need to take ablution all over again. " Bismillahir Rahmanir Raheem wa-ākhirahu." "Bismillah from the beginning till the end." Why do we say it? Because our life passes in heedlessness. We are in heedlessness most of the time. Mankind is heedless. They forget that they come to this world for Allāh. They forget that dunyā is the place of tests and it is necessary to always remember Allāh. They commit sins and make mistakes. They are in heedlessness. They do things which are not good. People are 30 years old, 40 years old, even 70 or 80 years old, and they live all their lives with mistakes. That's like in ablution – if you repent, all of it can be forgiven. Allāh writes thawāb (reward) instead of it.

When repentance is pure, Allāh's kindness is great. Don't fall into hopelessness. Allāh 'Azza wa Jalla waits for His servant to repent so that He accepts it and turns sins into thawāb. Therefore, like Bismillahi awwalahu wa-ākhirahu, even if we make sins throughout our lives and then repent, the doors of repentance are open. It will be accepted. And then: "Yubaddilu Llāhu sayyi'ātihim ḥasanāt" (25:70). Allāh 'Azza wa Jalla will turn your sins into thawāb. Allāh 'Azza wa Jalla gives such good tidings. And mankind is lazy to do even that. They don't accept it. Most people pass away without repenting. May Allāh protect us. The door of repentance is open until the sun rises from the West. Therefore, don't lose hope of Allāh's mercy. May we always make tawbah. We are making sins every day anyway. And Allāh is changing them into thawāb.

We should make shukr to Allāh. We should praise Allāh. We should always make sajdah and thank Allāh for these favours. Because most people are heedless. They are not aware of so many favours. They don't think a bit about it. And they don't accept that they make mistakes. They think they are right. That is the biggest heedlessness. We are making mistakes and sinning continuously. May Allāh forgive us, In Sha Allah.

Prophet ṣallā Llāhu ‘alayhi wa sallam saying when we make wuḍū’, we must make intention – "nawaytu l-wuḍū'" or "we intend to make ablution" and saying Bismillahir Rahmanir Raheem first. But people sometimes forget to say Bismillahir Rahmanir Raheem. In our, maybe, I don't know other but Prophet ṣallā Llāhu ‘alayhi wa sallam saying also for this Ḥanafī Madhhab, if you forget to say Bismillahir Rahmanir Raheem, maybe you wash your hand, mouth, face, hands, you still forget until you are coming to end of maybe feet. You wash your feet, you remember but said, you say, " Bismillahir Rahmanir Raheem awwalahu wa-ākhirahu." This Prophet's ḥadīth also meaning " Bismillahir Rahmanir Raheem from beginning to end." So it is acceptable, no need to make ablution from beginning. You finish. Before finish, you say, "Bismillah awwalahu wa-ākhirahu." Your ablution it is okay, no problem.

Why we saying this? For because this one example for how our life it is easy when you are following Allāh order. Because people, whole life maybe they forget to do good thing. Maybe they are not obeying order of Allāh. Maybe twenty years they are like this. Maybe thirty years, maybe forty years, maybe sixty years, or more they forget. They not doing anything good. But when they asking forgiveness from Allāh, all this years it will be, Allāh forgive what you done – like "Bismi Llāh awwalahu wa-ākhirahu" from as you are not doing anything. Even Allāh ‘Azza wa Jalla, Prophet ṣallā Llāhu ‘alayhi wa sallam saying, "Yubaddilu Llāhu sayyi'ātihim ḥasanāt" (25:70) – He make, changing bad deeds to good deeds to reward you.

This is Allāh's favour for people. He just want people to be ask for forgiveness, to forgive them. He want something to forgive them. Even whole life doing bad thing but the end they ask for forgiveness, He will forgive and changing the sins to reward. This is from His generous. We are, how this human being lucky. But even for this people they are not, they in ignorance not accepting, not knowing this, that not asking for this. Even only they are running after their desire and running after their ego not – the most of people they are going without asking forgiveness from Allāh ‘Azza wa Jalla. And Allāh He is

asking for people, waiting for people to ask forgiveness, to forgive them. He is the most Merciful, Allāh 'Azza wa Jalla and waiting for people to forgive them even what they do in their life bad thing to changing to good thing.

We must be thankful for Him because we are not saying we are angel. We are also every day doing wrong thing, doing sins, sin and we are asking for forgiveness from Allāh. Alḥamdulilah we know He is changing this to reward, good deed for us and we are thanking Him. And as much we can thank Him it is not enough for Him but we are only small things for... We cannot say compare. No comparison, astaghfiru Llāh. Allāh 'Azza wa Jalla, nothing compare to Him. He is more Generous and only you asking. We are give us, thank for Allāh We are less than ants. We are only we thanking for what He give us, thanks for Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

187. TARIQAH IS A TRUST
Monday, 26 November 2018

He knew Mawlānā Shaykh Nāẓim and Mawlānā Shaykh ‘Abdu Llāh from his youth. He accompanied them throughout his life and accompanied the Awliyā’, he loved the Awliyā’ and the Prophet. His life was, Maa Shaa Allah, day and night spent in worship and praise. We rarely saw people like him. All his time was spent in worship, tasbīḥ, and dhikr. He was, Allāh bless him, a great mercy, but he was a person of states – ṣāḥibu l-aḥwāl Mawlānā Shaykh Nāẓim used to say he was "a person of states that even mountains can't carry."

Every Walī and every person has a special personality. He left people to the Lord, he didn't run after people. If someone left, then good bye. Whoever came was welcome, also welcome but not too much, a little bit. His level (maqām), Maa Shaa Allah – he loved the Awliyā’ and Mawlānā Shaykh ‘Abdu Llāh, he loved him so much. Mawlānā Shaykh Nāẓim loved him a lot, and he loved him. He once said the greatest calamity for the murīd is the death of his Shaykh. For him it happened twice. He wished to meet them and go to them. In the end he endured sickness. He endured a severe illness, on his behalf and the behalf of the nation, on the behalf of the Muslims, In Sha Allah.

He traveled to the farthest countries of the world. He has lovers in every place, This is a grant from Allāh. Of course there are people who understand and others that don't, not important. What is important is for Allāh ‘Azza wa Jalla to be pleased with him. Mā shā’a Llāh, we witnessed, we were with him many times. Maa Shaa Allah, there are few like him. After washing Maa Shaa Allah, and even before washing, there were no signs of death at all, he appeared as if asleep. Mawlānā Shaykh used to say, the death of the murīd is as if he closed his eyes and opened them in another room. Like that he was. Like that he was, alḥamdulillah.

Of course, this is Allāh's will, no objection to that. But the loss is hard, the separation is hard, but In Sha Allah he has faith. We wait because after the separation there's a meeting also – In Sha Allah in heaven for everyone. Shaykh ‘Adnān, Allāh rest his soul, took his turn and now is our turn. Alḥamdulillah he arrived. We said goodbye to him from here. We are sad for his farewell, as if he's traveling, and there Mashāyikh welcome him. Mawlānā Shaykh and Shaykh ‘Abdu Llāh, and the brothers that are there from before, the ones that traveled to the Hereafter, were all happy. They welcomed him as a guest coming from afar, We are also the same. They received him, but of course for us it was separation. But in shā’a Llāh the separation is not forever, In Sha Allah. The separation will be forever if we leave this way and go in another way. Then, the separation will be forever. Sub Han Allah. When we are on the same way there's no problem. In Sha Allah, days are going fast. A person doesn't have to think that he is staying forever, there's nothing like that. I even saw some of the brothers today whom I haven't seen for 15, 20

years. One asked me, "Do you know who I am?" I looked at him and told him: "I didn't know you." Days are passing by quickly. For that, there is no sadness, In Sha Allah, there will be a meeting, In Sha Allah with everyone. This is the way of light, the way of happiness, the way of deliverance, the way of happiness and success, success in the Hereafter.

In this way when someone goes from the 40 saints, the Abdāl, all the Awliya' that are in the dunyā, are replaced by another one. Allāh assigns someone in his place. Our Ṭarīqah is also like this. Now, In Sha Allah, Mawlānā Shaykh had assigned for the Arab countries: Syria, Lebanon, Jordan, Iraq, Saudi Arabia, Gulf, Yemen, Oman, Sudan, Somalia, Egypt, Libya, Algeria, Tunisia, Morocco, In Sha Allah, now the appointment has come to Shaykh Muṣṭafā. He is in his place, In Sha Allah, he acts, there's no need to go. But the duty now, there should be one alive. In shā'a Llāh, Shaykh Muṣṭafā is here. Anything you want to ask, you ask of him. The same in Tripoli as you did during the life of Shaykh 'Adnān, may Allāh have mercy on him. Shaykh 'Adnān was doing the dhikr. Now the same way, he does the dhikr. Here, in this zāwiyah – if there's no objection you can come here. If there's an objection, you can find another place. But, In Sha Allah, there's no hardship.

This is an important issue for the Ṭarīqah. There must be someone to take over. This is not a place to play or follow someone's opinion or desire, no. Ṭarīqah must continue, it is a trust from Rasūla Llāh, from our Mashāyikh. Mawlānā Shaykh Nāẓim for 90 years he struggled and ran behind people to guide them. He went to every country, all over the world, and didn't leave any. In Sha Allah, Lebanon was one of the first and most important countries – especially Tripoli. In the past it was Tripoli and Shām, Tripoli and Shām. This country was also blessed by Shaykh 'Adnān. People realized the truth about the groups that strayed and stayed away from them. They want Ṭarīqah, the Truth that follows Islamic Law (Sharī'ah) and Rasūla Llāh on the outside and the inside, In Sha Allah. In Sha Allah, this can be with the blessing of Shaykh 'Adnān also because Mawlānā Shaykh says: "After the death of a Walī, his power is seven times stronger than when he was alive." In Sha Allah, there will be a great opening. In Sha Allah, it will be Tripoli and Shām.

Since Mawlānā Shaykh means that here will be a center of guidance for Muslims, and will be on the right way. Groups appeared 40 years ago, all of them claimed to be on the right way, and they criticized our Ṭarīqah and criticized our Mashāyikh. But Allāh ﷻ revealed their reality and everyone is running away from them. In Sha Allah, they leave them and come to this right way, In Sha Allah. Our Ṭarīqah, our duty is to be faithful. Al-ḥamdu liLlāh this death is not wanted for dunyā, dunyā is trash, for Hereafter. For Hereafter there should be faithfulness in the heart. Today we went all over Tripoli, posters, mā shā'a Llāh, each one as long as a building. Posters, not for business, but with faithfulness and good intention. These our people, this group put them. Here in Lebanon there are sects and every sect has positives and negatives. I don't know but what I know

is that these groups should be here to serve the right way. But they see people as benefits, advantages: first as political advantage, and then as a material advantage. They view people like that. When they look like that, they will never succeed. Success is in sincerity, serving the people, serving Allāh, Allāh accepts from you. When you serve yourself, run and make people serve you for a benefit for dunyā, you don't succeed. This is the secret. It is not a secret, it is open. We say that all the problems are from the days of the Prophet. He used to always explain, but no one listens. There's no secret, everything is open. Who wants to succeed has to keep good intentions in his heart to serve people. This is for dunyā and Hereafter also, for the Ṭarīqah, the Islamic Law (Sharī'ah), and the people. Allāh help us and help the Nation of Muḥammad. Shayṭān mostly attacks those on the right way. Wherever there is a right way you find hundreds and thousands of groups, ten thousand groups, each one against the other. When one is against the right way it is easy for them to agree. Allāh help us and help them.

Allāh have mercy on Shaykh 'Adnān and make his blessing always present. Maa Shaa Allah we saw his kids and family. They're all, Maa Shaa Allah, from the good people, blessed and on the right way. You also, we advise you, since we rarely see children like this. Allāh have mercy on Shaykh Wāṣif, Maa Shaa Allah, his children are better than he. The rest, this is the problem – there were a hundred or more of the students, each had four or five kids. There used to be one thousand five hundred people here. There is no one now. This is a fault of yours. This is an important matter. Don't give money. Give advice, raise them right. When you give him money, he hits you on your head. You raise them right, they serve you. We see a lot of this – people complaining about their children. This is the most important thing – to leave your desires and pay attention to your children and raise them right. This is very important. After that there won't be a benefit for them, not in dunyā nor in the Hereafter. On the contrary, It will become as the Prophet said. There is a Hadith that says: "At the end of time raise a dog and don't raise a child." Muslims must pay attention to their children, In Sha Allah. Allāh save them and save their children, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

188. HOW TO BE AWLIYAULLAH

Thursday, 29 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

If you want to live a comfortable life in this world, Allāh has opened the door for you. People are without peace. They are always worrying and stressed. And they are confused, not knowing what to do. Allāh 'Azza wa Jalla is showing the way to people and says: Bismillahir Rahmanir Raheem. "Alā inna awliyā'a Llāh lā khawfun 'alayhim wa-lā hum yaḥzanūn" (10:62). "Beloved servants of Allāh have no fear, no sorrow and no worry." Awliyā' of Allāh are His beloved servants. You should try to become a beloved servant of Allāh.

When you say Awliyā', people look for miracles. No. Allāh is saying, "If you follow the Prophet, Allāh will love you." "If you love Allāh, follow me," says our Prophet. "Qul in kuntum tuḥibbūna Llāh fa-ttabi'ūnī yuḥbibkumu Llāh" (3:31). "If you love Allāh, follow me. Follow my sunnah and Allāh will love you. You'll be His beloved servant." A beloved servant of Allāh can only be a person who walks on the way shown by our Prophet. That is why... Of course, real Awliyā', all of them are those who follow the way of our Prophet Who are they? They are the ones who love Ahlu l-Bayt, who love our Prophet, who love Ṣaḥābah, who love Awliyā' and who walk on the way they show. Because they walk in the middle.

Those who walk on the sides, they've made up something according to their minds. No Awliyā' can appear from them, not the one who has miracles, nor the one who is a beloved servant of Allāh. Because they don't accept the Prophet. How do they not accept? When they don't accept what he said, they say, "Our Prophet brought Qur'ān. That's it. I don't believe in ḥadīth." You can't be a walī of Allāh then, you can't be Allāh's beloved servant. Allāh 'Azza wa Jalla is saying openly in the Qur'ān Karīm by the tongue of our Prophet, "If you love Allāh, follow me. Allāh will love you then." This is it. This is the matter. If you follow it, you will be from the beloved servants of Allāh You won't have sorrow and sadness. Worry and bad things will stay away from you. Allāh 'Azza wa Jalla has shown it.

People are not doing it. And then they say, "We don't succeed." They're afraid of death and other things. They're afraid of everything. You should be afraid of Allāh. No need

to be afraid of other things. Because other things are temporary, they will vanish. Allāh is permanent. If you do good, you'll have it. If you do bad, Allāh 'Azza wa Jalla will punish you. That's why this matter is important. Be a beloved servant of Allāh Be close to Him and follow our Prophet. This way is a beautiful way. It is the way of people beloved by Allāh No need to look around. May Allāh make all of us firm on this way, In Sha Allah.

These days everybody they have very deep sadness, they have fear. They have anxious, they have everything specially in this modern time. This they said for this time, modern time: as much technology coming more higher, more technology, everything in technology, everything they can do - becoming people they become worse. But Allāh 'Azza wa Jalla He show us how to be away from this bad situation saying: Bismillahir Rahmanir Raheem. "Alā inna awliyā'a Llāh lā khawfun 'alayhim wa-lā hum yaḥzanūn" (10:62).

Awliyā'u Llāh - what meaning 'beloved one for Allāh they have don't, they don't have any fear, they don't have any sadness. Why? Because they are with Allāh. Who is with Allāh how can be afraid from this dunyā, from this world, or from anybody? No. Because and how to be meaning Awliyā'u Llāh? There is two kind meaning for this. One who has waliyu Llāh, saints they have miracle, they have karāmah. They have good but normally everybody can be Awliyā'u Llāh. Other way - to be following Prophet ṣallā Llāhu 'alayhi wa sallam because in Qur'ān also saying: Bismillahir Rahmanir Raheem. "Qul in kuntum tuḥibbūna Llāh fattabī'ūni yuḥbibkumu Llāh" (3:31). "If you love Allāh, you must follow me. Allāh He love you." We so become beloved one for Allāh.

This is also waliyu Llāh but this is enough for people. People they are looking to be waliyu Llāh for karāmah, for benefit for themself but this no need to be waliyu Llāh. Also benefit for yourself, everything will be easy for you, no fear no sadness for you if you are beloved one for Allāh. And everybody can be like this. But it is one thing must do - you must follow Prophet ṣallā Llāhu 'alayhi wa sallam. And even in other way also, real sense an awliyā'u Llāh who has karāmah with real one also who are following Prophet's ṣallā Llāhu 'alayhi wa sallam way, not going outside of this way. Who going outside of this way, making a new way, we never hear anyone from this people to be saint in Islām.

Who are in extreme people, they are not accepting Ahlu l-Bayt, or they not accepting Ṣaḥābah. This people this many people now in this our days, for this people they becoming more sadness, more unhappy, more stress. So why? Because they are they are praying, they are doing everything but not following Prophet ṣallā Llāhu 'alayhi wa sallam, not accepting his way, what he saying. Said, "This is we not accept this because this Ṣaḥābah all they are become..." Astaghfiru Llāh. They one of them they said they all become nonbeliever, kuffār because they not accepting what Prophet ṣallā Llāhu 'alayhi

wa sallam. Other saying, other say: so this people and they are praying more than you and me but they are not beloved one for Allāh.

It's easy just to accept Prophet ṣallā Llāhu 'alayhi wa sallam and follow him. You become beloved one for Allāh 'Azza wa Jalla and you become safe here and hereafter. Allāh help us to follow, to be beloved one for Him – the most important thing in our life for here and for hereafter.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

189. TO BE FROM PARADISE PEOPLE

Friday, 30 November 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Of mankind – everyone will taste death. There is no escape from it. Last Sunday Ḥaḍrat Shaykh 'Adnān took his turn and departed to Ākhirah. He went with goodness. He made a beautiful journey. "Yā ayyatuhā n-nafsu l-muṭma'inna irji'i ilā rabbiki rāḍiyatan marḍiyyah fa-dkhulī fī 'ibādī wa-dkhulī jannatī" (89:27-30). "O the one with good nafs, who has trained his ego and has good manners, return to your Lord, enter paradise."

Now the grave, according to the ḥadīth of our Prophet, is either a hole in hell or a garden in Paradise. When he enters the grave, a door opens. He looks, it's a door to Paradise. Believers and Muslims go there. They wait there until Qiyāmah, until the resurrection. Then they will come out and enter the real Paradise. The grave is a place everyone will go. Therefore, people should be careful. It shouldn't be a hole from hell. You should be met by your Shaykh. Follow a Shaykh so that you have a guide and you are on the right way. When you have a murshid, he meets you first. When you go to Ākhirah, he meets you there. He is familiar to you so you are not afraid Then you'll be put in your maqām. After that you'll be in peace and joy.

Therefore, most people see in their dreams – many people saw Shaykh 'Adnān in their dream. They see him very happy, satisfied, and pleased. Of course. His state was known. Therefore, our love for our Prophet should be complete too. Who loves our Prophet is saved. No worry for him. Most people say now, "I always pray. Will I be saved from hell?" If you are with our Prophet, you're safe. No need even to entertain a doubt. You'll be saved by the kindness of Allāh. Because Allāh gave you that love. He gave you the love for our Prophet, the love of Awliyā', so you don't need to worry. Keep your thoughts about Allah good. Say that Allah will put you in Paradise. He is Merciful . Don't say He will put you in hell. That is a bad thought. You will have thought badly of Allāh. Allāh's Mercy and Kindness are endless. Say He will be Merciful and won't put us in hell. Allāh's Mercy Oceans are endless . Just believe in Allāh's, believe in Allāh Mercy . The rest is easy.

So this is the matter. Death is something everyone will experience. They are going one by one. Just like things happen, school finishes, you go to the next and the next. It is the

same. May Allāh make us from those who pass this test. May we pass with īmān, In Sha Allah. May our īmān be strong so that no worry and no sorrow remain. The most important two things we say, are the love of our Prophet – and love of our Prophet is to do... There are many insane people now. They cry and scream which they call singing. And there are those who want to be like them. People love them. They do as they do. If you love our Prophet, you should do as he does. You should follow his ummah so that you have familiarity. And the second, the most important thing, is to trust in Allāh's Mercy, to think well of His Mercy. Allah is the most Merciful. No one is more merciful than Him. You should think, "He won't send us to hell." Allāh won't turn your thought away. That's very important. By the permission of Allāh all of you are safe, In Sha Allah.

Our life limited. Last Sunday Shaykh 'Adnān, raḥmatu Llāhi 'alayh, he left this world, the world of like dream. This world like dream compared to real life. This is only very short life and it is and it is for everybody this end. It will be everybody they have turn. They were in queue. When our turn coming, we will leave this world. This is Allāh 'Azza wa Jalla taqḍīr. But to leave it in such good way it will be for us the best because there is two way. But this, al-ḥamdu liLlāh, we are, In Sha Allah, with love of Prophet ṣallā Llāhu 'alayhi wa sallam, love mashāyikh, it will be nice leaving.

Like Shaykh 'Adnān he left also whole murīd, In Sha Allah, will left. Because many people seeing Shaykh 'Adnān in dream, he is very happy. He is finish his turn and he happy with mashāyikh, with meeting Grand Shaykhs – Mawlānā Shaykh 'Abdu Llāh ad-Dāghistānī wa Shaykh Muḥammad Nāẓim al-Ḥaqqānī and whole Awliyā'. This is real happiness, not false happiness. False happiness it is in dunyā. In this world you be happy little bit, after you be sad months. So for this Prophet ṣallā Llāhu 'alayhi wa sallam saying, for when somebody dying going to grave in this either it will be Paradise, garden from Paradise, or hole from hell. Who are believer there they put them and they go. They said there is it will be open one door and this door going, seeing Paradise and you will be there until Qiyāmah – Judgement Day. Or if you are not believer and you are not accept, it will be hole of one from hell. Until Qiyāmah you will be there.

Of course first they be receive him this Mashāyikh. After everybody he will be sometimes with them, sometimes they leave them for their maqām, their place. Waiting and not nothing affect them until Qiyāmah. This is very important for people because people they are thinking they are, when they die, finish. And even before going to grave they put their hell in dunyā, in world. They put them, they burn them in the world and they thought they are doing good but they are doing bad. And every time they make this darkness and bad thing coming to them when they burn some people. Because to burn it is not good at all. Even human being or animal not allowed in Islām to burn. So for this, they thought it is finish and even this it will be if they burn here also until Qiyāmah they will burn like this.

But our important thing for us, to be prepared for such a day because everybody they have this day. And this day, when you are accepting Prophet ﷺ 'alayhi wa sallam and you believe in Allāh 'Azza wa Jalla , He is the most Merciful and He is – to thinking good for Allāh. Because Allāh saying, "I am as My servant thinks about Me. I'm like this." So we are thinking for Allāh 'Azza wa Jalla He is most Merciful. Because many people they make people to be doubt. Say, "You not pray good. You are not doing this good. You are mushrik. You are, you will be in hell." So many people they are afraid and said, "It is difficult for us to go to Paradise." No. If you are believer, not difficult at all. Until... But if you are not thinking for Allāh good, you are thinking Allāh will put you in hell, maybe Allāh put you in hell because you are thinking. Allāh 'Azza wa Jalla saying, "I'm in what My servant thinking about Me."

So for us there is two things very important you must follow this and you are sure you are from Paradise people. One of them to be follow Prophet ﷺ 'alayhi wa sallam, love of Prophet ﷺ 'alayhi wa sallam. As Allāh 'Azza wa Jalla saying, "Follow My Prophet ﷺ 'alayhi wa sallam and I will be I will love you" (3:31). How follow? You can follow – make his sunnah, make his what he ask for it. Because there is now end of time. There is people going shouting as they are making music, wearing, putting some very ugly thing on them. Said people they love them they try to do same thing. So if you love Prophet ﷺ 'alayhi wa sallam, you also must be follow his sunnah. If not wearing, from wearing what he was wearing, but you must do for his good behave. At least you must be like this. Second one, to be hopeful from Allāh He will put you, He never put you in hell – you will be in Paradise. This two is enough for people to be from Paradise people. Allāh make us from them, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

190. A TRAITOR IS ALWAYS AFRAID

Saturday, 1 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying, "Wa-anna Llāha lā yahdī kayda l-khā'inīn" (12:52). Our Prophet says, "Al-khā'in khā'if." Being a traitor is not a good attribute. Muslims can't have this. Betrayal is like unbelief and it is not from the beautiful attributes ordered in Islām. It is from the illness of the ego. We should be careful about it. Ego does it in order to put a person in a bad situation. You look, people you thought were friends of someone did something that surprises you. The person who does such a thing will always be in fear. He'll think, "What happens if they find out my deceit?" Whereas in Islām, they say look like who you are. Do goodness towards people and brothers in Islām. Islām orders good and forbids evil. Islām... A Muslim...

Our Prophet said, "Who is Muslim? A person who is trustworthy." And a Muslim doesn't fear anyone or anything. He knows he'll be questioned by Allāh and he lives in peace. Rather than living in fear and worry, he lives in goodness and peace. These are from the beautiful things ordered by Islām and our Prophet.

Therefore, we are living in the end of times now. People have become such that even without need, they do wrong. They put themselves in hardship in this world and infringe on the rights of others to account for it in the hereafter. Allāh's rights and people's rights are different. We need to ask forgiveness of people. Allāh forgives. But if there are people you have hurt, they need to forgive you. If not, you're in trouble. It is everywhere now, people harm others in order to get benefit from them. That is betrayal. Allāh doesn't accept it. They have no excuse in Islām, neither in ṭariqah nor in Sharī'ah. They should educate their egos. Because there are such egos which always try to harm people.

May Allāh protect us from them. May Allāh keep us from obeying our ego. May we be clean. May our faces be clean. May we not be ashamed in front of anyone. More importantly, being ashamed in front of Allāh is worse. May Allāh protect us.

Allāh 'Azza wa Jalla says in Qur'ān, "Wa-anna Llāha lā yahdi kayda l-khā'inīn" (12:52). and Prophet ṣallā Llāhu'alayhi wa sallam: "Al-khā'in khā'if" - meaning Allāh not helping traitor people because traitor to be traitor like to be hypocrite. To harm people, people they are thought you are friend, you are brothers, you are like very close friend and making thing against them - for this Allāh saying, Allāh not help them. They do this some of them for benefit, some of them because they have illness of ego. One of illness of ego to be traitor, to not accept to be good with people, like to harm this people.

And Prophet ṣallā Llāhu 'alayhi wa sallam saying, "Al-khā'in khā'if." Traitor one he is always afraid. Why he is afraid? To not be known what he done. Every time he is looking, "Uh, maybe this people they will know what I'm..." Whole life going with fear, with anxious, to. But not looking for to make himself better. No. In Islām ordering to be good, to help people, to do good with people, not to do something to harm people. And when following this, not harming any people, Allāh help them, make them to be happy, make them to be no fear for them. Their life normal. To be whole life afraid and to be in like anxious, it is not good.

Allāh give belief. Prophet ṣallā Llāhu 'alayhi wa sallam to good way to teach us the best way. One of them to be honest with people, with your friend. If you are not happy you can tell them. If you are not happy, you can be away. Not, no, not to harm people. Prophet ṣallā Llāhu 'alayhi wa sallam saying, "Muslim believer who how he is description believer - who one not harm people with hand and with tongue." This is people believer, Muslim. So other who are in now, in this days many people they forget about good behaviour and teaching of Islām. You see them making every bad thing. Even maybe some of them they can be with this what he done to put people in danger, or put them in jail, or they can kill them even with this traitor. So this is, you must keep ourself, teach ourself to be good with everything; to think first what will happen at the end of this what we do.

This is very common now in this days everywhere and Allāh punish people with this wars, with this to people going fighting each other. All this with reason. Not without

reason. What we see whole in this area from war, from disaster – all this coming from Allāh punish people for their bad deeds. Many people they not know. They thinking it is just like this happening. No. Is Allāh will, also to punish people but people still not understanding. Say, "What? From where this coming? We are very good people." No you are not good people.

Allāh make us to be good, In Sha Allah, to help us to be safe from our ego's illness, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

191. THIS WORLD WILL NOT REMAIN WITH US
Sunday, 2 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Since the time of Adam, people have been coming to this world and leaving. Billions of people have come by turns. Allah appointed a life for everybody. One will live this life, [but] one must live here with goodness (khayr). The world will not remain with anyone; it has not remained, and will not remain, with anyone. We are guests here in this world, travelers. We come from one place traveling to another.

Last week, Shaykh Adnan met the Rahmah of Allah. His family and those who love him are upset, but there is nothing to be done to redo it; nothing can bring him back. The important thing is his having earned the next world. Those who make this life their goal are ruined. There are too many people in this world, those who do not think about the next world, those who do not believe in next world are the majority. They are the majority, but their number means nothing.

When not on the right path, even if it be all the world disbelieving, there is no benefit to it. They are of no use either for themselves or for Allah 'azza wa jall. Allah 'azza wa jalla wants your goodness, but He is not in need of it. Your bad deeds do not harm Him. Allah has provided for you so that you gain. Do what Allah 'azza wa jalla says, so that you will be remembered with goodness (khayr), you find goodness (khayr). Otherwise, if you work for your desires and ego, you are harmed; there is no gain for you at all.

If one leaves in the same condition as he arrived in, it is better, because in arrival Allah creates people pure, in one's departure [however] one is loaded with heavy sins, mountain-size sins. If people repent, Allah accepts their repentance, and substitutes good deeds in place of their sins. People are not aware of this blessing, the exchange. May Allah grant us awareness, keep us on the right path.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

192. WHAT SUITS A MUSLIM

Monday, 3 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

What is more appropriate for human being, especially for a Muslim, is to have control over himself. He should approach things with wisdom. He must have his dignity wherever he is. They say what is appropriate for a Muslim is to have dignity. Dignity means self-possession, not reacting in a hurry. The one who has no dignity acts suddenly towards everything. This means the person does not possess patience, and later regrets what he did or said. [But by his lack of patience,] he gives opportunity to the other person to maintain his own dignity and patience.

It is not good to deal with everybody. Everyone has his own level of being, has his place. When a woman says a thing to you, if you get up and answer, you become like a woman and have lost your dignity. In fact, if she keeps talking, do not listen to her and do not answer back. It will finish, and she will feel ashamed of what she did. Those who are not at your level are called the vulgar ('awwāmu n-nās). When heading on a path suddenly, if you make a mistake, such a one deals with you and says things. You should either keep silent, or smile and let it go. This way he stays calm and relaxed, and you also stay calm and relaxed. But if, on the contrary, you move to answer back, he may harm you. Either he might physically fight with you, or he might use bad words against you. If you [then] react, and use bad words [too], you will lose your self worth.

This is why it is important to have control over one's ego. Such a person is strong. There is a hadith from our Prophet which says that the one who is strong is not the one who can beat others, but the one who has control over his own ego. Indeed, to do this is good and difficult and beneficial – [all] at the same time! The result would be good, [and] in front of everyone you would continue to have dignity. They would not call you a lightweight. They instead would say that this person possesses dignity. You stay patient and have some control over yourself, and [then] observe the goodness of the result.

Today, ninety-nine percent of people lack this. This man said thus and so, [and] then you might have reacted and said something in return. The next day he ends up at your door starts swearing at you. Or the incident is an old one; there is no need to rekindle it.

May Allah give us the strength to have control over our ego. This requires a great strength, [but] gradually it is possible through training the ego.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

193.

THE PRIVACY OF ANOTHER'S PERSONAL LIFE

Tuesday, 4 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says: Bismillahir Rahmanir Raheem: "Wa lā tajassasū," which means interfering with the private lives of others and being curious about what others are doing. This is forbidden. To damage people, Satan has people do the opposite. They ask questions such as, "What are these people doing? What are they up to?" Later they pass information to others. Or even though they have no business in the thing, they enter themselves into others' private affairs, then spread what they learn to other people – by which they commit a sin which is called "transgressing the other's right". This is a form of amusement for those and satisfies the doer's desire. "What is this person doing? What is he up to?" With such questions and passing the information onto others is what the doer enjoys. This is a habit—a bad one. Also, he will be punished here and Hereafter, because when evil is done, certainly evil will return to you, not goodness. Calling oneself a "Muslim", [and] then doing such evil to others. There are those tempting towards this evil. We have been a witness to this already. He calls himself a "Muslim", then right after recognizing the weak point of the other, he tries to make the other do evil things. As we said, this is called tajassus. There are other greater or smaller things, and there are these things too, which ruin someone's life. His action does not remain unpunished. Certainly Allah gives him punishment. He should not think this action will be beneficial for him. This is a habit, one of the worst habits of nafs. A person should train himself against it. As we say, this can suddenly become a big issue. It may also go against Allah, against government, or against people. This is not good character. Therefore Allah forbade such action. He says do not attempt tajassus.

Of course there are other things too, things that the government does for people, [for example,] they can check on what evil people are doing, [but] this is a different matter, but there is no need to search for what is in the lives of others. What is good is clear, evil is clear. You stay away from things you have no business with. May Allah forgive. Those with such bad habits should repent and ask forgiveness. Allah forgives from His own will.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

194. AL-MASJID UL AQSA
Wednesday, 5 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, Thanks be to Allah our brothers (ikhwān), children went to visit Jerusalem (Al-Quds). Those who have prayed salah there are credited with having prayed 500 salats, which means that salat there has 500 times more reward. In the Ka'aba Masjid, it is 100,000 times, in the masjid of our Prophet, 1000 times. In Masjid al-Aqsa, it is equivalent to 500 times.

While our Prophet was on [his] Miraj journey, from Makkah he came to al- Masjid al-Aqsa, and after he had served as imam for the other prophets, he took on a journey to the heavens, Miraj. The people of that locality, in order to confuse people, point out al-Qubbat us-Sahra (which is rounded and its dome golden) as al-Masjid al-Aqsa. They do not point out the real al-Masjid al-Aqsa. The other is a deceit.

To pray in al-Masjid al-Aqsa is 500 times superior. That is what is being said in the hadith of our Prophet. As-Sahra is the rock that our Prophet climbed on. When our Prophet moved, the rock itself moved high up to do miraj with the Prophet. He told it to stay where it was. That rock is [still] cut off from the ground, but they put something under it to make sure people do not damage it. Over it they built a masjid, which is also blessed, but al-Masjid al-Aqsa is the main place, [and] that is beside it. It has been a blessed place for ages. Sayyiduna Sulayman built a sanctuary there. This sanctuary that they are looking for is under this masjid. Therefore this place is blessed, but they want people to forget it. These people are not aware of it. Whoever is able to visit these places they should. Our Prophet has a hadith about it [i.e., the one quoted above], "There are three masjids to be visited, for them you may travel. One is the Ka'aba, the other is my masjid, [and the] third one is al- Masjid al-Aqsa." May Allah accept the visit and let us go there, too, In Sha Allah. Of course these visits consist of difficulties, [but] no need to mention them. May Allah make it our destiny to go there, insha'Allah. For those who went there, may Allah accept their visit; may it be blessed (mubarak).

Wa Minallah at-Tawfeeq,
Al-Fatiha.

195. THE REAL VALUE
Friday, 7 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Today is the blessed Friday, the Muslims' feastday. The most important day n Allah 'azza wa jalla's sight is Friday. He bestowed it as a gift upon the most valuable human being, our Prophet, who [in turn] gave it as a gift to us, his umma. People do not know the value of the spiritual; they invariably want the material. They desire to see material value, and think spiritual value is imaginary. In fact, the real value is spiritual; the other is imaginary. Those material values such as money, property — none has any real value. They will all remain here. Whatever you were yesterday is gone; today you are hungry again, which indicates that what you had yesterday has no more benefit. You want to see, hold onto, but everything comes and goes. You need to take care of spiritual values. They are what will remain forever in the Hereafter. These that are here are all illusory. Therefore, Friday is a blessed day; it is a great gift to us. Friday night is a valuable night, too. Like Eid days, kandil days — Friday nights also are valuable. Make the most of them, as Allah has given them to us. Both its day and its night are valuable. They are great gifts for us.

There are duties on Fridays. Doing Ghusl on Friday is meritorious, reading Surat al-Kahf, Ya Sin, reading parts of the Quran... All your worship on Friday is worth more than that on any other day. One must take care; one must take benefit from it. These things are permanent; these are the things that will go with you to the Hereafter. Your car, money, gold will not go to the Hereafter; all of them will remain here. Others after you will take them, but they will not have them permanently either. Your good deeds, your worship, the rewards that you lay up for yourself in Heaven (sevapların), these will remain [with you]. May Allah increase them. May Allah give us more, In Sha Allah. They say ambition is in the religion. If you are going to have ambitions, then let it be in religion, in Islam, in worship, not in money — then you will be relaxed. If your ambitions are in this world, you will stay upset. And others will not like you either, you will not achieve anything. [But] if your ambition is for the Hereafter, people will also like you, and you will profit. May Allah make us amongst those who profit.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

196. HE IS LIVING (HAYY)
Saturday, 8 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Innā ‘arsalnā ‘ilaykum rasūlan shāhidan ‘alaykum kamā arsalnā ‘ilā Fir‘una rasūl) (Qur‘ān 73:15). Allah ‘azza wa jalla says to us “I sent the Prophet as a witness over you, as I sent Moses to be a witness to Pharaoh.” The Prophet is a witness to you; he will bear witness and affirm.

Therefore Allah ‘azza wa jalla calls our Prophet “ḥayy”, living. Now many deviant people are coming forth and saying that he has died and left. [But] he is living (ḥayy). He is waiting in his station, stopping, [and] if you send salawat, send salam, do a good deed, he bears witness to your actions. Allah ‘azza wa jalla gave this authorization to our Prophet. That is why however much you recite salawat on the Prophet, that much of it is acceptable. Reciting salawat on our Prophet is the first adab in the order of prayers. At the beginning of a prayer and at the end, reciting salawat is accepted, [and] the recitation is announced to our Prophet.

Our Prophet says, “Whoever recites salawat for me, I hear it and answer him. I bear witness to his recitation.” There is no better witness than he is, therefore remember our Prophet in every good deed. Let us recite salawat, then our affairs go in the right direction, our prayers are accepted. Our affairs then are done before our Prophet, we will find him beside us on the Day of Judgement.

Our Prophet is Muhammadu ‘l-Amīn (the trustworthy). If we recite one time, it will be counted as ten; if we recite ten times, it will be accepted as a hundred. These are easy things, but are difficult for people to practice. This must be remembered; they must not be forgotten. He is a witness over us. What a beautiful witness he is! The most beautiful witness! May Allah Almighty have us be with him forever! In Sha Allah, may we be together with him in Paradise!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

197.

IHSAN

Sunday, 9 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says: "There is faith, [but also] there is ihsan. Ihsan is a higher stage." When he was asked, "What is ihsan?" He said, "When worshipping Allah to do it as if one sees Him – of course you cannot see Him, Allah sees you." This is what you need to know, that you are seen by Him. You are a beloved servant of Allah, therefore you worship Him. It became your destiny.

Let alone not worshipping, most people deny Allah. Animals recognize Allah, but these people do not. The one who does not know Allah is worse than an animal, because animals recite His names. Though it may not know how to worship, it does the recitation. People have the order of worship. Worshipping [is a responsibility that] belongs to people. Their value and stages are higher. They can make their stages higher through practices and by obeying the orders of Allah. Allah's offers are many; each time your level increases. If you are unable to do the practice, your level goes down, you do not maintain your worth. This is something you do against yourself.

The number of people who rebel against Allah is large, while the number who do not is smaller. This is because the majority follow their own desires. Deceived by Satan, by this world, their will is weak. This is why they lose. Therefore, you should worship as if you see Allah. Of course, we cannot see Him, but you must believe that He sees you, then your level increases. May Allah give us all real faith [and] protect us from our desires. May He not put us into bad situations, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

198.

FOR THE PLEASURE OF ALLAH

Monday, 10 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People like to be in charge. To be a head is a great responsibility. May Allah help so that they complete this duty without sinning, because our Prophet said, "Woe to a man who is the head of two." Now we want to watch news and spend an hour in front of it. Before the elections, they talk about who will be elected, who will be the head – this is what people excited about. What they forget is 'for the pleasure (riza) of Allah. They should say we are doing this for the sake of Allah, so that they can be saved from sin. Intentions should be pure. If the desire is to make some money, then in next life hardship waits for him. With the intention of "I am entering [as a candidate] for the sake of Allah; I am entering for the people of; I am in to do my best in service of them," then he can be at ease. Whether he is elected or not does not make a difference. Because when they attack others for the sake of this world, sadness results, being cross with the other, enmity, disloyalty. [If] you are there to serve, but you go to the opposition's side and tell them secrets, this is not good, because this means you are there for this world. "They are there to fill their pockets, to win money." On the contrary to one who is in for the pleasure and satisfaction of Allah, Allah gives provision (nimet). He earns and gains helal provision. Whether he is in or out, Allah provides for him and rewards him for his intention of wanting to serve the people. The intention of a person is more important than his action. He might or might not be able to accomplish his intention, but his intention itself is great. In his intention he might have great service. Accordingly Allah rewards him. All this means no need to worry about this world. It is Allah's pleasure and satisfaction (riza) that is intended. If one fulfills this, then he can relax; he relaxes in this world and in the Hereafter, too. May Allah help us in order to reach His good pleasure, In Sha Allah. Amin.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

199. TO LAMENT DON'T BEWAIL WORLDLY AFFAIRS

Tuesday, 11 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A man sometimes regrets missing so-called opportunities, bewails. They lament, "If I had done this thing in such way when I were young, I would have made more money. If I had bought this thing, it would have turned out this or that way..." They lament, "If I had gone this place or that place, things would have been different..." Most people spend their life in lamentation. There is no use bewailing, for it causes sadness. You did not do it; it did not work out for you – lamenting it will not bring it back.

If one laments, let it be in repentance for doing bad doings, sins that are committed in the past, which [is something that] Allah forgives, [and is] beneficial for the person. However, if you have regret for worldly purposes, suffering increases, as do problems. Some weak ones even fall sick. The suffering causes their body to fall ill. The person missed opportunities, and thereafter he loses his health also.

No need to lament for this world; it is too late. If you were to bewail, as we said, do so for passed sins, evil doings – repent to Allah! Allah will erase them all, [and] turn them into goodness. It is from the grace of Allah. His mercy is always open. He forgives always. Therefore, if we bewail, we should do so for our bad doings. Regret and ask for forgiveness. May Allah forgive us all.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

200. GOOD MANNERS ARE THE CROWN

Wednesday, 12 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Tariqa and Islam are built upon adab. People are unaware of good manners. Normal people want to do things according to their own minds. Tariqa exists to train your nafs, and to make a person well mannered. Adab is acceptable in the sight of Allah. Our Holy Prophet says addabani Rabbi fa-ahsana ta'dibi, "Allah has made me well mannered..." and the one with the best manners is with our Holy Prophet. He did not yell or scream. He did not say a bad word. [He had] all the good habits. A person with adab means one who has good morals (akhlaq) and good habits. Now, sometimes here or in other places, ladies think they are attending a concert, yelling, screaming, and cheering. It is not right. Ladies should not make a sound. They can talk among themselves, but when they do these in front of other people... This is not our way. They criticised us a lot before because of a person: what kind of man is this? Our way is clear. Our way is tariqa, it is adab. Afterall, the Naqshbandi tariqa is the tariqa with the most manners, the way that is on the path of our Holy Prophet and which reaches to him. Adab is important. Let us remind people who say they are initiated in the tariqa. You will sit with manners where you go. You will look after the place like your own home. You will keep it clean there. You will get along well with people. If they have helped you, you will not make them sorry they helped you. Unfortunately, we hear and we are astonished at what some of our people do. They do things to embarrass people. They do not know that it directly affects the tariqa and the shaykh. These are bad things. We need to be careful. We need to not comply with our ego. No matter how badly you are treated, again you should not answer back. If those people have treated you with honor, and even though they have honored you, you are tormenting them and doing evil. It is not right. We need to pay attention to this. We need to have adab. Hazrat Shaykh Nazim, our father, showed respect to people for 40 years, for 50 years, for the sake of a cup of coffee. They are treating you, and let alone treating them back in kind, you are tormenting them. We need to be careful. If they do like that, they cannot become acceptable people, and would be far away from the path and far away from the Prophet. May Allah give us all good morals. May we be a good example for people In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

**201. RESPECT THE PROVISIONS OF ALLAH/ RESPECTING
WHAT GOD PROVIDES**

Thursday, 13 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Respecting God's provision (ni'ma), taking care of it, is the order of our Prophet, the order of Allah. God's provision cannot be always found, [so] when we are given it, we must protect it, respect it, be careful about it. Now, wasting has reached its pinnacle. They buy everything, they use everything, or they even trash things before they are used. Half what they [buy to] eat goes into bins.

Common people are not aware of the religion, but those who are in the religion of Islam, those who are in Tariqa, should be very careful. They should be careful about how our Prophet ate, how he showed respect for the provisions of Allah, how he took care of them—[this] is what we should be careful about. They fill their plates, do not eat all of it, and put the rest in the trash. One must take [only] as much as one will eat. Take a little bit, if you are still hungry, you may take more. Later you decide not to eat, and the rest goes in the trash. This is a shame, a sin! How many angels worked until that food formed! Allah sent rain, [and] with each drop of rain Allah sends down an angel.

These things do not come to existence by themselves—do not believe what the non-believers say! In everything Allah sends an angel to serve, so that the provision (ni'ma) can exist. Respect is necessary. What you don't eat, put aside. Let's say you have shown greed, taken more than you need. You filled your plate, you took a bite, and put the rest in the trash—no, this is not right! You couldn't eat it, could not give to anyone else? You must leave it on the side, give it to the animals. Leave it in some corner. There are a lot of animals on the streets. There are dogs, cats, a lot of animals. Trashing the provision in a bin will bring you poverty. Later, "Why did this happen to me?" you question. This way poverty and evil come to you.

This is another thing people do not know, later they often complain. "Oh! I feel sick," this or that. They think certainly someone must have done something over them. The exorcist says, "Oh! There is black magic upon you. There is a jinn in you." This is stereotypical now. They do not think about the fact that when one does not respect God's provision (ni'ma), disrespects the provision, these things happen to them. No, this is not

right; all these things are linked together. Those deceivers whom they are used to hearing from, do not say anything other than this.

[But] watch out! Respect the provisions (ni'ma)! You must thank Allah for the provisions, so that they will multiply.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

202. GOOD ONES AND BAD ONES

Friday, 14 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, "During the End Times a betrayer is looked at as trustworthy, a good one is looked as a betrayer." We are now in those days, may Allah help us. May Allah help innocent people. To whom will you complain? You may go and complain, but the one you make the complaint to is a traitor. What do they say? You are entrusting the lamb to the wolf. You just arrive, and they do worse things. Allah is with those who are good. Traitorousness is not a good thing. He thinks he gained in this world, but there is Allah,[and] Allah serves them right. This is something to take care of. This country is the head of Islam. All the Muslims look up to this country. Therefore these issues are to be dealt with care. However much you try your best, there are still traitors.

They say compassion is born. It is because there is mercy, and there is mercy in those who are on the right. No matter what happens, these people shows mercy. Traitors use the mercy they receive as an opportunity and try to cause dissension, but their end is obvious; there is no other place they will return. The world is in the hands of Allah. They think they gain some, but they do not gain, their earning has no baraka; their earning does not bring benefit to them. Be careful! Help good people, protect them, to bring up someone to be a good person is very difficult. In Ottoman times, good pashas were presented as bad before the bad pashas. Bad ones were presented as good. The same fitna is happening now. Mischief makers are on duty again. They are ending the jobs of good ones. Allah will show them what they deserve. To whom will you complain? This issue is neither in our hands nor in yours. Only in the hands of Allah. Those who are with Allah are always gaining. Allah is with those who are good. May Allahﷻ help. Insha'Allah, the Truth (Ḥaqq) will come, [and] innocent ones will receive their rights. May Allah give those who cause dissension what they deserve.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

203. THE WISDOM OF SALAT

Saturday, 15 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Inna 'ş-şalāta tanhā 'ani 'l-fahshā'i wa 'lmukari wa ladhikru 'Llāhi akbar." (Qur'ān 29:45) Prayer is important, it is a pillar of the religion. The benefits of salat are uncountable. Let us not neglect it by laziness. A person certainly should perform his daily salat, if he calls himself a Muslim, and if not praying, he should be ashamed of himself. Salat is greater than any other thing, better than any other affair, and virtuous. "Salat restrains evil," says the ayat, meaning that it forbids from munkar, evil doings. It conduces to goodness. Salat is important. Those who do not know how to perform [salat] should learn it gradually. Even if they are incapable of performing it all of it, they can start doing it gradually by praying two rakats. Later they can increase it to four, and then they can perform the required daily prayers. They should perform as much as they are capable of; no days should pass without performing Salah. Shaykh Efendi, used to say, "Without salat, no matter how great a wali might be, his prayers would not be accepted." If a person is asking for dua, he certainly should do [his salat]. Even if it is [just] one time a day, he must perform salat. As we said, the benefits of salat are uncountable. Salat is salvation, blessing, contentment. May Allah give people guidance. May they be victorious over their desires. Because people may run around all day, [and] not think they are tired, [but] when it comes to salat, it seems to be very burdensome to their nafs, [so much so] that putting a mountain on their ego seems lighter. This is why salat is another chance to be victorious over the ego. May Allah give us all easiness. For those who do not do [salat], may Allah make it easier for them, so that they perform salat, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

204. DO NOT HAVE DESIRE FOR THE WORD

UNGRATEFULNESS AND GRATEFULNESS

Sunday, 16 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla created us in a most perfect form. He created us honorable, but people do not know this. They are ungrateful; they do not recognize Allah Muslims should know Him. His provisions are many, uncountable. Every day we worship two hours in total, perform daily prayers—even if we worship millions of years, we cannot really pay back [even] a small portion of [His] provision (ni'mah). It is we who benefit from the worship. Allah created us, put us here on Earth. We should show gratefulness towards His mercy; it is not right to complain. Allah has bestowed skills on each of us, [and] a person should act accordingly, should follow what suits his skill. Wherever a person goes, he make do, which means where he is he can earn his own daily bread. Sometimes he gets cross and goes other places, does things. There are some other people—whatever you offer they find excuses, they complain, regardless their own laziness, awkwardness, in the end they go against Allah. “Everyone works, I am not able to. Why did You not give to me?”—with such complaints, he goes against Allah. This is the worst thing. Already our time here is only few days, whether this or that way one will survive. Therefore see the both sides. There is a story our Shaykh father used to tell. In Sham, a man used to sell second hand things. Whatever he sold was not even worth a lira. When asked, “How is your work?” He would kiss his hand, put his hand on his forehead, and say, “Ohhh, perfect, alhamdulillah! It could not be better!” Nowadays people have it all, [yet] they are not happy. Already it is the case that if a man does not have inner fulfillment, it does not matter whether you give him the worlds, no benefit [i.e., satisfaction] would come to him. This is why we must be grateful from our deepest selves. We must be thankful, so that Allah is happy with us. What is important is earning His pleasure. As we said, we are not here for the world, but for the Next Life. In this life on Earth that is very short, let us earn helal, be grateful to Allah, worship Him, be how he wants us to be, insha'Allah. May Allah grant us all the same spiritual light and faith, insha'Allah. Let us consider the kernel rather than the shell. Let us not consider this world, but Allah, the Owner, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

**205. LIVE YOUR LIFE IN SINCERITY THE SOUTH AFRICAN
DEPUTY**

Monday, 17 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We say may Allah bestow upon us a good life. The good span of time, the good life, is the one which is spent with worship to Allah and listening to Him. It becomes a guidance for himself and others, then it becomes a benefit for himself and for others.

Why do we say this? Our South African deputy passed away five days ago. He was about eighty-five years old. He was a teacher during the time of the old government and of the new. He was a respected man. He also respected Sheikh Effendi; he welcomed him and showed him around. He gathered students, [and] he became the means for people's guidance. He was a teacher in a school, [and] later become a headteacher. He was well-respected and gave benefit. He lived so many years, but not in vain: he left an effect. Thanks be to Allahﷻ that he met Sheikh Effendi and joined him there.

He was an old man, [and] even though he was a bit ill, he would still try. He would come from there to Sheikh Effendi, then stay with him for about fifteen or twenty days or sometimes a month then return home, and would become the cause of others' guidance. He was man of ihsan. If one has ihsan, then Allahﷻ too helps him, [and] hearts come together. The last time we had seen each other was four years ago, [and] even though he was not well, he did not abandoned the duty. He would even send his students amongst the black people there, and made fifty thousand of them Muslims through his ihlas. When there is ihlas, the work is done well. Each person's reward goes also to him without being lessened.

"One person becoming the means of another's guidance has more khayr than all world," says the Prophet. All of this is to say that he lived life in a good state, and he left for the Next World in a good state. May Allah have mercy on him! May the number of men like

him be increased. Insha'Allah, those he educated are people of ikhlas too, and are humble. They did not even give news of his death. It does not matter; what matters is our testimony. In Sha Allah, we all witness that he was a good man.

May his station be high. Sheikh Efendi will welcome him. May Allah have mercy on him! May his station be paradise! Al-FATIHA for him and for the souls who have crossed over.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

206. THE WORLD OF SELF-INTEREST

Tuesday, 18 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

When people want something they go to other people, they become the people of the world. If they have such worldly business, they make an agreement according to their benefit. They sort their affairs out. Of course, man keeps the same form in every affair. The world is a world of benefits; the other wants his right or maybe not be his right, but if he is going to help, he expects something in return.

The one who works for Allah, asks for Allah's pleasure. Only a few people understand this. But if one's intention is good, for the sake of Allah, one only receives a prayer from the other. Some people misunderstand this, then both sides are in vail. Therefore, if your intention is for the world, the people of the world, you will make an agreement with worldly people. But, if instead you ask for a prayer for the sake of Allah, you will hold your heart firmly, your intention will be sincere, [and] accordingly your affairs will be done in a good way. Otherwise if you go and later say, "I went for it, but it did not happen" – that is your own fault.

People's minds do not conceive this. They act from their desires; they act from their ego-centre. After they receive it all, they forget Allah and His pleasure, [and] instead they think that all has happened due to their work. So Allah gives according to their intention. This matter is crystal clear. All of them – the politicians, merchants, and every other similar type – think of themselves, [and] later they complain that "it happened" [or] "it did not happen." If the intention is sincere, Allah gives you accordingly. According to your intention, Allah gives. May Allah make our intention pure in this world and the Next, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

207.

SATAN'S PEOPLE

Wednesday, 19 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. ۞

“Fa ‘Llāhu khayrun ḥāfiẓan wa huwa ‘arḥamu ‘r-rāḥimīn” (Qur’ān 12:64). “Allah is the best guardian, and He is the most merciful of the merciful.”

During these End Days Satan, Satan’s soldiers, and kufr are everywhere. Dajjal has not appeared yet, but before his arrival all he will be doing is almost done. There is an attack against Muslims, the believers. They attack non-stop, while they say, “Lets eradicate them all from the face of this earth!”

They try anything—openly, secretly. Worse of all is what they do to the new Muslim generation. They start degenerating them from the time of their mother’s womb or while the children are very young. They are trying to do their best to debase [both] the children’s faith and [their] physical bodies. To pervert them alcohol, drugs, every evil thing is presented as something good. They [even] protect these things by the law. If you disagree, you are the guilty one. In fact, they are with their evil-doing causing children to be born disabled or perverted through many deceitful ways, such as the medicines they produce, food, right before the time of birth through ultrasound waves. They think they will end it, but as we just read above in the ayah, Allah protects.

“Fa ‘Llāhu khayrun ḥāfiẓan wa huwa ‘arḥamu ‘r-rāḥimīn.” Allah will protect inshaAllah, because there is nothing we can do. They think they will manage it all. There is Allah, Allah protects. InshaAllah may Allah protect. In all our prayers is that Allah help Muslim girls, boys, children—may Allah protect them all! May Allah have them firm on the path, insha’Allah. May Allah protect them from the evil of Satan, especially, from the evil of the people of Satan. Families should be watchful, do their best. Allah does the rest. Allah certainly can do it all, [but] families too should try their best. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

208. MIRACLES AND KARAMATS

Thursday, 20 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet's miracles are many, and his miracles continue to this day. One who does not choose to believe in miracles does not have true faith, but [rather a] false faith. Miracles are for the prophets, while karamats are for the friends of Allah to perform. Their [i.e., prophets'] miracles continue after their departure from this earth. They help; they become the means to goodness. Their tombs are also sacred places, [and] therefore people remember Allah in those tombs. They pray to Allah read Fatiha. The Prophet says, "I live in my grave. I hear whoever recites salat [upon me] and salam." This means you go there, recite salat and salam, read the Quran, Fatihas. The reading benefits the person who reads and reaches the person in the tomb.

Therefore, the world is not an empty place; the body dies, not the soul. The body decays, an ordinary man's body decays but not Allah's friends' or the prophets'. That is why faith is the faith of the people who are followers of the Sunnah and the Consensus (Ahlu -'s-Sunnati wa -'l-Jamā'a). This is the faith of many, but others do not accept this either. Those who do not accept it are the minority. Though they are thought to be many in numbers, many others are carried away by them.

They are not important people; their harm will be to themselves. Those who fall for them will be harmed; they are in loss. But those who are respecting the Prophet [and] are asking for help, certainly receive the help of the Prophet and the Friends of Allah. May their help be lasting, because there are many enemies. They all attack. Without their spiritual help, we would have already come to our end.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

209. FAITH IS DIFFERENT FROM ISLAM

Friday, 21 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The greatness of our Prophet cannot be disputed, but because Satan does not like him, he is trying to make him appear to people as if he is [merely] like one of us. Those so-called scholars are the ones who destroy the [true] idea [about him, because they have no connection to him. No connection, and therefore no faith.

They call themselves Muslims – maybe so, but “faith” is one concept, [and] “Islam” is another. Islam is on the tongues – when you utter the word [i.e., the Shahadah], you are a Muslim. It must be acknowledged with the heart; they do not do this; it stays on the tongues. A thousand libraries worth of books has been read, but all this is empty. The most important thing is, as we say, faith being in the heart. Without faith, what is read is a harm to themselves, not a benefit. Satan had all the knowledge – knows it all very well; however, because he had no faith, at the end he became accursed. In the sight of Allah, he was not a good creature, he became the worst of all.

Therefore, as a first step one should follow a guide. He needs to be connected to a guide who is one of those loved by the Prophet, then he needs to ask for knowledge. Knowledge can be beneficial or not. There might be good guides or bad guides. What we see these days is that, because most of the scholars do not have faith, they ruin themselves for a small amount of money for the sake of this world. May Allah protect us from them! May Allah Almighty give faith in the hearts of people, give goodness, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

210. MODESTY (ḤAYA') IS FROM FAITH

Saturday, 22 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet states:

“Al-ḥayā'u min al-īmān.” Modesty (ḥayā') is from faith. It is one of beautiful attributes of human beings. A person with haya is favored, [but] because we are in the End Days, people with haya are not liked. They say, “This one is useless. He is too quiet.” Because of his haya, [his] grace not to hurt people, the one with haya is quiet, but others consider him stupid. He is not stupid, but because of this attribute of his, he says nothing.

Now their motto is; “Do not stay quiet, but scream aloud!” Scream, but [it is] useless; if you scream, you lose your haya. There is a way of doing everything. It is different if you leave haya aside and ask for your right. Most people usurp others' rights. They also usurp the right of the one with haya, because he stays quiet. It is forbidden to usurp others' rights. The person is quiet. The other one who takes what is in the hand of the one with haya or usurps his right, might think he did a clever thing, but no, this is forbidden to him. He will pay it back in next life, or will enter hell, or will pay it with part of his good deeds.

This is why, in these last days one should observe the rights of others, have the attribute of haya. Speak when something needs to be said. Do not speak in situations where you should stay quiet. You still ask for your right, [but] without usurping another's right. May Allah dress us with the Prophet's attributes. This world is full of immoral things now, full of those who are shameless. Being shameless is a bad thing. They are called immoral, shameless, impudent. They are not called something good. May Allah protect us. May Allah protect our faith, our haya, In Sha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

211. THE SECOND AGE OF HAPPINESS

Sunday, 23 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina,
Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It is certain that we are in the End Days; we are last the generation of the umma. From now on there is very little left before the End. These times are tough, therefore, [and] difficult times, but their reward is greater. And that is what we would expect, for waiting for it also is another good deed. We are waiting for and expecting Mahdi. The one of whom the Prophet gave glad tidings. This world can be straightened only by his coming.

Now, however much they try, things get worse; day by day it is getting worse. This is because we are living in the time of dajjals. Dajjals do not want goodness, but evil. You do something good, [but] they do a thousand evils, so that your good does not have an effect. Therefore, it was the bequest of the Sheikh Effendi continually to be praying for the coming of Mahdi. With his arrival, everything will be good. His era is the second Age of Happiness; it will be a golden age, as it was during the time of the Prophet. There will only be Islam in the world, so that people live in happiness.

When there is only Islam, Allah looks at us with love. Otherwise, when there is rebellion against Him and all kinds of evil, Allah does not look at us with love. This is important, the most important thing. People are in denial, are rebellious. They have long been thinking of doing something with the many ideas in their minds. Instead thinking, "I am old; what shall I do?", they have regret and say, "I have not done this thing yet; let me do this dirty work too." Instead of having their minds back and saying, "Let's do good deeds; let's repent," they say, "I could not do this or that while I was young. It remained in me; I should do it now."

May Allah give intelligence! May Allah give faith! May Allah send Mahdi as soon as possible! May this world be corrected.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

212. THE WORLD OF TESTS

Sunday, 30 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

This world is the world of tests; when a thing happens, it is necessary to think of Allah 'azza wa jalla and the Prophet. One should think and ask the question, "What kind of test is this?" — not act in a hurry. By saying, "This is from Allahﷻ," means that it must be referred to Allah.

When the Prophet said his condolence to a person who just had lost his close relative, the man replied a somewhat contrary, so the Prophet said, "Patience should come first." After that, no matter what you do, you have missed the reward. So when a thing happens, it is necessary to think, "Does this fit with this situation or not?" The Prophet says, "Inna 'n-najātu fi 'ş-şidq." Salvation is in being righteous, and saying the truth, being with the truth. No matter how difficult it is to save the people, one does something. This is to be thought about. If you do this, you will be saved, and you will be rewarded. If you think you would be saved another way, you will find yourself in a worse position, Allah forbid.

People do things, all kinds of things, for their interest, mostly not doing the right thing — the right does not pop into his mind. They say, "If I do this, I will not make a profit. It will not bring me a benefit. I shall do it my way..." [and] they get into a worse situation. Allah, however, is most forgiving. You may ask forgiveness for your faults and sins. Allah 'azza wa jalla forgives. May Allah forgive us all! May He not divert us from our straight path, In Sha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

213. TO FLEE FROM SIN

Monday, 31 December 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

In spite of Allah's 'azza wa jalla saying, "Keep away from sins," people are going into sins more and more, they commit every sort of them. Why does Allah 'azza wa jalla tells us to keep away from them? Because at the end, they are going to be destroyed. Those who go towards them, do these things, will be destroyed. The Prophet has a hadith: "There are seven things that destroy. Keep away from them."

Would a man stay in the midst of a war? No, he would not. If an explosion happens, or shooting, he would not know where to or how to run. No matter how crowded the place is, you would find all the people starting to run around to save their lives. To keep away from sins is better, otherwise you will be destroyed in next life. Though you may see yourselves as victorious, this becomes your destruction. You would not be in a state to win again.

Therefore when you come across a sin do not go towards it, run away from there, save your soul. This is the true meaning of saving your soul. May Allah have us all away from sins, insha'Allah. May Allah help us, this is our good fortune. Sometimes a person enters his own destruction unknowingly or knowingly. Most do not even know this. They think it is a gain, [whereas] in fact, he is in ruin, in destruction.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

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MAULANA SHAYKH MUHAMMAD AADIL AR RABBANI QADDAS ALLAHU SIRRAHU



“The 41st Grand Shaykh of The Naqshbandiya Aaliya Sufi Way”

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem:

“Wa idhā an’amnā ‘alā l-insāni a’raḍa wa na’ā bi jānibihi, wa idhā massahu sh-sharru kāna ya’ūsā” (Qur’ān 17:83). Allah ‘azza wa jalla in the Quran says, “And when We bless man, he turns away, and withdraws aside; but when evil visits him, he is in despair.” This is the nature of people; this is the nature of people’s ego (nafs).

Allah azza wa jalla sent this religion down for people to straighten themselves. He sent down the Prophets to show them the right path. When it is left to the nafs, no matter how much good you do for it, it will be ungrateful [and] stay away. It moves away from Allah azza wa jalla. When there is some calamity, however, it will be in a state of hopelessness. This is the habit of an ordinary man. Human beings are ungrateful [and] hopeless, but Allah ‘azza wa jalla in order to give them hope showed them the straight path. So that they might not be ungrateful, Allah showed them the path of the Prophet Muhammad (SAW). Don’t think that things happen because of yourself—they are from Allah! If Allah does not help, as we said, a man would be confused about what to do because of his hopelessness. He would do all kinds of stupidity out of hopelessness. After putting their trust in Allah, after leaning upon [relying upon] Allah, there is no hopelessness. Hopelessness is not a good thing. “Lā taqnaṭū,” says Allah ‘azza wa jall (Qur’ān 39:53). “Don’t be hopeless!” says Allah azza wa jalla, He will help. After recognizing Allah, after worshipping Him, after entreating Allah, one has hopes [and] his affairs go well. Otherwise, in a small thing, no matter how much he brings together, how much he does, no matter what he has—no guarantee. Let us put our trust in Allah. Let him have us as one of those who obeys Him, so that their human lack is filled and they are cleansed, insha’Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

Sohbet by Maulana on Sunday, April 29, 2018.

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